Study Bible

Overview

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

Disclaimer

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

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Gospel of Matthew

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

Gospel of Mark

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

Gospel of John

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

Letter of James

| 1 | 2 | 3 | 4 | 5

Letter of Peter

| 1 | 2 | 3 | 4 | 5

Second Letter of Peter

| 1 | 2 | 3

Letter of John

| 1 | 2 | 3 | 4 | 5

Genesis

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

Exodus

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

Numbers

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

Deuteronomy

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

Joshua

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

Judges

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

Ruth

| 1 | 2 | 3 | 4

1 Samuel

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

2 Samuel

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

Psalms

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

1 Kings

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2 Kings

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

Joel

| 1 | 2 | 3 | 4

Jonah

| 1 | 2 | 3 | 4

Hosea

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

Amos

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9

Isaiah

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

Micah

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

Jeremiah

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

Lamentations

| 1 | 2 | 3 | 4 | 5

Job

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

Daniel

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

Ezra

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Zechariah

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

Malachi

| 1 | 2 | 3

1 Maccabees

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Gospel of Matthew

1

Book of the generation of Jesus Christ, son of David, son of Abraham. Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers, and Judah begot Perez and Zerah from Tamar, and Perez begot Hezron, and Hezron begot Aram, and Aram begot Amminadab, and Amminadab begot Nahshon, and Nahshon begot Salmon, and Salmon begot Boaz from Rahab, and Boaz begot Obed from Ruth, and Obed begot Jesse, and Jesse begot David the king. David the king begot Solomon from the wife of Uriah, and Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa, and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah, and Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah, and Hezekiah begot Manasseh, and Manasseh begot Amon, and Amon begot Josiah, and Josiah begot Jeconiah and his brothers at the time of the deportation to Babylon. After the deportation to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel, and Zerubbabel begot

Abihu, and Abihu begot Eliakim, and Eliakim begot Azor, and Azor begot Zadok, and Zadok begot Achim, and Achim begot Eliud, and Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob, and Jacob begot Joseph the husband of Mary, from whom was born Jesus the one called Christ. So all the generations from Abraham until David are fourteen generations, and from David until the deportation to Babylon are fourteen generations, and from the deportation to Babylon until the Christ are fourteen generations. The birth of Jesus Christ happened this way. For after his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit. Joseph, her husband, being righteous and not wishing to make an example of her, wished to release her secretly. And when he had pondered these things, behold, a messenger of the Lord appeared to him in a dream saying, Joseph son of David, do not fear to take Mary your wife, for the child conceived in her is from the Holy Spirit. And she will bear a son and you will call his name Jesus, for he will save his people from their sins. This whole thing has happened so that what was spoken by the Lord through the prophet might be fulfilled, saying: behold the virgin will have in womb and will bear a son, and they will call his name Emmanuel, which is translated God with us. Having been awakened from sleep, Joseph did as the messenger of the Lord commanded him and took his wife, and he did not know her until she bore her firstborn son, and he called his name Jesus.

2

When Jesus had been born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem saying, Where is the king of the Jews who has been born? For we saw his star in the east and we came to worship him. Having heard, Herod the king was troubled and all Jerusalem with him, and having gathered together all the chief priests and scribes of the people, he was inquiring from them where the Christ is born. And they said to him, In Bethlehem of Judea, for thus it has been written through the prophet: And you, Bethlehem, land of Judah, you are by no means least among the leaders of Judah, for from you will go out a leader who will shepherd my people Israel. Then Herod, having secretly called the magi, determined exactly from them the time of the appearing star, and having sent them to Bethlehem said: Go and search carefully for the child, and when you find him, report to me, so that I also may come and worship him. And having heard the king, they went, and behold, the star which they saw in the east led them forward until, having come, it stood above where the child was. And having seen the star, they rejoiced with exceedingly great joy, and having come into the house, they saw the child with Mary his mother, and having fallen down, they worshipped him, and having opened their treasures, they brought him gifts: gold and frankincense and myrrh. And having been divinely warned in a dream not to return to Herod, they withdrew into their land through another road. After they had withdrawn, behold, a

messenger of the Lord appears in a dream to Joseph saying, Get up, take the child and his mother and flee into Egypt, and stay there until I tell you, for Herod is about to seek the child to destroy it. And having arisen, he took the child and his mother by night and withdrew into Egypt, and he was there until the death of Herod, so that what was spoken by the Lord through the prophet might be fulfilled, saying, Out of Egypt I called my son. Then Herod, having seen that he was mocked by the magi, was exceedingly angered, and having sent men, killed all the children in Bethlehem and in all her borders from two years old and under, according to the time which he ascertained from the magi. Then was fulfilled the word spoken by the prophet Jeremiah saying: A voice in Ramah was heard, lamentation and weeping and great mourning; Rachel weeping for her children, and she was not willing to be comforted, because they are not. After Herod died, behold a messenger of the Lord appears to Joseph in a dream in Egypt saying: get up, take along the child and his mother and go into the land of Israel, for those seeking the soul of the child have died. And having arisen, he took the child and his mother and came into the land of Israel. Having heard that Archelaus reigns over Judea instead of his father Herod, he was afraid to go there; but having been divinely warned in a dream he withdrew into the parts of Galilee, and having come he settled in a city called Nazareth, so that what was spoken through the prophets might be fulfilled, that he will be called a Nazarene.

3

In those days John the Baptist arrives proclaiming in the wilderness of Judea and saying, Repent, for the kingdom of the heavens has drawn near. For this is the one spoken of by Isaiah the prophet, saying: A voice of one crying out in the wilderness, prepare the way of the Lord, make his paths straight. Now John himself had his garment from camel hairs and a leather belt around his waist, and his food was locusts and wild honey. Then Jerusalem and all Judea and all the surrounding region of the Jordan were going out toward him, and they were being baptized by him in the Jordan, confessing their sins. Having seen many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers, who showed you how to flee from the coming wrath? Therefore make fruit worthy of repentance, and do not think to say to yourselves, We have Abraham as our father. For I say to you that God is able to raise up children to Abraham from these stones. Already the axe lies at the root of the trees; therefore every tree not making good fruit is cut down and thrown into fire. I indeed baptize you in water for repentance, but the one coming after me is stronger than me, whose sandals I am not worthy to carry, he himself will baptize you in Holy Spirit and fire. His winnowing fork is in his hand and he will thoroughly clean his threshing floor, and he will gather his grain into the storehouse, but he will burn up the chaff with unquenchable fire. Then Jesus arrives from Galilee at the Jordan, coming to John to be baptized by him. But John was

hindering him, saying, I have need to be baptized by you, and you come to me? Answering, Jesus said to him: Leave it just now; for thus it is fitting for us to fulfill all righteousness. Then he released him, and having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming upon him, and behold, a voice from the heavens saying, This is my beloved son, in whom I am well pleased.

4

Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil, and having fasted forty days and forty nights, he later became hungry. And the testing one, having approached him, said, If you are the son of God, say that these stones might become bread. But he answered and said, It has been written, man will not live upon bread alone, but upon every word proceeding through the mouth of God. Then the devil takes him along into the holy city, and sets him upon the pinnacle of the temple and says to him: if you are the son of God, throw yourself down; for it has been written that he will command his messengers concerning you, and upon their hands they will lift you, lest you strike your foot against a stone. Jesus said to him, Again it has been written, You will not put the Lord your God to the test. Again the devil takes him along to a very high mountain, and shows him all the kingdoms of the world

and their glory, and says to him: I will give you all these things, if you fall down and worship me. Then Jesus says to him, Go behind me, Satan, for it has been written, You will worship the Lord your God and you will serve him only. Then the devil released him, and behold, messengers approached and served him. Having heard that John was handed over, Jesus withdrew into Galilee, and having left Nazareth, he came and dwelt in Capernaum by the sea in the borders of Zebulun and Naphtali, so that what was spoken through Isaiah the prophet might be fulfilled, saying: land of Zebulun and land of Naphtali, way of the sea, beyond the Jordan, Galilee of the nations, the people sitting in darkness saw a great light, and to those sitting in the land and shadow of death a light rose to them. From then on, Jesus began to proclaim and say, Repent, for the kingdom of the heavens has drawn near. Walking beside the sea of Galilee, he saw two brothers, Simon called Peter and Andrew his brother, casting a net into the sea, for they were fishermen. And he says to them, Come, follow me, and I will make you fishermen of men. And they immediately left the nets and followed him. And having gone forward from there, he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father mending their nets, and he called them. And they immediately left the boat and their father and followed him. And Jesus was going around all of Galilee teaching in their assemblies and proclaiming the good news of the kingdom and healing every disease and every sickness among the people. And the news about him went out into all of Syria, and they brought him all those who were sick with various

diseases and afflicted with torments, and those who were demon possessed and moonstruck and paralytics, and he healed them, and many crowds followed him from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan.

5

Having seen the crowds, he went up the mountain, and when he had sat down, his disciples approached him, and opening his mouth he taught them saying: blessed are the poor in spirit, because theirs is the kingdom of heaven. Blessed are those who mourn, because they will be comforted. Blessed are the gentle, because they will inherit the earth. Blessed are those who hunger and thirst for righteousness, because they will be satisfied. Blessed are the merciful, because they themselves will be shown mercy. Blessed are the pure in heart, because they themselves will see God. Blessed are the peacemakers, because they themselves will be called sons of God. Blessed are the persecuted because of righteousness, because theirs is the kingdom of heaven. Blessed are you when they revile you and persecute you and say every evil word against you falsely on account of me. Rejoice and exult, because your reward is great in the heavens; for thus they persecuted the prophets who were before you. You are the salt of the earth, but if the salt loses its taste, with what will it be made salty? It is no longer strong for anything except to be thrown outside and to be trampled upon by men. You are the light of the world. A city lying on a

mountain is not able to be hidden; nor do they light a lamp and place it under a bushel, but on a lampstand, and it shines for all those in the house. Thus let your light shine before men, so that they may see your good works and glorify your father in the heavens. Do not think that I came to destroy the law or the prophets; I came not to destroy, but to fulfill. Truly, for I say to you, until heaven and earth pass away, not one iota or one stroke shall pass from the law until all things take place. Whoever therefore loosens one of these least commandments and teaches men thus, he will be called least in the kingdom of heaven; but whoever does and teaches them, this one will be called great in the kingdom of heaven. For I say to you that if your righteousness does not abound more than the scribes and Pharisees, you will not enter into the kingdom of heaven. You heard that it was said to the ancients, You will not murder; but whoever murders will be liable to the judgment. But I say to you that everyone who is angry at his brother without cause will be subject to judgment; but whoever says to his brother raca will be subject to the council; but whoever says fool will be subject to the gehenna of fire. If therefore you offer your gift upon the altar and there you remember that your brother has something against you, leave your gift there before the altar, and go first be reconciled to your brother, and then come and offer your gift. Be well disposed to your adversary quickly while you are on the way with him, lest the adversary hand you over to the judge and the judge hand you over to the officer, and you be thrown into prison; truly I say to you, you will not go out from there until you pay back the last quadrans. You have heard that it was said

to the ancients, You shall not commit adultery. But I say to you that everyone who looks at a woman to desire her has already committed adultery with her in his heart. If your right eye causes you to stumble, take it out and throw it from you; for it is beneficial for you that one of your members should perish and not your whole body be thrown into gehenna. And if your right hand causes you to stumble, cut it off and throw it from you; for it is beneficial for you so that one of your members should perish and not your whole body be thrown into gehenna. And it was said, Whoever dismisses his wife, let him give her a certificate of divorce. And I say to you that whoever dismisses his wife except for reason of sexual immorality makes her commit adultery, and whoever marries a divorced woman commits adultery. Again you have heard that it was said to the ancients, You will not swear falsely, but you will pay your oaths to the Lord. But I say to you not to swear at all, neither by heaven, because it is the throne of God, neither by the earth, because it is the footstool of his feet, neither by Jerusalem, because it is the city of the great king, neither shall you swear by your head, because you are not able to make one hair white or black. Let your word be yes yes, no no; and anything beyond these is from the evil one. You heard that it was said, An eye for an eye and a tooth for a tooth. But I say to you not to resist the evil one, but whoever strikes you on the right cheek, turn to him the other also, and to the one wishing to sue you and take your tunic, leave to him the cloak also, and whoever compels you one mile, go with him two. To the one asking you, give, and do not turn away from the one wanting to borrow from you. You heard

that it was said, You will love your neighbor and you will hate your enemy. But I say to you, love your enemies, bless those cursing you, do well to those hating you and pray for those mistreating you and pursuing you, so that you might become sons of your father in the heavens, because his sun rises upon the wicked and the good and he sends rain upon the righteous and the unjust. For if you love the ones loving you, what reward do you have? Don't the tax collectors do the same? And if you greet only your friends, what excessive thing are you doing? Don't even the tax collectors do the same? Therefore you will be perfect, just as your father in the heavens is perfect.

6

Pay attention not to do your almsgiving before men in order to be seen by them; but if otherwise, you do not have a reward from your father in the heavens. When therefore you do alms, do not sound a trumpet before you, just as the hypocrites do in the assemblies and in the streets, so that they might be glorified by men; truly I say to you, they have their reward in full. But when you are giving alms, let not your left hand know what your right hand is doing, so that your almsgiving might be in secret, and your father who sees in secret will repay you in the open. And when you pray, you will not be like the hypocrites, because they love to pray standing in the assemblies and on the corners of the streets, so that they might appear to men; truly I say to you that they have their reward. But you, when you pray,

enter into your treasury, and having shut your door, pray to your father in secret, and your father who sees in secret will repay you in the open. When praying, do not babble just as the gentiles do, for they think that in their much speaking they will be heard. Therefore do not be like them; for your father knows what you need before you ask him. So therefore you pray: Our Father in heaven, let your name be hallowed, let your kingdom come, let your will be done, as in heaven and on earth, give us our daily bread today, and forgive us our debts, as we also forgive our debtors, and do not lead us into temptation, but deliver us from evil. For yours is the kingdom and the power and the glory forever, amen. For if you forgive men their transgressions, your heavenly father will also forgive you; but if you do not forgive men their transgressions, neither will your father forgive your transgressions. When you fast, do not become gloomy just as the hypocrites; for they disfigure their faces so that they might appear to men to be fasting; truly I say to you that they have their reward. But you, when fasting, anoint your head and wash your face, so that you may not appear to men to be fasting, but to your father who is in secret, and your father who sees in secret will repay you in the open. Do not store up for yourselves treasures upon the earth, where moth and rust destroys, and where thieves dig through and steal; but store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not dig through nor steal; for where your treasure is, there will be your heart also. The lamp of the body is the eye; if therefore your eye is simple, your whole body will be full of light; but if your eye is

evil, your whole body will be dark. If therefore the light in you is darkness, how great is the darkness? No one is able to serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You are not able to serve God and mammon. Because of this I say to you, do not be anxious for your soul what you might eat and what you might drink, nor for your body what you might put on. Is not the soul more than the food and the body than the clothing? Look at the birds of heaven, because they do not sow nor reap nor gather into storehouses, and your heavenly father nourishes them; do you not differ more than them? And who from among you by worrying is able to add one cubit to his age? And why are you anxious about clothing? Observe thoroughly the lilies of the field how they grow: they do not toil nor do they spin; but I say to you that not even Solomon in all his glory was clothed as one of these. But if God thus clothes the grass of the field, being today and tomorrow being thrown into the oven, will he not much more clothe you, you of little faith? Therefore, do not be anxious saying, What shall we eat or what shall we drink or what shall we put on? For the nations seek after all these things; for your heavenly father knows that you need all these things. Seek first the kingdom of God and his righteousness, and all these things will be added to you. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself; sufficient for the day is its own evil.

7

Do not judge, so that you will not be judged; for by whatever judgment you judge, you will be judged, and by whatever measure you measure, it will be measured to you. Why do you see the speck in your brother's eye, but do not perceive the beam in your own eye? Or how will you say to your brother, let me cast out the speck from your eye, when behold, the beam is in your eye? Hypocrite, cast out first the beam from your eye, and then you will see clearly to cast out the speck from your brother's eye. Do not give the holy to the dogs, nor throw your pearls before the pigs, lest they trample them under their feet and turn and tear you. Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone asking receives, and the one seeking finds, and to the one knocking it will be opened. Or who is there among you, a man who, if his son should ask him for bread, will give him a stone? And if he asks for a fish, will he not give him a serpent? If therefore you, being wicked, know how to give good gifts to your children, how much more will your father in the heavens give good things to those asking him? Therefore, whatever you would wish that people might do to you, you also do to them, for this is the law and the prophets. Enter through the narrow gate, because the gate is broad and the road leading to destruction is spacious, and many are the ones who enter through it. How narrow is the gate and constricted is the way leading into the life, and few are the ones finding it. But pay attention to the false prophets, who come to you in sheep's garments, but inside are ravenous wolves. From their fruits you will know them. Surely they do not gather grapes from thorns or figs from thistles? Thus

every good tree makes good fruit, but the rotten tree makes bad fruit. A good tree is not able to make wicked fruits, nor is a rotten tree able to make good fruits. Every tree not making good fruit is cut down and thrown into the fire. Then from their fruits you will know them. Not everyone saying to me Lord, Lord will enter into the kingdom of heaven, but the one doing the will of my father in heaven. Many will say to me in that day: Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name? And then I will confess to them that I never knew you: depart from me, you who work lawlessness. Therefore everyone who hears these words of mine and does them, I will liken him to a wise man who built his house upon the rock, and the rain came down and the rivers came and the winds blew and fell upon that house, and it did not fall, for it had been founded upon the rock. And everyone hearing these words of mine and not doing them will be likened to a foolish man, who built his house upon the sand, and the rain came down and the rivers came and the winds blew and beat against that house, and it fell, and its fall was great. And it came to pass when Jesus completed these words, the crowds were astonished at his teaching, for he was teaching them as one having authority, and not as the scribes.

8

When he had come down from the mountain, many crowds followed him. And behold, a leper came and bowed down to

him, saying, Lord, if you wish, you are able to cleanse me. And having stretched out his hand, Jesus touched him, saying, I want to, be cleansed. And immediately his leprosy was cured. And Jesus says to him: See that you say nothing to anyone, but go show yourself to the priest and offer the gift which Moses commanded as a testimony to them. And when he had entered into Capernaum, a centurion approached him, urging him and saying, Lord, my son lies at home paralyzed, being terribly tormented. And Jesus says to him, I will come and heal him. And answering, the centurion said: Lord, I am not worthy that you should enter under my roof; but only say the word, and my child will be healed. For I too am a man under authority, having soldiers under me, and I say to this one, Go, and he goes, and to another, Come, and he comes, and to my slave, Do this, and he does it. Having heard, Jesus marveled and said to those following: truly I say to you, not even in Israel have I found such great faith. I say to you that many from east and west will come and will recline at table with Abraham and Isaac and Jacob in the kingdom of heaven, but the sons of the kingdom will be cast out into the outer darkness; there will be weeping and gnashing of teeth. And Jesus said to the centurion: go, and let it be done to you as you believed. And his child was healed in that hour. And after coming, Jesus went into the house of Peter and saw his mother-in-law laid prostrate and suffering from a fever, and he touched her hand, and the fever left her, and she got up and began serving him. When evening had come, they brought to him many demon possessed people, and he cast out the spirits with a word and healed all those who were sick, so that what

was spoken through Isaiah the prophet might be fulfilled, saying: he himself took our weaknesses and bore our diseases. Having seen many crowds around him, Jesus commanded them to depart to the other side. And one scribe, having approached, said to him, Teacher, I will follow you wherever you go. And Jesus says to him: the foxes have dens and the birds of heaven have nests, but the son of man does not have anywhere to lay his head. Another of his disciples said to him, Lord, permit me first to go away and bury my father. And Jesus said to him: follow me, and leave the dead to bury their own dead. And when he had entered into the boat, his disciples followed him. And behold, a great storm arose on the sea, so that the boat was being covered by the waves, but he himself was sleeping. And having approached, his disciples woke him saying, Lord, save us, we are perishing. And he says to them, Why are you cowardly, you of little faith? Then, having arisen, he rebuked the winds and the sea, and a great calm came to pass. The people marveled saying, What sort of man is this, that even the winds and the sea obey him? And when he had come to the other side into the land of the Gergesenes, two demon-possessed men coming out from the tombs met him, exceedingly violent, so that no one was able to pass through that road. And behold, they cried out saying, What have we to do with you, Jesus, Son of God? Did you come here before the time to torment us? And there was a herd of many pigs feeding far from them. The demons urged him, saying, If you cast us out, permit us to go away into the herd of pigs. And he said to them, Go. And those having gone out departed into the herd of pigs, and behold, the whole herd of

pigs rushed down the cliff into the sea and died in the waters. The ones who were feeding fled, and having gone away into the city, they reported everything and the things about the demon-possessed ones. And behold, the whole city went out to meet Jesus, and when they saw him, they urged him to depart from their region.

9

And having embarked into a boat, he crossed over and came into his own city. And behold, they were bringing to him a paralytic laid upon a bed, and Jesus, having seen their faith, said to the paralytic, Take courage, child, your sins are forgiven. And behold, some of the scribes said to themselves, This man blasphemes. And having seen their thoughts, Jesus said, Why are you considering evil things in your hearts? For what is easier, to say, Your sins are forgiven, or to say, Rise and walk? But so that you may know that the son of man has authority on the earth to forgive sins, then he says to the paralytic: Get up, take up your bed and go to your house. And after getting up, he went away to his house. When the crowds saw this, they marveled and glorified God, who had given such authority to men. And passing by from there, Jesus saw a man sitting at the tax booth, called Matthew, and said to him, Follow me. And he stood up and followed him. And it came to pass as he was reclining in the house, and behold many tax collectors and sinners came and were reclining together with Jesus and his disciples. And having

seen this, the Pharisees said to his disciples, Why does your teacher eat with tax collectors and sinners? And Jesus, having heard, said to them: the strong do not have need of a physician, but those who are sick. But go and learn what I wish for mercy and not sacrifice means. For I came not to call the righteous, but sinners to repentance. Then the disciples of John approach him saying, Why do we and the Pharisees fast often, but your disciples do not fast? And Jesus said to them: The wedding guests are not able to mourn as long as the bridegroom is with them? But days will come when the bridegroom is taken away from them, and then they will fast. But no one applies a patch of unshrunk cloth upon an old garment; for its fullness takes away from the garment, and a worse tear results. Nor do they put new wine into old wineskins; but if otherwise, the wineskins are broken, and the wine is poured out and the wineskins will perish; but they put new wine into new wineskins, and both are preserved together. While he was speaking these things to them, behold, one ruler approached and bowed down to him, saying, My daughter just now died, but come and place your hand upon her and she will live. And after getting up, Jesus followed him, and his disciples followed him too. And behold, a woman who had been suffering with a flow of blood for twelve years approached from behind and touched the fringe of his garment. For she was saying to herself, if only I touch his garment, I will be saved. And Jesus, having turned around and having seen her, said, Take courage, daughter; your faith has saved you. And the woman was saved from that hour. And having come into the house of the ruler and having seen the flute players and the

crowd being disturbed, Jesus says to them, Withdraw, for the girl did not die but sleeps. And they were laughing at him. When the crowd was driven out, having entered, he seized her hand, and the little girl was raised. And this report went out into all that land. And as Jesus was passing by from there, two blind men followed him, crying out and saying, Have mercy on us, Son of David. When he came into the house, the blind men approached him, and Jesus said to them, Do you believe that I am able to do this? They say to him, Yes, Lord. Then he touched their eyes saying, According to your faith let it be done to you. And their eyes were opened, and Jesus sternly warned them, saying, See that no one knows about this. But after going out, they spread the news about him throughout that whole land. And as they were going out, behold, they brought him a mute man who was demon possessed, and when the demon had been cast out, the mute man spoke, and the crowds marveled saying that it never appeared thus in Israel. The Pharisees were saying, By the ruler of the demons he casts out the demons. And Jesus was going about all the cities and the villages, teaching in their assemblies and proclaiming the good news of the kingdom and healing every disease and every sickness among the people. When he saw the crowds, he was moved with compassion for them, because they were exhausted and cast down like sheep without a shepherd. Then he says to his disciples: The harvest is great, but the workers are few. Therefore, pray to the Lord of the harvest so that he will send out workers into his harvest.

10

And having summoned his twelve disciples, he gave them authority over unclean spirits so that they could cast them out and heal every disease and every sickness. The names of the twelve apostles are these: first Simon called Peter and Andrew his brother, James the son of Zebedee and John his brother, Philip and Bartholomew, Thomas and Matthew the tax collector, James the son of Alphaeus and Lebbaeus surnamed Thaddaeus, Simon the Cananaean and Judas Iscariot who also handed him over. These twelve Jesus sent, having commanded them, saying: Do not go into the way of the nations and do not enter into a city of the Samaritans; but go rather toward the lost sheep of the house of Israel. As you go, proclaim that the kingdom of the heavens has drawn near. Heal the sick, cleanse lepers, raise the dead, cast out demons; freely you received, freely give. Do not acquire gold or silver or bronze for your belts, nor a bag for the road, nor two tunics, nor sandals, nor a staff, for the worker is worthy of his food. Whatever city or village you enter, search out who in it is worthy, and remain there until you leave. And entering into the house, greet it saying, Peace to this house. And if indeed the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. And whoever does not receive you or hear your words, when you go out of that house or city, shake off the dust from your feet. Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city. Behold, I am

sending you as sheep in the midst of wolves; therefore become wise as the serpents and innocent as the doves. Pay attention and beware of the men, for they will hand you over to councils and they will flog you in their assemblies, and you will be brought before leaders and kings on account of me as a testimony to them and the nations. When they hand over you, do not be anxious about how or what you will speak; for what you will speak will be given to you in that hour. For you are not the ones speaking, but the Spirit of your father is the one speaking in you. Brother will hand over brother to death and father will hand over child, and children will rise up against parents and put them to death, and you will be hated by all because of my name, but the one who endures to the end will be saved. When they persecute you in this city, flee to the other; for truly I say to you, you will not finish the cities of Israel until the Son of Man comes. A disciple is not above the teacher, nor a slave above his lord. It is sufficient for the disciple to become as his teacher, and for the slave to become as his lord. If they called the master of the house Beelzebul, how much more the members of his household? Therefore do not fear them; for nothing is covered that will not be revealed, and nothing hidden that will not be known. What I say to you in the darkness, say in the light, and what you hear in the ear, proclaim upon the rooftops. And do not be afraid of the ones killing the body but not being able to kill the soul; but rather fear the one being able to destroy both soul and body in gehenna. Aren't two sparrows sold for an assarion? And one of them will not fall upon the earth without your father. And even all the hairs of your head

are numbered. Therefore do not be afraid; you are worth more than many sparrows. Therefore everyone who confesses me before men, I will also confess him before my father in the heavens; but whoever denies me before men, I will also deny him before my father in the heavens. Do not think that I came to cast peace upon the earth; I did not come to cast peace, but a sword. For I came to divide a man against his father and a daughter against her mother and a bride against her mother-in-law, and a man's enemies are his household members. The one loving father or mother more than me is not worthy of me; and the one loving son or daughter more than me is not worthy of me; and whoever does not take his cross and follow behind me is not worthy of me. The one having found his soul will lose it, and the one having lost his soul for my sake will find it. The one receiving you receives me, and the one receiving me receives the one who sent me. The one receiving a prophet in the name of a prophet will receive a prophet's reward, and the one receiving a righteous person in the name of a righteous person will receive a righteous person's reward. And whoever gives to drink one of these small ones a cup of cold water only in the name of a disciple, truly I say to you, he will not lose his reward.

11

And it came to pass when Jesus finished instructing his twelve disciples, he went from there to teach and proclaim in their cities. But John, having heard in the prison about the works of

Christ, sent two of his disciples and said to him: Are you the coming one, or should we expect another? And answering, Jesus said to them: Go and report to John what you hear and see: the blind recover their sight and the lame walk, lepers are cleansed and the deaf hear, the dead are raised and the poor have good news brought to them, and blessed is whoever is not offended by me. And as these were going, Jesus began to say to the crowds about John: What did you go out into the wilderness to see? A reed being shaken by the wind? But what did you go out to see? A man clothed in soft garments? Behold, the ones wearing soft things are in the houses of kings. But what did you go out to see? Prophet? Yes, I say to you, he is more than a prophet. For this is the one concerning whom it has been written: behold, I am sending my messenger before your face, who will prepare your way before you. Truly I say to you, there has not been raised among those born of women anyone greater than John the Baptist; but the least in the kingdom of the heavens is greater than him. From the days of John the Baptist until now the kingdom of heaven has been forcefully advancing, and violent men seize it. For all the prophets and the law prophesied until John. And if you wish to receive it, he himself is Elijah, the one who is about to come. The one having ears to hear, let him hear. But to what will I liken this generation? It is similar to children sitting in marketplaces, who call out to their companions and say: we played the flute for you, and you did not dance, we sang a dirge for you, and you did not mourn. For John came neither eating nor drinking, and they say, He has a demon. The son of man came eating and drinking, and they say, Behold, a glutton

and a wine drinker, a friend of tax collectors and sinners. And wisdom was justified by her children. Then he began to reproach the cities in which most of his miracles happened, because they did not repent. Woe to you, Chorazin, woe to you, Bethsaida, because if in Tyre and Sidon had happened the miracles that happened in you, long ago they would have repented sitting in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. And you Capernaum, having been exalted to heaven, you will be brought down to Hades; because if the powers that happened in you had happened in Sodom, it would have remained until today. But I say to you that for the land of Sodom it will be more tolerable in the day of judgment than for you. At that time Jesus answered and said: I confess to you, Father, Lord of heaven and earth, that you hid these things from the wise and intelligent, and you revealed them to infants; yes, Father, because thus it was your good pleasure before you. All things were handed over to me by my father, and no one fully knows the son except the father, nor does anyone fully know the father except the son and those to whom the son wishes to reveal him. Come to me all you who are laboring and have been burdened, and I will give you rest. Take up my yoke upon you and learn from me, because I am gentle and humble in heart, and you will find rest for your souls; for my yoke is good and my burden is light.

12

At that time Jesus went on the Sabbath through the grainfields; and his disciples were hungry, and they began to pluck heads of grain and eat. But the Pharisees, having seen this, said to him, Behold, your disciples are doing what is not permitted to do on the sabbath. And he said to them, Have you not read what David did when he and those with him were hungry? How he entered into the house of God and ate the loaves of the purpose, which it was not permitted for him to eat nor for those with him, except only for the priests? Or have you not read in the law that on the sabbaths the priests in the temple profane the sabbath, and are guiltless? I say to you that something greater than the temple is here. But if you had known what I wish mercy and not sacrifice is, you would not have condemned the innocent. For the son of man is lord of the sabbath. And after going over from there, he came into their assembly. And behold, a man was there having a withered hand, and they asked him, saying, Is it permitted to heal on the sabbath? So that they might accuse him. And he said to them: Who among you will be a man who will have one sheep, and if it should fall into a pit on the sabbath, will he not take hold of it and raise it up? By how much, therefore, does a man differ from a sheep? So it is permitted to do good on the sabbath. Then he says to the man: Stretch out your hand. And he stretched it out, and it was restored healthy as the other. But the Pharisees went out and took counsel against him, so that they might destroy him. And Jesus, having known, withdrew from there, and many crowds followed him, and he healed them all, and he rebuked them so that they might not make him manifest, so that might be fulfilled what was spoken through Isaiah the

prophet saying, Behold my son whom I have chosen, my beloved, in whom my soul was well pleased. I will place my spirit upon him, and he will declare judgment to the nations. He will not quarrel nor will he cry out, nor will anyone hear his voice in the streets. A broken reed he will not break in pieces, and smoldering flax he will not quench, until he casts out the judgment into victory; and in his name nations will hope. Then a demon possessed, blind and mute man was brought to him, and he healed him, so that the blind and mute man could both speak and see, and all the crowds were amazed and were saying, This one is not the Christ, the son of David, is he? But the Pharisees, having heard, said, This one does not cast out the demons except by Beelzebul, ruler of the demons. Knowing their thoughts, Jesus said to them: every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand. And if Satan casts out Satan, he is divided against himself; how therefore will his kingdom stand? And if I cast out the demons by Beelzebul, by whom will your sons cast them out? Because of this, they themselves will be your judges. But if I cast out the demons in the Spirit of God, then the kingdom of God has arrived upon you. Or how is someone able to enter into the strong man's house and seize his vessels, if he does not first bind the strong man? And then he will plunder his house. The one who is not with me is against me, and the one who is not gathering with me scatters. Because of this I say to you, every sin and blasphemy will be forgiven to men, but the blasphemy of the Spirit will not be forgiven to men; and whoever should say a word against the son of man, it will be forgiven to him; but

whoever should say something against the Holy Spirit, it will not be forgiven to him either in the present age or in the future. Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten, for the tree is known from the fruit. Offspring of vipers, how are you able to speak good things, being evil? For the mouth speaks from the abundance of the heart. The good man casts out good things from the good treasure, and the evil man casts out evil things from the evil treasure. I say to you that every idle word that people may speak, they will give account about it in the day of judgment; for from your words you will be justified and from your words you will be condemned. Then some of the scribes and Pharisees answered, saying, Teacher, we wish to see a sign from you. And having answered, he said to them: An evil and adulterous generation seeks a sign, and a sign will not be given to it except the sign of Jonah the prophet. For just as Jonah the prophet was in the belly of the sea monster three days and three nights, so will the son of man be in the heart of the earth three days and three nights. The men of Nineveh will rise up in the judgment with this generation and will condemn it, because they repented at the proclamation of Jonah, and behold something greater than Jonah is here. The queen of the south will be raised up in the judgment with this generation and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here. When the unclean spirit goes out from the man, it passes through waterless places seeking rest, and does not find it. Then he says, I will return to my house from where I went out, and when he

comes he finds it unoccupied and swept and put in order. Then he goes and takes along with himself seven other spirits more evil than himself, and having entered they dwell there, and the last things of that man become worse than the first things. Thus it will be also for this evil generation. Still while he was speaking to the crowds, behold, his mother and his brothers were standing outside, seeking to speak to him. And someone said to him, Behold, your mother and your brothers stand outside seeking to see you. But answering, he said to the one speaking to him, Who is my mother and who are my brothers? And having stretched out his hand toward his disciples he said: behold my mother and my brothers; for whoever does the will of my father in heaven, he is my brother and sister and mother.

13

On that day, Jesus, having gone out of the house, was sitting beside the sea; and many crowds were gathered together to him, so that he, having embarked into a boat, sat down, and all the crowd was standing upon the shore. And he spoke many things to them in parables, saying, Behold, the sower went out to sow. And as he was sowing, some seeds fell beside the road, and the birds came and devoured them, but others fell upon the rocky places where they did not have much earth, and immediately they sprang up because of not having depth of earth, but when the sun rose they were scorched, and because of not having root they dried up, but others fell upon the thorns, and the thorns

grew up and choked them, but others fell upon the good earth and were giving fruit, some one hundred, some sixty, some thirty. The one having ears to hear, let him hear. And having approached, the disciples said to him, Why do you speak to them in parables? And answering, he said to them, Because to you it has been given to know the mysteries of the kingdom of heaven, but to those it has not been given. For whoever has, it will be given to him and it will be increased; but whoever does not have, even what he has will be taken away from him. Because of this I speak to them in parables, so that seeing they may not see and hearing they may not hear nor understand, lest they should turn back; and then the prophecy of Isaiah will be fulfilled to them, the one saying: by hearing you will hear and not understand, and seeing you will see and not see; for the heart of this people was made fat, and with their ears they heard heavily, and their eyes they closed, lest they see with their eyes and hear with their ears and understand with their heart and turn back, and I will heal them. But your eyes are blessed because they see, and your ears are blessed because they hear. Truly, for I say to you that many prophets and righteous ones desired to see what you see, and did not see it, and to hear what you hear, and did not hear it. Therefore, you hear the parable of the sower. Everyone hearing the word of the kingdom and not understanding, the evil one comes and takes away what has been sown in his heart; this one is the one sown beside the road. And the one sown upon the rocky places, this one is the one who hears the word and immediately receives and takes it with joy; but he has no root in himself, but is temporary, and when

affliction or persecution occurs because of the word, immediately he stumbles. And the one having been sown into the thorns, this one is the one hearing the word, and the anxiety of this age and the deceit of wealth choke the word, and he becomes unfruitful. And the one sown upon the good land, this one is the one hearing the word and understanding, who indeed bears fruit and produces one a hundred, one sixty, and one thirty. Another parable he set before them, saying: the kingdom of the heavens was likened to a man having sown good seed in his field; but while the men were sleeping, his enemy came and sowed weeds among the grain and went away. When the grass sprouted and made fruit, then the weeds also appeared. Having approached, the slaves of the master of the house said to him: Lord, did you not sow good seed in your field? From where then does it have weeds? And he said to them, An enemy man did this. The slaves said to him, Do you wish therefore that we should go away and gather them? And he said: No, lest while gathering the weeds you might uproot the grain at the same time with them; let both grow together until the harvest, and at the time of the harvest I will say to the reapers: gather first the weeds and bind them into bundles to burn them, and gather the grain together into my storehouse. Another parable he set before them saying: the kingdom of the heavens is similar to a grain of mustard, which a man having taken sowed in his field; which is indeed smaller than all the seeds, but when it is grown, it is greater than all the vegetables and becomes a tree, so that the birds of the heaven come and nest in its branches. He spoke another parable to them: the kingdom of the heavens is similar

to leaven, which a woman took and hid into three measures of flour, until the whole was leavened. All these things Jesus spoke in parables to the crowds, and without a parable he spoke nothing to them, so that the thing having been spoken through the prophet might be fulfilled, saying, I will open my mouth in parables, I will utter hidden things from the foundation of the world. Then, having left the crowds, he came into his house. And his disciples approached him saying, Explain to us the parable of the weeds of the field. And having answered, he said to them: the one sowing the good seed is the son of man, and the field is the world, and the good seed, these are the sons of the kingdom, and the weeds are the sons of the evil one, and the enemy who sowed them is the devil, and the harvest is the completion of the age, and the reapers are messengers. Just as the weeds are gathered and burned with fire, so it will be at the completion of this age. The Son of Man will send his messengers, and they will gather from his kingdom all the stumbling blocks and those doing lawlessness, and they will cast them into the furnace of fire; there will be weeping and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their father. The one having ears to hear, let him hear. Again, the kingdom of the heavens is similar to a treasure hidden in the field, which a man found and hid, and from his joy he goes and sells all that he has and buys that field. Again the kingdom of the heavens is similar to a merchant seeking beautiful pearls, who having found one very precious pearl, went away and sold everything he had and bought it. Again the kingdom of the heavens is similar to a dragnet having been cast into the sea and

having gathered together from every kind, which, when it was filled, they drew up upon the shore and sat down and gathered the good things into vessels, but the rotten things they threw outside. Thus it will be at the completion of the age. The messengers will go out and will set apart the wicked from the midst of the righteous, and will throw them into the furnace of fire; there will be the weeping and the gnashing of teeth. Jesus says to them, Have you understood all these things? They say to him, Yes, Lord. And he said to them, Because of this, every scribe having been discipled into the kingdom of the heavens is like a master of a house, who brings out from his treasure new and old. And it came to pass when Jesus finished these parables he departed from there, and having come into his homeland he was teaching them in their assembly, so that they were astonished and said: From where does this one have this wisdom and these powers? Isn't this one the carpenter's son? Isn't his mother said to be Mary and his brothers Jacob and Joses and Simon and Judah? And aren't all his sisters with us? So where does this person get all these things from? And they were taking offense at him. And Jesus said to them: a prophet is not without honor except in his own country and in his own house. And he did not do many mighty works there because of their unbelief.

14

At that time Herod the tetrarch heard the report about Jesus and said to his servants: This is John the Baptist; he has been raised

from the dead, and because of this the powers are working in him. For Herod, having seized John, bound him and placed him in prison because of Herodias, the wife of Philip his brother. For John was saying to him, It is not permitted for you to have her. And wishing to kill him, he feared the crowd because they regarded him as a prophet. And when Herod's birthday celebrations were being held, the daughter of Herodias danced in the midst and pleased Herod; therefore with an oath he agreed to give her whatever she should ask. And she, having been prompted by her mother, says, Give me here upon a platter the head of John the Baptist. The king was grieved, but because of the oaths and those reclining with him, he ordered it be given, and he sent someone and beheaded John in the prison. And his head was brought upon a platter and was given to the girl, and she brought it to her mother. And after approaching, his disciples took up the body and buried it, and after coming, they reported to Jesus. Having heard, Jesus withdrew from there in a boat into a deserted place privately, and having heard, the crowds followed him on foot from the cities. And having gone out, Jesus saw a large crowd, and he was moved with compassion for them and healed their sick. When evening had come, his disciples approached him saying, The place is deserted and the time has already passed; dismiss the crowds, so that they may go away into the villages and buy food for themselves. But Jesus said to them: They have no need to go away; you give them something to eat. They say to him, We do not have anything here except five loaves and two fish. He said, Bring them here to me. After commanding the crowds to recline upon

the grass, he took the five loaves and the two fish, looked up into heaven and blessed them, broke them and gave the loaves to the disciples, and the disciples gave them to the crowds. And all ate and were satisfied, and they took up twelve full baskets of the remaining fragments. And those eating were men, about five thousand, apart from women and children. And immediately Jesus compelled his disciples to get into the boat and go before him to the other side, until he dismissed the crowds. And having dismissed the crowds, he went up into the mountain by himself to pray. When evening came, he was alone there. And the ship was already in the middle of the sea, being battered by the waves, for the wind was against it. And in the fourth watch of the night, Jesus went toward them walking upon the sea. And having seen him walking upon the sea, the disciples were troubled, saying that it is an apparition, and they cried out from fear. Immediately Jesus spoke to them saying, Take courage, it is I; do not fear. Answering him, Peter said, Lord, if it is you, command me to come to you upon the waters. And he said, Come. And having gone down from the boat, Peter walked upon the waters to come toward Jesus. Seeing the strong wind, he was afraid, and having begun to sink, he cried out saying, Lord, save me. Immediately Jesus stretched out his hand, took hold of him, and said to him, O you of little faith, why did you doubt? And when they had entered into the boat, the wind ceased; and those in the boat came and worshipped him saying, Truly you are the son of God. And having crossed over, they came into the land of Gennesaret. And having recognized him, the men of that place sent word into all that surrounding region, and they brought to

him all those who were sick, and they urged him that they might touch even just the fringe of his garment, and as many as touched it were saved.

15

Then the scribes and Pharisees from Jerusalem approach Jesus saying, Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread. He answered and said to them, Why do you transgress the commandment of God because of your tradition? For God commanded, saying, Honor your father and your mother, and The one speaking evil of his father or mother, let him be put to death. But you say, Whoever might say to his father or his mother, Whatever you might benefit from me is a gift, he need not honor his father or his mother. And you have invalidated the commandment of God because of your tradition. Hypocrites, Isaiah prophesied well concerning you, saying: this people draws near to me with their mouth and honors me with their lips, but their heart is far distant from me; and they worship me in vain, teaching as teachings the commandments of men. And having summoned the crowd, he said to them: Listen and understand; not what enters into the mouth defiles the man, but what comes out from the mouth, this defiles the man. Then his disciples approached and said to him, You know that the Pharisees were offended when they heard the word? And having answered, he said: Every planting which my heavenly

father did not plant will be uprooted. Leave them; they are blind guides of the blind; but if a blind man leads a blind man, both will fall into a pit. Peter answered and said to him, Explain this parable to us. Jesus said, Are you still without understanding? Do you not yet understand that everything entering into the mouth goes into the belly and is cast out into the latrine? The things going out from the mouth go out from the heart, and those things defile the man. For from the heart go out evil thoughts, murders, adulteries, sexual immoralities, thefts, false testimonies, blasphemies. These things are what defile the man; but to eat with unwashed hands does not defile the man. And having gone out from there, Jesus withdrew into the region of Tyre and Sidon. And behold, a Canaanite woman from those borders, having gone out, cried out to him saying, Have mercy on me, Lord, son of David; my daughter is badly demon possessed. But he did not answer her a word. And having approached, his disciples were asking him, saying, Dismiss her because she cries out behind us. But answering, he said, I was not sent except to the lost sheep of the house of Israel. And when she came, she bowed down to him saying, Lord, help me. But he answered and said: It is not good to take the bread of the children and throw it to the little dogs. And she said, Yes, Lord, for the little dogs eat from the crumbs falling from the table of their masters. Then Jesus answered and said to her, O woman, great is your faith. Let it be done to you as you wish. And her daughter was healed from that hour. And having crossed over from there, Jesus came beside the Sea of Galilee, and having gone up the mountain, he sat there. And many crowds came to

him, bringing with them the lame, blind, deaf, crippled and many others, and they laid them at the feet of Jesus, and he healed them, so that the crowds marveled seeing the deaf hearing, the mute speaking, the crippled healthy, the lame walking and the blind seeing, and they glorified the God of Israel. And Jesus, having called his disciples to him, said: I have compassion upon the crowd, because they have already remained with me three days and do not have anything to eat; and I do not want to release them fasting, lest they faint on the road. And his disciples say to him, From where to us in the wilderness so many loaves so as to satisfy so great a crowd? And Jesus says to them, How many loaves do you have? And they said, Seven, and a few little fish. And he commanded the crowds to recline upon the ground. And having taken the seven loaves and the fish, having given thanks he broke them and gave them to his disciples, and the disciples gave them to the crowds. And all ate and were satisfied, and they took up the remaining fragments, seven full baskets, and the ones eating were four thousand men, apart from women and children. And having dismissed the crowds, he got into the boat and came to the region of Magdala.

16

And the Pharisees and Sadducees approached, testing him, and asked him to show them a sign from heaven. And answering, he said to them: When evening has come, you say fair weather, for

the sky is red, and in the morning, today a storm, for the sky is red and gloomy. Hypocrites, you know how to distinguish the face of the heaven, but you are not able to know the signs of the times? An evil and adulterous generation seeks a sign, and a sign will not be given to it except the sign of Jonah the prophet. And after leaving them, he went away. And when they came to the other side, his disciples forgot to take bread. And Jesus said to them: Watch out and beware of the leaven of the Pharisees and Sadducees. They were reasoning among themselves, saying, We did not bring bread. But Jesus, having known, said to them, Why are you reasoning among yourselves, you of little faith, because you did not take loaves? Do you not yet understand, nor do you remember the five loaves of the five thousand and how many baskets you took? Do you not even remember the seven loaves for the four thousand and how many baskets you took up? How do you not understand that I was not speaking to you about bread when I told you to beware of the leaven of the Pharisees and Sadducees? Then they understood that he did not say to pay attention to the leaven of the bread, but to the teaching of the Pharisees and Sadducees. And having come into the parts of Caesarea of Philip, Jesus was asking his disciples, saying, Who do the people say the son of man is? And they said, Some say John the Baptist, others Elijah, and others Jeremiah or one of the prophets. He says to them: But who do you say I am? Answering, Simon Peter said, You are the Christ, the son of the living God. And answering, Jesus said to him, Blessed are you, Simon Bar Jonah, because flesh and blood did not reveal this to you, but my father in heaven. And I also say to you that you are Peter, and

upon this rock I will build my assembly, and the gates of Hades will not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Then he commanded his disciples that they should say to no one that he is Jesus the Christ. From then Jesus began to show his disciples that it is necessary for him to go away into Jerusalem and to suffer many things from the elders and chief priests and scribes and to be killed, and on the third day to be raised. And taking him aside, Peter began to rebuke him, saying, God be merciful to you, Lord! This will never happen to you. And having turned, he said to Peter, Go behind me, Satan! You are a stumbling block to me, because you do not think the things of God, but the things of men. Then Jesus said to his disciples: if someone wishes to come after me, let him deny himself and let him take up his cross and let him follow me. For whoever wishes to save his soul will lose it, but whoever loses his soul because of me will find it. For what is a man benefited if he gains the whole world, but forfeits his soul? Or what will a man give in exchange for his soul? For the son of man is about to come in the glory of his father with his messengers, and then he will repay each according to his deed. Truly I say to you, there are some of the ones standing here who will not taste death until they see the Son of Man coming in his kingdom.

17

And after six days Jesus took along Peter and James and John his brother and brought them up into a high mountain privately, and he was transformed before them, and his face shone as the sun, and his garments became white as the light. And behold, Moses and Elijah were seen by them, conversing with him. Having answered, Peter said to Jesus, Lord, it is good for us to be here; if you wish, let us make three tents here, one for you and one for Moses and one for Elijah. While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice from the cloud said: This is my beloved son, in whom I was well pleased; listen to him. And when they heard this, the disciples fell on their faces and were very afraid. And approaching, Jesus touched them and said, Rise up and do not be afraid. Having lifted up their eyes, they saw no one except Jesus. And as they were descending from the mountain, Jesus commanded them saying, Tell no one the vision until the son of man rises from the dead. And his disciples asked him, saying, Why therefore do the scribes say that Elijah must come first? And Jesus, answering, said to them: Elijah indeed comes first and will restore all things; and I say to you that Elijah already came, and they did not recognize him, but they did to him whatever they wished; thus also the Son of Man is about to suffer by them. Then the disciples understood that he said to them about John the Baptist. And when they had come to the crowd, a man approached him kneeling before him and saying, Lord, have mercy on my son, because he is moonstruck and suffers badly, for he often falls into the fire and often into the water. And I brought him to your disciples, and they were not able to heal him. Answering, Jesus

said, O unbelieving and perverted generation, how long will I be with you? Until when will I endure you? Bring him to me here. And Jesus rebuked him, and the demon went out from him and the child was healed from that hour. Then the disciples, having approached Jesus privately, said, Why were we not able to cast it out? But Jesus said to them, Because of your unbelief. Truly, for I say to you, if you have faith as a grain of mustard, you will say to this mountain, move from here to there, and it will move, and nothing will be impossible for you. But this kind does not go out except by prayer and fasting. While they were turning back into Galilee, Jesus said to them, The son of man is about to be handed over into the hands of men, and they will kill him, and on the third day he will be raised up. And they were very sad. When they had come into Capernaum, the ones receiving the double drachmas approached Peter and said, Does your teacher not pay the double drachmas? He says, Yes. And when he entered the house, Jesus spoke to him first, saying, What do you think, Simon? The kings of the earth, from whom do they receive taxes or tribute? From their sons or from others? Peter says to him, From the others. Jesus said to him, Then the sons are free. But so that we might not cause them to stumble, having gone to the sea throw a hook and take up the first fish that comes up, and having opened its mouth you will find a stater; having taken that, give it to them for me and you.

18

In that hour the disciples approached Jesus saying, Who then is greatest in the kingdom of heaven? And having called a child to him, Jesus set it in the midst of them and said, Truly I say to you, if you do not turn and become as the children, you will not enter into the kingdom of heaven. Whoever therefore will humble himself as this child, this one is the greatest in the kingdom of the heavens. And whoever receives one such child in my name receives me; but whoever causes one of these little ones who believe in me to stumble, it would be better for him that a donkey millstone be hung around his neck and he be drowned in the depth of the sea. Woe to the world from the stumbling blocks; for it is necessary for the stumbling blocks to come; but woe to that man through whom the stumbling block comes. If your hand or your foot causes you to stumble, cut them off and throw them from you; it is good for you to enter into life lame or crippled, rather than having two hands or two feet to be thrown into the eternal fire. And if your eye causes you to stumble, remove it and throw it from you; it is good for you to enter into life one eyed, rather than having two eyes to be thrown into the gehenna of fire. See that you do not despise one of these little ones, for I say to you that their messengers in heaven continually see the face of my father who is in heaven. For the Son of Man came to save the lost. What does it seem to you? If some man has one hundred sheep and one of them goes astray, will he not leave the ninety-nine upon the mountains and go seek the wandering one? And if he happens to find it, truly I say to you that he rejoices over it more than over the ninety-nine that have not gone astray. Thus it is not the will of your father in

the heavens that one of these little ones should perish. If your brother should sin against you, go and rebuke him between you and him alone; if he hears you, you have gained your brother; but if he does not hear, take along with you one or two more, so that upon the mouth of two or three witnesses every word might be established. But if he disobeys them, tell the assembly; but if he disobeys the assembly also, let him be to you just as the gentile and the tax collector. Truly I say to you, whatever you bind on the earth will be bound in heaven, and whatever you loose on the earth will be loosed in heaven. Again, truly I say to you that if two of you agree on earth concerning any matter that they ask for, it will be done for them by my father who is in heaven. For where two or three are gathered together in my name, there I am in the midst of them. Then Peter, having approached him, said, Lord, how many times will my brother sin against me, and shall I forgive him? Up to seven times? Jesus says to him, I am not saying to you up to seven times, but up to seventy-seven times. Because of this, the kingdom of the heavens was likened to a king who wished to settle accounts with his slaves. When he had begun to settle accounts, one debtor of ten thousand talents was brought to him. But since he did not have the means to give it back, his lord commanded that he be sold and his wife and the children and everything that he had, and that it be given back. Therefore, having fallen, the slave was bowing down to him saying, Lord, be patient with me and I will repay you everything. The lord of that slave, having been moved with compassion, released him and forgave him the loan. Having gone out, that slave found one of his fellow slaves who

owed him one hundred denarii, and seizing him he began to choke him saying: give back to me what you owe. Therefore his fellow slave, having fallen at his feet, was urging him, saying, Be patient with me and I will repay you. But he was not willing, but went away and threw him into prison until he should pay back what was owed. And when they saw what had happened, his fellow servants were exceedingly grieved, and when they came they made clear to their own lord all the things that had happened. Then, having summoned him, his lord says to him, Wicked slave, I forgave you all that debt since you begged me. Was it not necessary for you also to have mercy on your fellow servant, as I also had mercy on you? And having become angry, his lord handed him over to the torturers until he should pay back all that he owed. Thus my heavenly father will do to you, if each one of you does not forgive his brother from your hearts for his transgressions.

19

And it came to pass when Jesus finished these words, he departed from Galilee and came into the borders of Judea beyond the Jordan. And many crowds followed him, and he healed them there. And the Pharisees approached him, testing him and saying to him, Is it permitted for a man to release his wife according to every cause? And having answered, he said to them, Have you not read that the one having made from the beginning made them male and female and said, Because of this

a man will leave his father and mother and will be joined to his wife, and the two will be one flesh? So that they are no longer two, but one flesh. Therefore what God has joined together, let man not separate. They say to him, Why then did Moses command to give a certificate of divorce and to divorce her? He says to them: Moses permitted you to divorce your wives because of your hardness of heart, but it was not so from the beginning. I say to you that whoever dismisses his wife not for sexual immorality and marries another commits adultery, and the one who marries a divorced woman commits adultery. His disciples say to him, If this is the situation of a man with a wife, it is not beneficial to marry. And he said to them: Not all receive this word, but only those to whom it has been given; for there are eunuchs who were born thus from their mother's womb. And there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs because of the kingdom of heaven. Let the one who is able to receive, receive. Then children were brought to him so that he might lay his hands upon them and pray, but the disciples rebuked them. And Jesus said: Let the children come and do not hinder them from coming to me, for of such is the kingdom of heaven. And having placed his hands upon them, he went from there. And behold, one having approached said to him, Good teacher, what good thing shall I do so that I may have eternal life? And he said to him, Why do you call me good? No one is good except God alone. If you wish to enter into life, keep the commandments. He says to him, Which ones? And Jesus said: you will not murder, you will not commit adultery, you will not steal, you will not bear

false witness, honor your father and your mother, and you will love your neighbor as yourself. The young man says to him, All these things I have kept from my youth; what do I still lack? Jesus said to him, If you wish to be perfect, go sell your possessions and give to the poor, and you will have treasure in heaven, and come follow me. And having heard the word, the young man went away grieving, for he had many possessions. And Jesus said to his disciples: truly I say to you that a rich man will enter into the kingdom of the heavens with difficulty. Again I say to you, it is easier for a camel to go through the hole of a needle than for a rich man to enter into the kingdom of God. Having heard this, his disciples were exceedingly astonished, saying, Who then is able to be saved? Having looked intently, Jesus said to them, With men this is impossible, but with God all things are possible. Then Peter answered and said to him, Behold, we have left all things and have followed you. What then will there be for us? And Jesus said to them, Truly I say to you that you who have followed me, in the regeneration, when the son of man sits upon the throne of his glory, you will sit also upon twelve thrones judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or fields because of my name will receive a hundredfold and will inherit eternal life. Many who are first will be last and many who are last will be first.

20

For the kingdom of the heavens is similar to a man, a master of a house, who went out early in the morning to hire workers for his vineyard. And having agreed with the workers for a denarius a day, he sent them into his vineyard. And having gone out around the third hour, he saw others standing idle in the marketplace, and he said to them, You also go into the vineyard, and I will give you whatever is just. And they went away. Again, having gone out around the sixth and ninth hour, he did likewise. And around the eleventh hour, having gone out, he found others standing idle, and he says to them: Why do you stand here the whole day idle? They say to him, No one hired us. He says to them: You go into the vineyard too, and you will receive whatever is just. And when evening had come, the lord of the vineyard says to his steward: Call the workers and give them their wages, beginning from the last to the first. And those who came around the eleventh hour received a denarius each. When the first came, they thought that they would receive more, and they themselves also received a denarius each. Having taken their wages, they were grumbling against the master of the house, saying that these last men worked one hour, and you made them equal to us who have borne the weight of the day and the scorching heat. But he answered and said to one of them: friend, I am not wronging you; did you not agree with me for a denarius? Take up what is yours and go; I wish to give to this last one as I gave to you; or is it not permitted to me to do what I wish with my own? Is your eye evil because I am good? Thus the last will be first and the first will be last, for many are called, but few are chosen. And Jesus going up into Jerusalem

took the twelve disciples aside privately on the way and said to them, Behold, we are going up into Jerusalem, and the son of man will be handed over to the chief priests and scribes, and they will condemn him to death, and they will hand him over to the Gentiles to mock and flog and crucify, and on the third day he will rise. Then the mother of the sons of Zebedee approached him with her sons, bowing down and asking something from him. And he said to her, What do you want? She says to him, Say that these two sons of mine may sit, one at your right and one at your left, in your kingdom. Answering, Jesus said, You do not know what you are asking. Are you able to drink the cup that I am about to drink, or to be baptized with the baptism that I am baptized with? They say to him, We are able. And he says to them: You will indeed drink my cup, and you will be baptized with the baptism which I am baptized with; but to sit at my right and at my left is not mine to give, but it is for those for whom it has been prepared by my father. And when the ten heard, they were indignant about the two brothers. And Jesus, having called them to him, said, You know that the rulers of the nations lord it over them and the great ones exercise authority over them. It will not be thus among you, but whoever wishes to become great among you will be your servant, and whoever wishes to be first among you will be your slave, just as the son of man did not come to be served, but to serve and to give his soul as a ransom instead of many. And as they were going out from Jericho, a great crowd followed him. And behold, two blind men sitting beside the road, having heard that Jesus was passing by, cried out saying: have mercy on us, Lord, son of David. And the crowd

rebuked them so that they should be silent, but they cried out louder saying, Have mercy on us, Lord, son of David. And having stood, Jesus called them and said, What do you wish me to do for you? They say to him, Lord, so that our eyes may be opened. Having been moved with compassion, Jesus touched their eyes, and immediately they received their sight, and they followed him.

21

And when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, saying to them, Go into the village opposite you, and immediately you will find a donkey bound and a colt with her; loose them and bring them to me. And if someone says something to you, you will say that the Lord has need of them; and immediately he will send them. This whole thing has happened so that what was spoken through the prophet might be fulfilled, saying: say to the daughter of Zion, behold your king comes to you, gentle and having mounted upon a donkey and a colt, the son of a beast of burden. The disciples, having gone and having done just as Jesus commanded them, brought the donkey and the colt, and they placed their garments on them, and he sat on them. And most of the crowd spread their own garments in the road, and others were cutting branches from the trees and were spreading them in the road. And the crowds going before and the following were crying out saying: Hosanna to the son of David! Blessed is the

one coming in the name of the Lord! Hosanna in the highest! And when he had entered into Jerusalem, all the city was shaken, saying, Who is this? The crowds were saying, This is Jesus the prophet from Nazareth in Galilee. And Jesus entered into the temple of God, and he cast out all the ones selling and the ones buying in the temple, and he overturned the tables of the money changers and the seats of the ones selling the doves, and he says to them: It has been written, my house will be called a house of prayer; but you made it a cave of robbers. And the lame and blind approached him in the temple and he healed them. And the chief priests and the scribes, having seen the wonders which he did and the children crying out in the temple and saying, Hosanna to the son of David, were indignant and said to him, Do you hear what these say? And Jesus says to them, Yes, have you never read that from the mouth of infants and nursing ones you have prepared praise? And having left them, he went out of the city to Bethany and lodged there. In the morning, returning to the city, he was hungry, and having seen a fig tree on the road, he came to it and found nothing on it except leaves, and he says to it, May no fruit ever come from you again. And the fig tree was dried up immediately. And when the disciples saw this, they marveled, saying, How was the fig tree dried up immediately? Having answered, Jesus said to them, Truly I say to you, if you have faith and do not doubt, you will do not only the thing of the fig tree, but even if you say to this mountain, Be lifted up and be thrown into the sea, it will happen, and all things, as many as you ask in prayer believing, you will receive. And when he had come into the temple, the

chief priests and the elders of the people approached him while he was teaching, saying: By what authority do you do these things, and who gave you this authority? Having answered, Jesus said to them, I will also ask you one question, which if you tell me, I also will tell you by what authority I do these things. Where was the baptism of John from, from heaven or from men? And they were reasoning among themselves, saying: If we say, From heaven, he will say to us, Why therefore did you not believe him? But if we say, From men, we fear the crowd, for all hold John as a prophet. And answering Jesus they said, We do not know. He himself said to them: Neither do I tell you by what authority I do these things. What do you think? A certain man had two children, and after approaching the first, he said, Child, go work in my vineyard today. But he answered, I do not want to. But later, having changed his mind, he went. And having approached the second, he said likewise. But he answered and said, I will, lord, but he did not go away. Which of the two did the will of the father? They say to him, The first one. Jesus says to them, Truly I say to you that the tax collectors and the prostitutes go before you into the kingdom of God. For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him, but you, having seen this, did not change your mind later so as to believe him. Hear another parable. A man was a master of the house, who planted a vineyard and placed a fence around it and dug a winepress in it and built a tower, and leased it out to farmers and went abroad. When the time of the fruits drew near, he sent his slaves to the farmers to take his fruits. And the

farmers, having taken his slaves, beat one, killed one, and stoned one. Again he sent other slaves, more than the first ones, and they did the same to them. Later he sent his son to them, saying, They will respect my son. And the farmers, having seen the son, said among themselves: This one is the heir; come, let us kill him and seize his inheritance. And after taking him, they threw him outside of the vineyard and killed him. When therefore the lord of the vineyard comes, what will he do to those farmers? They say to him: He will badly destroy the bad ones, and he will lease out the vineyard to other farmers, who will give back to him the fruits at their times. Jesus says to them: Have you never read in the scriptures, The stone which the builders rejected has become the head of the corner; this came to be from the Lord, and it is marvelous in our eyes? Because of this I say to you that the kingdom of God will be taken away from you and will be given to a nation producing its fruits, and the one falling upon this stone will be shattered, but upon whomever it falls, it will crush him. And having heard his parables, the chief priests and the Pharisees knew that he was speaking about them, and seeking to seize him they feared the crowds, since they held him as a prophet.

22

And answering, Jesus again said to them in parables, saying, The kingdom of heaven was likened to a man, a king, who made a wedding feast for his son. And he sent his slaves to call the

invited guests to the wedding, and they were not willing to come. Again he sent other slaves saying, Say to the invited ones, Behold, I have prepared my feast, my bulls and the fattened animals have been slaughtered, and all things are ready. Come to the wedding. But those who neglected it departed, one to his own field and one to his trade, and the remaining ones seized his slaves and mistreated and killed them. But when he heard, that king was angered, and having sent his armies, he destroyed those murderers and burned their city. Then he says to his slaves: The wedding feast is ready, but those who were invited were not worthy; therefore go to the crossroads, and invite as many as you find to the wedding feast. And having gone out, those slaves went into the roads and gathered together everyone they found, both wicked and good, and the wedding was filled with guests reclining. And having entered to see the reclining guests, the king saw there a man not clothed in a wedding garment, and he says to him, Friend, how did you enter here without having a wedding garment? But he was silenced. Then the king said to the servants: Bind his feet and hands, take him up and cast him out into the outer darkness; there will be weeping and gnashing of teeth. For many are called, but few are chosen. Then having gone, the Pharisees took counsel so that they might trap him in his words. And they send their disciples to him with the Herodians saying: Teacher, we know that you are truthful and you teach the way of God in truth, and you do not care about anyone; for you do not look at the face of men; tell us therefore, what does it seem to you? Is it permitted to give tax to Caesar or not? But Jesus, having known their wickedness,

said, Why do you test me, hypocrites? Show me the coin of the tax. And they brought him a denarius. And he says to them: Whose image and inscription is this? They say to him, It's Caesar's. Then he says to them: Give back therefore the things of Caesar to Caesar and the things of God to God. And having heard, they marveled, and having left him, they went away. On that day Sadducees approached him, the ones saying there is no resurrection, and they asked him saying: Teacher, Moses said, If someone dies not having children, his brother will marry his wife and will raise up offspring for his brother. There were seven brothers among us, and the first, having married, died and, not having offspring, left his wife to his brother; likewise also the second and the third, until all seven. And last of all, the woman died. In the resurrection, therefore, the woman will be the wife of which of the seven? For all had her. Jesus answered and said to them, You are led astray, not knowing the writings nor the power of God. For in the resurrection neither do they marry nor are they given in marriage, but they are as messengers of God in heaven. But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living. And when they heard, the crowds were astonished at his teaching. But the Pharisees, having heard that he silenced the Sadducees, were gathered together, and one of them, a lawyer, questioned him, testing him and saying, Teacher, which is the great commandment in the law? And Jesus said to him, You will love the Lord your God with your whole heart and with your

whole soul and with your whole mind. This is the first and greatest commandment. And the second is similar to it: you will love your neighbor as yourself. On these two commandments hang the whole law and the prophets. When the Pharisees had been gathered together, Jesus questioned them saying, What does it seem to you concerning the Christ? Whose son is he? They say to him, David's. He says to them: How therefore does David in the Spirit call him Lord, saying, The Lord said to my Lord, sit at my right hand until I make your enemies a footstool for your feet? If therefore David calls him Lord, how is he his son? And no one was able to answer him a word, nor did anyone dare from that day to question him any longer.

23

Then Jesus spoke to the crowds and his disciples saying: Upon the seat of Moses sat the scribes and the Pharisees. Therefore, keep and do all things as many as they should say to you to keep, but do not do according to their works; for they say and do not do. For they bind heavy and hard to bear burdens and place them upon the shoulders of men, but they do not wish to move them with their finger. They do all their works to be seen by people. For they widen their phylacteries and enlarge the fringes of their garments, and they love the place of honor at the dinners and the chief seats in the assemblies and the greetings in the marketplaces and to be called rabbi by men. But you should not be called rabbi, for your teacher is one, the Christ,

and all of you are brothers. And do not call anyone your father upon the earth, for one is your father, the one in the heavens. Nor should you be called teachers, for your teacher is one, the Christ. The greatest among you will be your servant. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted. Woe to you, scribes and Pharisees, hypocrites, because you devour the houses of widows and for a pretext pray long prayers; because of this you will receive greater judgment. Woe to you, scribes and Pharisees, hypocrites, because you shut the kingdom of heaven before men; for you do not enter, nor do you allow those who are entering to enter. Woe to you, scribes and Pharisees, hypocrites, because you travel around the sea and the dry land to make one proselyte, and when he becomes one, you make him a son of gehenna twice as much as yourselves. Woe to you, blind guides, who say, Whoever swears by the temple, it is nothing, but whoever swears by the gold of the temple is bound by his oath. Fools and blind ones, which is greater, the gold or the temple that sanctifies the gold? And whoever swears by the altar, it is nothing, but whoever swears by the gift that is on it, he is obligated. Fools and blind, what is greater, the gift or the altar that sanctifies the gift? Therefore the one who has sworn by the altar swears by it and by all the things above it, and the one who has sworn by the temple swears by it and by the one who dwells in it, and the one who has sworn by heaven swears by the throne of God and by the one sitting above it. Woe to you, scribes and Pharisees, hypocrites, because you tithe the mint and the dill and the cumin, and you have neglected the heavier things of the law: the judgment and the

mercy and the faith; but it was necessary to do these things and not to neglect those things. Blind guides, straining out the gnat but swallowing the camel. Woe to you, scribes and Pharisees, hypocrites, because you cleanse the outside of the cup and of the dish, but inside they are full of plunder and injustice. Blind Pharisee, cleanse first the inside of the cup and the dish, so that the outside of them may become clean also. Woe to you, scribes and Pharisees, hypocrites, because you are like whitewashed tombs, which outside indeed appear beautiful, but inside are full of dead bones and all uncleanness. Thus you also appear righteous to men on the outside, but on the inside you are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites, because you build the tombs of the prophets and you adorn the monuments of the righteous, and you say: if we were in the days of our fathers, we would not have been partners with them in the blood of the prophets. So you bear witness against yourselves that you are sons of those who murdered the prophets. And you, fill up the measure of your fathers. Serpents, offspring of vipers, how will you flee from the judgment of gehenna? Because of this, behold, I am sending to you prophets and wise men and scribes, and some of them you will kill and crucify, and some of them you will flog in your assemblies and persecute from city to city, so that upon you should come all the righteous blood being poured out upon the earth from the blood of Abel the righteous until the blood of Zechariah son of Berechiah, whom you murdered between the temple and the altar. Truly I say to you that all these things will come upon this generation. Jerusalem, Jerusalem, the one killing the prophets

and stoning those who have been sent to her, how often I wished to gather together your children in the manner a bird gathers together her own young under her wings, and you were not willing. Behold, your house is left to you desolate. For I say to you, you will not see me from now until you say, blessed is the one coming in the name of the Lord.

24

And having gone out, Jesus was going from the temple, and his disciples approached to show him the buildings of the temple. Jesus said to them: Do you not see all these things? Truly I say to you, there will not be left here one stone upon another that will not be thrown down. And while he was sitting upon the Mount of Olives, the disciples approached him privately saying, Tell us when these things will be, and what is the sign of your presence and of the completion of the age? And answering, Jesus said to them, See that no one leads you astray. For many will come in my name saying, I am the Christ, and they will lead many astray. You will hear of wars and rumors of wars; see that you are not alarmed, for all these things must happen, but the end is not yet. For nation will rise up against nation and kingdom against kingdom, and there will be famines and pestilences and earthquakes in various places; but all these things are the beginning of birth pains. Then they will hand you over to tribulation and they will kill you, and you will be hated by all the nations because of my name. And then many will be caused

to stumble, and they will hand one another over and will hate one another. And many false prophets will arise and will lead many astray, and because lawlessness will be multiplied, the love of many will grow cold. But the one who has endured to the end, he will be saved. And this good news of the kingdom will be proclaimed in the whole inhabited world as a testimony to all the nations, and then the end will come. When therefore you see the abomination of desolation that was spoken of through Daniel the prophet standing in a holy place, let the one reading understand, then let those in Judea flee to the mountains, let the one on the housetop not come down to take up the things from his house, and let the one in the field not turn back to take up his garments. Woe to those who are pregnant and to those who are nursing in those days. Pray that your flight may not happen in winter nor on the sabbath. For then there will be great tribulation, such as has not happened from the beginning of the world until now, nor ever will be. And if those days were not shortened, no flesh would be saved; but because of the chosen ones, those days will be shortened. Then if someone should say to you, Behold, here is the Christ, or Here he is, do not believe it. For false christs and false prophets will arise and they will perform great signs and wonders, so as to deceive, if possible, even the chosen ones. Behold, I have told you beforehand. If therefore they say to you, Behold, he is in the wilderness, do not go out; Behold, he is in the inner rooms, do not believe it; for just as the lightning comes from the east and appears to the west, so will be the presence of the Son of Man; for where the corpse is, there the eagles will be gathered together. Immediately after the

tribulation of those days the sun will be darkened and the moon will not give her light, and the stars will fall from heaven, and the powers of the heavens will be shaken. And then the sign of the son of man will appear in heaven, and then all the tribes of the earth will mourn and see the son of man coming upon the clouds of heaven with power and great glory. And he will send his messengers with a great trumpet voice, and they will gather together his chosen ones from the four winds from the extremities of the heavens to their extremities. And from the fig tree learn the parable. When its branch becomes tender and puts forth leaves, you know that summer is near; thus you also, when you see all these things, know that it is near at the doors. Truly I say to you, this generation will not pass away until all these things happen. The heaven and the earth will pass away, but my words will not pass away. Concerning that day and hour, no one knows, not even the messengers of the heavens, except my father alone. Just as the days of Noah, so will be the coming of the Son of Man. Just as they were in the days before the flood eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, and they did not know until the flood came and took away all, thus will be also the coming of the son of man. Then two will be in the field, one is taken and one is left; two women grinding in the mill, one is taken and one is left. Watch therefore, because you do not know at what hour your Lord comes. But know this, that if the master of the house had known at what watch the thief was coming, he would have watched and would not have allowed his house to be broken into. Because of this, you also must be ready, because the son of

man comes at an hour you do not expect. Who then is the faithful and wise slave whom his lord appointed over his household to give them their food at the proper time? Blessed is that slave whom his lord will find doing thus when he comes. Truly I say to you that he will appoint him over all his possessions. But if that bad slave should say in his heart, My lord delays to come, and should begin to strike his fellow slaves, and should eat and drink with those being drunk, the lord of that slave will come on a day which he does not expect and in an hour which he does not know, and he will cut him in two, and he will place his part with the hypocrites; there will be the weeping and the gnashing of teeth.

25

Then the kingdom of the heavens will be likened to ten virgins, who having taken their torches went out to the meeting of the bridegroom. But five of them were wise and five were foolish. The foolish ones, having taken their torches, did not take oil with them; but the wise ones took oil in their vessels with their torches. But while the bridegroom was delaying, they all became drowsy and fell asleep. And at midnight a cry has happened: behold, the bridegroom comes, go out to meet him. Then all those virgins arose and trimmed their lamps. The foolish ones said to the wise ones, Give us some of your oil, because our lamps are going out. But the wise answered, saying: Lest it not suffice for us and you; go rather to those selling and buy for

yourselves. But while they were departing to buy, the bridegroom came and the ready ones entered with him into the wedding feast, and the door was shut. Later the remaining virgins also come, saying, Lord, lord, open to us. And he answered and said, Truly I say to you, I do not know you. Watch therefore, because you do not know the day nor the hour in which the Son of Man comes. For just as a man going abroad called his own slaves and handed over his possessions to them, and to one he gave five talents, to another two, to another one, to each according to his own ability, and he went abroad immediately. And having gone, the one who had taken the five talents worked with them and made another five talents. Likewise, the one with the two gained two more. But the one having taken the one talent, having gone away, dug in the earth and hid his lord's silver. After much time, the lord of those slaves comes and settles accounts with them. And approaching, the one who had taken the five talents brought forward another five talents saying: Lord, you handed over five talents to me; behold, I have gained another five talents on them. His lord said to him, Well done, good and faithful slave. You were faithful over few things, I will appoint you over many things. Enter into the joy of your lord. And the one who had taken the two talents approached and said: Lord, you handed over two talents to me; behold, I have gained another two talents on them. His lord said to him, Well done, good and faithful slave. You were faithful over few things, I will appoint you over many things. Enter into the joy of your lord. And the one having received the one talent also approached and said: Lord, I knew you, that you are a

harsh man, reaping where you did not sow and gathering from where you did not scatter, and having feared, having gone away, I hid your talent in the earth. Behold, you have what is yours. His lord answered and said to him, Wicked and lazy slave, you knew that I reap where I did not sow and I gather from where I did not scatter. Therefore it was necessary for you to cast my silver to the bankers, and when I came, I would have received my own with interest. Therefore take the talent from him and give it to the one having the ten talents. For to everyone who has, it will be given and increased, but from the one who does not have, even what he has will be taken away from him. And cast out the useless slave into the outer darkness; there will be weeping and gnashing of teeth. When the son of man comes in his glory and all the holy messengers with him, then he will sit upon his throne of glory, and all the nations will be gathered before him, and he will separate them from one another just as the shepherd separates the sheep from the young goats, and he will set the sheep on his right, and the goats on his left. Then the king will say to those on his right, Come, the blessed of my father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat, I was thirsty, and you gave me drink, I was a stranger, and you took me in, naked, and you clothed me, I was sick, and you visited me, I was in prison, and you came to me. Then the righteous will answer him saying: Lord, when did we see you hungering and feed you, or thirsting and give you drink? When did we see you a stranger and gather you in, or naked and clothe you? And when did we see you weak or in prison, and come to

you? And answering, the king will say to them: Truly I say to you, inasmuch as you did it to one of these brothers of mine, the least, you did it to me. Then he will say also to those on the left: Go away from me, you cursed ones, into the eternal fire prepared for the devil and his messengers. For I was hungry, and you did not give me to eat, I was thirsty, and you did not give me to drink, I was a stranger, and you did not take me in, I was naked, and you did not clothe me, I was weak and in prison, and you did not visit me. Then they themselves will answer him, saying: Lord, when did we see you hungry or thirsty or a stranger or naked or weak or in prison, and not serve you? Then he will answer them saying: Truly I say to you, inasmuch as you did not do it to one of these the least, you did not do it to me either. And these will go away into eternal punishment, but the righteous into eternal life.

26

And it came to pass when Jesus finished all these words, he said to his disciples, You know that after two days the Passover comes, and the Son of Man is handed over to be crucified. Then the chief priests and the scribes and the elders of the people were gathered into the courtyard of the high priest called Caiaphas, and they took counsel together so that they might seize Jesus by deceit and kill him. But they were saying, Not during the festival, so that there may not be an uproar among the people. And when Jesus was in Bethany in the house of

Simon the leper, a woman approached him having an alabaster jar of very precious ointment, and poured it upon his head while he was reclining. But having seen this, his disciples were indignant, saying, What is this destruction for? For this ointment could have been sold for a large sum and given to the poor. But Jesus, having known, said to them, Why do you cause trouble for the woman? For she has done a good work for me. For you always have the poor with you, but you do not always have me. For this woman, having poured this perfume upon my body, did this to prepare me for burial. Truly I say to you, wherever this good news is proclaimed in the whole world, what she did will also be spoken of as a memorial of her. Then one of the twelve, the one being called Judah Iscariot, having gone to the chief priests said: what do you wish to give me, and I will deliver him to you? And they set thirty silver pieces for him. And from then on he was seeking an opportunity so that he might hand him over. On the first day of unleavened bread, the disciples approached Jesus saying to him, Where do you want us to prepare for you to eat the Passover? And he said: Go into the city to so-and-so and say to him: The teacher says, my time is near; I will celebrate the Passover with my disciples at your place. And the disciples did as Jesus commanded them, and they prepared the Passover. And when evening came, he was reclining with the twelve. And while they were eating, he said, Truly I say to you that one of you will betray me. And being very grieved, each one of them began to say to him, Surely I am not, Lord? And answering, he said: The one who dipped his hand with me in the dish, this one will betray me. The son of man indeed goes just as

it has been written concerning him, but woe to that man through whom the son of man is betrayed; it would have been good for him if that man had not been born. But Judah, the one handing him over, answered and said, Surely I am not, Rabbi? He says to him, You have said it. And while they were eating, Jesus, having taken the bread and having given thanks, broke it and gave it to the disciples and said: take, eat, this is my body, and having taken the cup and having given thanks, he gave it to them saying: drink from it, all of you, for this is my blood of the new covenant, being poured out for many for forgiveness of sins. I say to you that I will not drink from now on from this fruit of the vine until that day when I drink it with you new in the kingdom of my father. And having sung a hymn, they went out to the Mount of Olives. Then Jesus says to them, All of you will be caused to stumble because of me in this night, for it has been written, I will strike the shepherd, and the sheep of the flock will be scattered, but after I am raised I will go before you into Galilee. Answering, Peter said to him: if all will be caused to stumble in you, but I will never be caused to stumble. Jesus said to him, Truly I say to you that in this night before the rooster crows you will deny me three times. Peter says to him, Even if it is necessary for me to die with you, I will not deny you. Likewise, all the disciples said the same. Then Jesus comes with them into a place called Gethsemane, and says to the disciples, Sit down here until I go away and pray there. And having taken along Peter and the two sons of Zebedee, he began to be grieved and distressed. Then Jesus says to them, My soul is deeply grieved to the point of death; remain here and keep watch with

me. And having gone forward a little, he fell upon his face praying and saying, My father, if it is possible, let this cup pass from me; but not as I wish, but as you wish. And he comes to the disciples and finds them sleeping, and he says to Peter: Thus you were not strong enough to stay awake with me one hour? Watch and pray, so that you do not enter into temptation; the spirit indeed is eager, but the flesh is weak. Again, a second time having gone away, he prayed saying: my father, if this cup is not able to pass by from me unless I drink it, let your will be done. And when he came, he found them sleeping again, for their eyes were weighed down. And having left them, having gone away again, he prayed a third time, saying the same words. Then he comes to his disciples and says to them, Are you still sleeping and resting? Behold, the hour has drawn near and the Son of Man is handed over into the hands of sinners. Rise up, let us go; behold, the one who is handing me over has drawn near. And while he was still speaking, behold, Judah, one of the twelve, came, and with him a great crowd with swords and clubs from the chief priests and elders of the people. The one handing him over gave them a sign, saying: Whom I kiss, he is the one; seize him. And immediately approaching Jesus, he said, Hail, Rabbi, and kissed him. Jesus said to him, Friend, do what you are here for. Then, having approached, they laid their hands on Jesus and seized him. And behold, one of those with Jesus, having stretched out his hand, drew his sword, and having struck the high priest's slave, removed his ear. Then Jesus says to him, Turn your sword back into its place, for all who have taken the sword will die by the sword. Do you think that I am not able right now

to call upon my father, and he will present to me more than twelve legions of messengers? How then would the scriptures be fulfilled that say it must happen this way? In that hour Jesus said to the crowds: As against a robber you went out with swords and clubs to seize me; day by day I was sitting with you teaching in the temple, and you did not seize me. But this whole thing has happened so that the writings of the prophets might be fulfilled. Then all the disciples left him and fled. Those who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together. And Peter was following him from afar until the courtyard of the high priest, and having entered inside, he was sitting with the attendants to see the end. The chief priests and the elders and the whole council were seeking false testimony against Jesus so that they might put him to death, and they found none, and though many false witnesses came forward, they found none. Later two false witnesses approached and said: this one said, I am able to destroy the temple of God and build it in three days. And the high priest stood up and said to him, Don't you have any answer? What do these testify against you? But Jesus was silent. And answering, the high priest said to him: I adjure you by the living God that you tell us if you are the Christ, the son of God. Jesus says to him, You said it. But I say to you, from now on you will see the Son of Man sitting at the right hand of the Power and coming on the clouds of heaven. Then the high priest tore his garments, saying, He has blasphemed. What need do we still have of witnesses? Behold, now you have heard his blasphemy; what does it seem like to you? And they, answering, said, He is

guilty of death. Then they spat into his face and struck him, and the others slapped him saying, Prophesy to us, Christ, who is the one who struck you? Peter was sitting outside in the courtyard, and one servant girl approached him saying, You were with Jesus the Galilean. But he denied it before all of them, saying, I don't know what you're saying. And when he had gone out into the gateway, another saw him and said to them, This one was there with Jesus the Nazarene. And again he denied with an oath, I do not know the man. After a little while, having approached, those standing said to Peter, Truly you also are from them, for your speech makes you clear. Then he began to curse and swear that he did not know the man. And immediately a rooster crowed. And Peter remembered the word Jesus had said to him, Before the rooster crows three times, you will deny me, and going outside, he wept bitterly.

27

Morning having happened, all the chief priests and the elders of the people took counsel against Jesus so that they might put him to death, and having bound him they led him away and handed him over to Pontius Pilate the governor. Then having seen that he was condemned, Judah, the one who handed him over, having regretted, turned back the thirty silver pieces to the chief priests and the elders saying, I sinned by handing over innocent blood. They said, What is that to us? You will see. And having thrown the silver pieces in the temple, he withdrew, and having

gone away, he hanged himself. The chief priests, having taken the silver pieces, said, It is not permitted to throw them into the treasury, since it is the price of blood. And having taken counsel, they bought from them the field of the potter for burial for the foreigners; therefore that field was called the Field of Blood until today. Then was fulfilled the thing spoken through Jeremiah the prophet, saying: and they took the thirty silver pieces, the price of the one having been valued, whom they valued from the sons of Israel, and they gave them for the field of the potter, just as the Lord commanded me. And Jesus stood before the leader, and the leader asked him saying, Are you the king of the Jews? And Jesus said to him, You say so. And when he was accused by the chief priests and the elders, he answered nothing. Then Pilate says to him, Do you not hear how many things they are testifying against you? And he did not answer him even one word, so that the leader was very amazed. At the feast, the leader was accustomed to release one prisoner to the crowd, whomever they wished. And they had then a notable prisoner called Barabbas. Therefore, when they had been gathered together, Pilate said to them: Whom do you wish me to release to you? Barabbas or Jesus the one called Christ? He knew that they handed him over because of envy. While he was sitting upon the platform, his wife sent to him saying: Have nothing to do with that righteous one, for I suffered many things today in a dream because of him. But the chief priests and the elders persuaded the crowds to ask for Barabbas and to destroy Jesus. The leader answered and said to them, Which one of the two do you wish me to release to you? They said, Barabbas. Pilate says to them,

What then shall I do with Jesus who is called Christ? They all say to him: Let him be crucified. But the leader said: What evil did he do? But they were crying out exceedingly, saying: Let him be crucified. When Pilate saw that nothing was being gained but rather an uproar was starting, he took water and washed his hands before the crowd saying: I am innocent of the blood of this righteous man; you will see to it. And in answer, all the people said, His blood be upon us and upon our children. Then he released Barabbas to them, but he handed over Jesus, having flogged him, so that he might be crucified. Then the soldiers of the leader, having taken Jesus into the praetorium, gathered together the whole cohort around him, and having stripped him they put a scarlet cloak around him, and having woven a crown from thorns they placed it upon his head and a reed in his right hand, and having knelt before him they were mocking him saying, Hail, king of the Jews, and having spit on him they took the reed and were striking him on the head. And when they mocked him, they stripped the cloak off him and dressed him in his garments, and they led him away to crucify him. Going out, they found a Cyrenian man named Simon. They compelled this man to carry his cross. And having come to a place called Golgotha, which is called the place of a skull, they gave him vinegar mixed with gall to drink, and having tasted it he was not willing to drink. After crucifying him, they divided his garments by casting lots, and sitting there they were watching him. And they placed above his head his written charge: This is Jesus the King of the Jews. Then two bandits are crucified with him, one on the right and one on the left. The ones passing by were

blaspheming him, shaking their heads and saying, The one destroying the temple and building it in three days, save yourself! If you are the son of God, come down from the cross. Likewise the chief priests, mocking with the scribes and elders and Pharisees, were saying: He saved others, he is not able to save himself; if he is king of Israel, let him come down now from the cross and we will believe in him; he has trusted in God, let God deliver him now, if he wants him; for he said that I am the son of God. And the robbers who had been crucified with him were also reproaching him. From the sixth hour darkness came upon all the land until the ninth hour. And around the ninth hour Jesus cried out with a loud voice saying: Eli, Eli, lema sabachthani? This is, My God, my God, why have you forsaken me? Some of those standing there, having heard, were saying, This one calls Elijah. And immediately one of them ran and took a sponge and filled it with vinegar and put it on a reed and gave him a drink. But the rest were saying, Leave him alone; let us see if Elijah comes to save him. And Jesus, having cried out again with a loud voice, released his spirit. And behold, the curtain of the temple was torn in two from top to bottom, and the earth was shaken and the rocks were split, and the tombs were opened and many bodies of the holy ones who had fallen asleep were raised, and having gone out from the tombs after his raising, they entered into the holy city and appeared to many. The centurion and those with him keeping watch over Jesus, having seen the earthquake and the things that had happened, were very afraid, saying, Truly this was the Son of God. There were also there many women watching from afar, who followed

Jesus from Galilee serving him; among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee. When evening had happened, a rich man from Arimathea came, named Joseph, who himself was also a disciple of Jesus; he, having approached Pilate, requested the body of Jesus. Then Pilate ordered the body to be given back. And having taken the body, Joseph wrapped it in a pure linen cloth and placed it in his new tomb which he had hewn in the rock, and having rolled a great stone to the door of the tomb, he went away. And there was Mary Magdalene and the other Mary, sitting opposite the tomb. And the next day, which is after the preparation, the chief priests and the Pharisees were gathered to Pilate saying: lord, we remembered that that deceiver said while still living, After three days I am raised. Command therefore the tomb to be secured until the third day, lest his disciples, having come by night, might steal him and say to the people, He was raised from the dead, and the last deception will be worse than the first. Pilate said to them: You have a guard; go make it secure as you know how. And having gone, they secured the tomb, having sealed the stone with the guard.

28

Late on the Sabbath, at the dawning of the first day of the week, Mary Magdalene and the other Mary came to observe the tomb. And behold, a great earthquake came to pass, for a messenger of

the Lord, having descended from heaven and having approached, rolled away the stone from the door and was sitting above it. And his appearance was like lightning and his garment white as snow. And from fear of him the guards were shaken and became as if dead. Having answered, the messenger said to the women, Do not fear. For I know that you seek Jesus the crucified one. He is not here, for he has been raised just as he said. Come see the place where the Lord was lying. And having gone quickly, say to his disciples that he has been raised from the dead, and behold, he is leading you into Galilee; there you will see him; behold, I have said to you. And having gone out quickly from the tomb with fear and great joy, they ran to report to his disciples. As they were going to report to his disciples, behold, Jesus met them saying, Rejoice. And having approached, they seized his feet and worshiped him. Then Jesus says to them: Do not fear; go report to my brothers so that they may go into Galilee, and there they will see me. While they were going, some of the guard came into the city and reported to the chief priests all the things that had happened. And having been gathered together with the elders and having taken counsel, they gave sufficient silver coins to the soldiers, saying: Say that his disciples, having come by night, stole him while we were sleeping. And if this should be heard by the leader, we will persuade him and we will make you free from care. And having taken the silver coins, they did as they were taught. And this word was spread among the Jews until today. The eleven disciples went to Galilee, to the mountain where Jesus had appointed them. And when they saw him they worshiped him,

but some doubted. And having approached, Jesus spoke to them saying, All authority in heaven and on earth was given to me. Having gone, make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to keep all things that I commanded you, and behold, I am with you all the days until the completion of the age. Truly.

Gospel of Mark

1

The beginning of the good news of Jesus Christ, the son of God. As it has been written in the prophets, behold I am sending my messenger before your face, who will prepare your way before you; a voice of one crying out in the wilderness, prepare the way of the Lord, make his paths straight, John came baptizing in the wilderness and proclaiming a baptism of repentance for the release of sins. And all the land of Judea and the Jerusalemites were going out toward him, and all were being baptized by him in the Jordan river, confessing their sins. And John was clothed in camel's hair and a leather belt around his waist, and eating locusts and wild honey. And he was proclaiming, saying: The one stronger than me comes after me, of whom I am not worthy to stoop down and loose the strap of his sandals. I baptized you with water, but he will baptize you with the Holy Spirit. And it came to pass in those days Jesus came from Nazareth of Galilee and he was baptized by John in the Jordan. And immediately going up from the water he saw the heavens being torn open

and the Spirit as a dove descending upon him, and a voice came from the heavens: You are my beloved son, in you I am well pleased. And immediately the Spirit cast him out into the wilderness, and he was there in the wilderness forty days being tempted by Satan, and he was with the wild beasts, and the messengers were serving him. After John was handed over, Jesus came into Galilee proclaiming the good news of the kingdom of God and saying that the time has been fulfilled and the kingdom of God has drawn near: repent and believe in the good news. Walking beside the sea of Galilee, he saw Simon and Andrew, the brother of Simon, casting a net in the sea; for they were fishermen. And Jesus said to them, Come after me, and I will make you become fishermen of men. And immediately having left their nets, they followed him. And having gone forward from there a little, he saw James the son of Zebedee and John his brother in the boat mending the nets, and immediately he called them. And having left their father Zebedee in the boat with the hired servants, they went away after him. And they enter into Capernaum, and immediately on the Sabbath, he entered into the assembly and was teaching. And they were astonished at his teaching, for he was teaching them as one having authority, and not as the scribes. And there was in their gathering a man in an unclean spirit, and he cried out saying: ha, what is it to us and to you, Jesus Nazarene? Did you come to destroy us? I know who you are, the Holy One of God. And Jesus rebuked him, saying, Be silent and go out from him. And the unclean spirit, having convulsed him and having cried out with a loud voice, went out from him. And everyone was amazed, so that they discussed

among themselves, saying, What is this? What is this new teaching, that with authority he commands even the unclean spirits, and they obey him? And the news about him immediately went out into the whole surrounding region of Galilee. And immediately after going out from the assembly, they came into the house of Simon and Andrew with James and John. And Simon's mother-in-law was lying down suffering from a fever. And immediately they say to him about her. And having approached, he raised her up by seizing her hand, and the fever left her immediately, and she began to serve them. When evening had come, when the sun set, they were bringing to him all those who were sick and those who were demon possessed. And the whole city was gathered together at the door, and he healed many who were badly afflicted with various diseases, and he cast out many demons, and he did not allow the demons to speak, because they knew him to be Christ. And very early in the morning while it was still night, having risen up, he went out and went away into a deserted place, and there he was praying. And Simon and those with him pursued him, and having found him they say to him, Everyone is seeking you. And he says to them, Let us go into the neighboring towns, so that I may proclaim there also; for I have come out for this. And he was proclaiming in their assemblies throughout all of Galilee and casting out the demons. And a leper comes toward him, urging him and kneeling to him and saying to him, If you wish, you are able to cleanse me. But Jesus, having been moved with compassion, stretched out his hand, touched him and says to him, I wish it, be cleansed. And when he had said this,

immediately the leprosy departed from him, and he was cleansed. And having sternly warned him, he immediately sent him away and says to him, See that you say nothing to anyone, but go show yourself to the priest and offer concerning your cleansing what Moses commanded, for a testimony to them. And having gone out, he began to proclaim many things and to spread the word abroad, so that he was no longer able to enter a city openly, but he was outside in deserted places, and they were coming to him from all sides.

2

And he entered into Capernaum again after some days, and it was heard that he was in the house. And immediately many were gathered, so that they could no longer go even to the door, and he was speaking the word to them. And they come to him carrying a paralytic, being lifted by four, and not being able to approach him because of the crowd, they unroofed the roof where he was, and having dug through they let down the mat upon which the paralytic was lying. Having seen their faith, Jesus says to the paralytic, Child, your sins are forgiven. And there were some of the scribes sitting there and reasoning in their hearts: Why does this one speak blasphemies like this? Who is able to release sins if not the one God? And immediately Jesus, having recognized in his spirit that they were reasoning thus among themselves, said to them: why are you reasoning these things in your hearts? What is easier, to say to the

paralytic, Your sins are forgiven, or to say, Rise and take up your mat and walk? But so that you may know that the son of man has authority to forgive sins on earth, he says to the paralytic: I say to you, arise and lift up your mat and go to your house. And he got up immediately, and having taken up the mat he went out before everyone, so that all were amazed and glorified God saying We have never seen anything like this. And he went out again beside the sea, and all the crowd was coming to him, and he was teaching them. And passing by he saw Levi the son of Alphaeus sitting at the tax booth, and he says to him, Follow me. And he stood up and followed him. And it came to pass when he was reclining in his house, and many tax collectors and sinners were reclining together with Jesus and his disciples, for they were many, and they followed him. And the scribes and the Pharisees, having seen him eating with the tax collectors and sinners, were saying to his disciples, Why is it that he eats and drinks with the tax collectors and sinners? And having heard, Jesus says to them, The strong do not have need of a physician, but those who are sick. I did not come to call the righteous, but sinners to repentance. And the disciples of John and the disciples of the Pharisees were fasting. And they come and say to him: why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast? And Jesus said to them: The wedding guests are not able to fast while the bridegroom is with them, are they? As long as they have the bridegroom with themselves, they are not able to fast. But days will come when the bridegroom is taken away from them, and then they will fast in those days. No one sews on a patch of

unshrunk cloth upon an old garment, but if otherwise, the new takes away the fullness from the old, and a worse tear results. And no one puts new wine into old wineskins; otherwise, the new wine bursts the wineskins, and the wine is poured out and the wineskins are destroyed; but new wine must be put into new wineskins. And it came to pass that he passed through the grainfields on the sabbath, and his disciples began to make a way by plucking the heads of grain. And the Pharisees were saying to him, Look, why are they doing what is not permitted on the Sabbath? And he himself was saying to them: Have you never read what David did when he was in need and hungry, both he himself and those with him? How he entered into the house of God in the time of Abiathar the high priest and ate the bread of the Presence, which is not permitted to eat except for the priests, and gave also to those who were with him? And he was saying to them: The sabbath was made for man, not man for the sabbath; so the son of man is lord even of the sabbath.

3

And he entered again into the assembly, and there was a man having a withered hand. And they were watching him closely to see if he would heal him on the Sabbath, so that they might accuse him. And he says to the man with the withered hand: stand up in the middle. And he says to them, Is it permitted on the Sabbath to do good or to do evil? To save a soul or to kill? But they were silent. And having looked around at them with anger,

being deeply grieved at the hardness of their heart, he says to the man: stretch out your hand. And he stretched it out, and his hand was restored as healthy as the other. And having gone out, the Pharisees immediately made council with the Herodians against him so that they might destroy him. And Jesus withdrew with his disciples toward the sea, and a great multitude from Galilee followed him, and from Judea and from Jerusalem and from Idumea and beyond the Jordan and those around Tyre and Sidon, a great multitude, having heard how many things he was doing, came to him. And he said to his disciples that a small boat should wait near him because of the crowd, so that they might not press upon him; for he healed many, so that as many as had afflictions were falling upon him so that they might touch him; and the unclean spirits, whenever they were seeing him, were falling upon him and were crying out saying that you are the son of God. And he rebuked them many times so that they would not make him known. And he goes up the mountain, and he calls to himself those whom he wished, and they came to him. And he made twelve, so that they may be with him and so that he might send them to proclaim and to have authority to heal the diseases and to cast out the demons. And he placed the name Peter on Simon, and James the son of Zebedee and John the brother of James, and he placed on them the name Boanerges, which is sons of thunder, and Andrew and Philip and Bartholomew and Matthew and Thomas and James the son of Alphaeus and Thaddaeus and Simon the Cananaean and Judah Iscariot, who also handed him over. And they come into a house, and a crowd comes together again, so that they are not able even to eat

bread. And having heard, his family went out to seize him, for they were saying that he was out of his mind. And the scribes from Jerusalem who had come down were saying that he has Beelzebul, and that he casts out the demons by the ruler of the demons. And having called them to him, he was saying to them in parables: How can Satan cast out Satan? And if a kingdom is divided against itself, that kingdom is not able to stand; and if a house is divided against itself, that house is not able to stand. And if Satan rose up against himself and has been divided, he cannot stand, but has come to an end. No one is able to plunder the strong man's possessions by entering into his house, unless he first binds the strong man, and then he will plunder his house. Truly I say to you that all things will be forgiven to the sons of men, the sins and the blasphemies, as many as they might blaspheme; but whoever blasphemes against the Holy Spirit does not have forgiveness forever, but is guilty of eternal judgment, because they were saying, He has an unclean spirit. Therefore his mother and his brothers come, and standing outside they sent to him to call him. And a crowd was sitting around him, and they said to him, Behold, your mother and your brothers are outside seeking you. And he answered them, saying, Who is my mother or who are my brothers? And having looked around in a circle at the ones sitting around him, he says: Behold my mother and my brothers; for whoever does the will of God, this one is my brother and my sister and mother.

4

And again he began to teach beside the sea, and a great crowd was gathered together to him, so that he embarked into the boat to sit on the sea, and all the crowd were on the land by the sea. And he was teaching them many things in parables, and he was saying to them in his teaching: Listen. Behold, the sower went out to sow. And it came to pass in the sowing that some indeed fell upon the road, and the birds came and devoured it; and another fell upon the rocky place, where it did not have much earth, and immediately it sprang up because of not having depth of earth, but when the sun rose it was scorched, and because of not having root it dried up; and another fell into the thorns, and the thorns grew up and choked it, and it gave no fruit; and another fell into the good earth and it gave fruit coming up and growing, and it bore thirtyfold and sixtyfold and a hundredfold. And he was saying to them, Whoever has ears to hear, let him hear. When he was alone, those around him along with the twelve asked him about the parable. And he was saying to them: To you it has been given to know the mysteries of the kingdom of God, but to those outside all things are in parables, so that seeing they may see and not see, and hearing they may hear and not understand, lest they should turn back and their sins should be forgiven them. And he says to them, You do not know this parable, and how will you know all the parables? The one sowing the word sows. These are the ones beside the road where the word is sown, and when they hear, immediately Satan comes and takes away the word having been sown in their hearts. And these likewise are the ones being sown upon the rocky places, who when they hear the word, immediately receive it with joy,

and they do not have root in themselves, but are temporary; then when affliction or persecution occurs because of the word, immediately they are caused to stumble. And these are the ones being sown into the thorns, the ones hearing the word, and the cares of this age and the deceit of wealth and the desires concerning the remaining things entering in choke the word, and it becomes unfruitful. And these are the ones sown upon the good land, who hear the word and accept it, and they bear fruit, thirtyfold and sixtyfold and a hundredfold. And he was saying to them: Surely the lamp does not come in order that it might be placed under the bushel or under the bed? Not so that it may be placed upon the lampstand? For nothing is hidden except to be revealed, nor did anything become secret except that it should come into the open. If someone has ears to hear, let him hear. And he was saying to them, See what you hear. With the measure you measure, it will be measured to you, and it will be added to you who hear. For whoever has, it will be given to him, and whoever does not have, even what he has will be taken away from him. And he was saying: The kingdom of God is like this: as if a man should cast the seed upon the earth, and should sleep and rise night and day, and the seed should sprout and grow, though he does not know how. For the earth bears fruit of itself, first grass, then an ear of grain, then full grain in the ear. When the fruit is ready, he immediately sends the sickle, because the harvest has come. And he said: How should we compare the kingdom of God? Or in what parable should we compare it? Like a grain of mustard, which when it is sown upon the earth is smaller than all the seeds upon the earth, and

when it is sown, it goes up and becomes greater than all the vegetables, and makes great branches, so that the birds of the heaven are able to nest under its shadow. And with many such parables he was speaking the word to them, just as they were able to hear, and without a parable he was not speaking the word to them, and in private to his disciples he was explaining all things. And he says to them when evening had come on that day, Let us go over to the other side. And having left the crowd, they took him along as he was in the boat, and other boats were with him. And a great windstorm arose, and the waves were breaking into the boat, so that it was already filling up. And he was himself upon the stern upon the pillow sleeping, and they awaken him and say to him, Teacher, does it not matter to you that we are perishing? And having been awakened, he rebuked the wind and said to the sea, Be silent, be muzzled. And the wind ceased, and there was a great calm. And he said to them, Why are you so cowardly? How do you not have faith? And they were very afraid and were saying to one another, Who then is this, that even the wind and the sea obey him?

5

And they came to the other side of the sea into the land of the Gergesenes. And when he had gone out from the ship, immediately a man in an unclean spirit met him from the tombs, who had his dwelling in the tombs, and no one was able to bind him with chains, because he had often been bound with

fetters and chains, and the chains had been torn apart by him and the fetters had been shattered, and no one had power to subdue him, and through all night and day he was in the tombs and in the mountains crying out and cutting himself with stones. Having seen Jesus from afar, he ran and bowed down to him, and having cried out with a great voice he says: What have I to do with you, Jesus, son of the most high God? I adjure you by God, do not torment me. For he was saying to him, Unclean spirit, go out from the man. And he asked him, What is your name? And he answered saying: Legion is my name, because we are many. And he was urging him earnestly not to send them outside of the country. And there was a great herd of pigs being grazed near the mountain; and all the demons urged him saying, Send us into the pigs, so that we may enter into them. And Jesus permitted them immediately. And having gone out, the unclean spirits entered into the pigs, and the herd rushed down the cliff into the sea, and they were about two thousand, and they were drowned in the sea. And the ones feeding the pigs fled and reported into the city and into the fields, and they went out to see what had happened. And they come to Jesus, and they see the demon-possessed man sitting and clothed and in his right mind, the one who had had the legion, and they were afraid. And those who had seen it recounted to them how it happened to the demon possessed man and about the pigs. And they began to urge him to go away from their borders. And as he was entering into the boat, the one who had been demon possessed was urging him that he might be with him. And he did not release him, but says to him: Go to your house to your own

people and announce to them all the things the Lord has done for you and had mercy on you. And he went away and began to proclaim in the Decapolis all that Jesus had done for him, and everyone was amazed. And when Jesus had crossed over in the boat again to the other side, a great crowd was gathered to him, and he was beside the sea. And one of the rulers of the assembly comes, named Jairus, and having seen him he falls at his feet and urged him greatly, saying that his little daughter is extremely ill, so that coming he might lay his hands upon her, so that she may be saved and will live. And he departed with him, and a great crowd was following him, and they were pressing against him. And a certain woman who had been in a flow of blood for twelve years, and had suffered many things by many physicians and had spent everything she had, and had been helped not at all, but rather had become worse, having heard about Jesus, came in the crowd from behind and touched his garment; for she was saying to herself that if she might touch even his garments, she would be saved. And immediately the source of her blood was dried up, and she knew in her body that she was healed from the scourge. And immediately Jesus, recognizing in himself the power having gone out from him, turned around in the crowd and said: Who touched my garments? And his disciples were saying to him: You see the crowd pressing against you, and you say who touched me? And he was looking around to see the woman who had done this. And the woman, having been afraid and trembling, knowing what had happened to her, came and fell before him and told him all the truth. And he said to her, Daughter, your faith has

saved you; go in peace, and be healed from your affliction. While he was still speaking, they came from the ruler of the assembly saying that your daughter died; why do you still trouble the teacher? But Jesus, immediately having heard the word being spoken, says to the ruler of the synagogue: Do not be afraid, only believe. And he did not allow anyone to follow along with him except Peter and James and John the brother of James. And he comes into the house of the ruler of the assembly, and he sees an uproar, and people weeping and wailing loudly, and having entered he says to them, Why are you making an uproar and weeping? The child has not died, but sleeps. And they were laughing at him. And having driven out all, he takes along the father of the child and the mother and the ones with him, and he enters where the child was lying, and having seized the hand of the child he says to her: Talitha, koumi, which is being translated, Little girl, to you I say, arise. And immediately the girl stood up and walked around, for she was twelve years old. And they were astonished with great astonishment. And he strictly charged them that no one should know this, and he said that something should be given to her to eat.

6

And he went out from there and came into his own homeland, and his disciples followed him. And when the sabbath had occurred, he began to teach in the assembly, and many who heard him were astonished, saying, From where does this one

have these things? And what is the wisdom given to him, and why do such powers happen through his hands? Isn't this one the craftsman, the son of Mary, and brother of James and Joses and Judah and Simon? And are not his sisters here with us? And they were taking offense at him. Jesus was saying to them that a prophet is not without honor except in his fatherland and among his relatives and in his house. And he was not able to do any mighty work there, except that he healed a few sick people by placing his hands on them. And he was amazed because of their unbelief. And he was going around the villages teaching. And he called the twelve to himself, and he began to send them out two by two, and he was giving them authority over the unclean spirits, and he commanded them that they should take nothing for the road except a staff only, no bag, no bread, no bronze in the belt, but to wear sandals, and not to put on two tunics. And he was saying to them: wherever you enter into a house, remain there until you go out from there; and whoever does not receive you or hear you, when going out from there shake off the dust underneath your feet as a testimony against them; truly I say to you, it will be more tolerable for Sodom or Gomorrah in the day of judgment than for that city. And having gone out, they were proclaiming so that people should repent, and they were casting out many demons, and they were anointing many sick people with oil and they were healing them. And king Herod heard, for his name had become well known, and he was saying that John the Baptist was raised from the dead, and because of this the powers are working in him. Others were saying that he is Elijah, but others were saying that

he is a prophet like one of the prophets. Having heard, Herod said, The one whom I beheaded, John—he has been raised from the dead. For Herod himself had sent and seized John and bound him in prison because of Herodias, the wife of his brother Philip, because he had married her. For John was saying to Herod that it is not permitted for you to have the wife of your brother. And Herodias held a grudge against him and wished to kill him, but she was not able. For Herod feared John, knowing him to be a just and holy man, and he was protecting him, and when he heard him he did many things and he heard him gladly. And when an opportune day happened, when Herod was making a dinner on his birthday for his great ones and the commanders and the first men of Galilee, and when the daughter of Herodias entered and danced and pleased Herod and those reclining with him, the king said to the girl: ask me whatever you wish, and I will give it to you. And he swore to her that whatever you ask me I will give you, up to half my kingdom. She went out and said to her mother, What shall I ask? And she said, The head of John the Baptist. And having entered immediately with haste to the king, she asked, saying, I want you to give me immediately upon a platter the head of John the Baptist. And the king, having become deeply grieved, because of the oaths and those reclining together, was not willing to reject her. And immediately the king sent an executioner and commanded his head to be brought. And he, having gone away, beheaded him in the prison, and brought his head upon a platter and gave it to the girl, and the girl gave it to her mother. And having heard, his disciples came and took up his corpse and placed it in a tomb. And the apostles

gathered to Jesus, and they reported to him everything, both what they did and what they taught. And he said to them, Come yourselves privately into a deserted place and rest a little, for the ones coming and going were many, and they did not even have opportunity to eat. And they went away into a deserted place in a boat by themselves. And they saw them going away, and many recognized them, and from all the cities they ran together there on foot and went ahead of them and came together to him. And having gone out, Jesus saw a large crowd and was moved with compassion upon them, because they were as sheep not having a shepherd, and he began to teach them many things. And when much time had already passed, his disciples approached him and said that the place is deserted and the hour is already late; dismiss them, so that they may depart into the surrounding fields and villages and buy loaves for themselves, for they do not have anything to eat. But he answered and said to them, You give them something to eat. And they say to him, Should we go away and buy two hundred denarii worth of loaves and give them to them to eat? And he says to them, How many loaves do you have? Go and see. After learning, they say: Five and two fish. And he commanded them to have everyone recline in groups upon the green grass. And they reclined in groups by hundreds and by fifties. And having taken the five loaves and the two fish, having looked up to heaven, he blessed and broke the loaves and was giving them to the disciples so that they might set them before the people, and he distributed the two fish to all. And all ate and were satisfied, and they took up twelve baskets full of fragments and of the fish.

And the men who had eaten the loaves were five thousand. And immediately he compelled his disciples to embark into the boat and to go ahead to the other side toward Bethsaida until he dismissed the crowd, and having taken leave of them he departed into the mountain to pray. And when evening had come, the boat was in the middle of the sea, and he was alone on the land. And having seen them being tormented in rowing, for the wind was against them, about the fourth watch of the night he comes toward them walking upon the sea, and he wished to pass by them. And having seen him walking upon the sea, they thought he was a phantom and cried out, for all saw him and were troubled. And immediately he spoke with them and said to them, Take courage, it is I, do not be afraid. And he went up into the boat to them, and the wind ceased, and they were exceedingly amazed beyond measure within themselves and they marveled. For they did not understand about the loaves, but their heart was hardened. And having crossed over, they departed to the land of Gennesaret and came to anchor. And when they had gone out from the boat, immediately recognizing him they ran around that whole surrounding region and began to carry around on mats those who were sick to where they heard that he was there, and wherever he was entering into villages or cities or fields, in the marketplaces they placed the sick and urged him that they might touch even just the fringe of his garment, and as many as touched him were healed.

7

And the Pharisees and some of the scribes, having come from Jerusalem, gathered to him, and having seen some of his disciples eating bread with defiled hands, that is unwashed, they found fault. For the Pharisees and all the Jews do not eat unless they wash their hands with the fist, holding to the tradition of the elders, and when they come from the marketplace, they do not eat unless they wash themselves, and there are many other things which they received to observe: washings of cups and pitchers and bronze vessels and couches. Then the Pharisees and the scribes ask him, Why do your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands? And he answering said to them that Isaiah prophesied well concerning you hypocrites, as it has been written: this people honors me with their lips, but their heart is far distant from me; and in vain they worship me, teaching the commandments of men as teachings. For having left the commandment of God, you hold fast the tradition of men—washings of pitchers and cups—and you do many other similar such things. And he was saying to them: You set aside the commandment of God well so that you might keep your tradition. For Moses said, Honor your father and your mother, and The one speaking evil of father or mother, let him die by death. But you say, If a man should say to the father or the mother, Corban, which is a gift, that by which you might benefit from me, and no longer you allow him to do anything for his father or his mother, nullifying the word of God by your tradition which you handed down, and you do many such similar things. And having summoned the entire crowd, he was

saying to them, All of you, listen to me and understand. Nothing from outside of a man entering into him is able to defile him, but the things coming out are the things defiling the man. And when he entered into the house from the crowd, his disciples were asking him about the parable. And he says to them: Are you also without understanding? Do you not yet understand that everything entering into the man from outside is not able to defile him? Because it does not enter his heart, but goes into the belly and goes out into the latrine, cleansing all foods. He was saying that what comes out from the man, that defiles the man. For from within, from the heart of men, the evil thoughts go out: adulteries, sexual immoralities, murders, thefts, greed, wickednesses, deceit, licentiousness, evil eye, slander, arrogance, folly; all these evil things go out from within and defile the man. And from there, having risen up, he departed into the borders of Tyre and Sidon. And having entered into a house, he wished no one to know, but he was not able to escape notice. For a woman having heard about him, whose little daughter had an unclean spirit, came and fell at his feet; but the woman was Greek, Syrophoenician by birth; and she was asking him to cast out the demon from her daughter. And Jesus said to her: Let the children be fed first; for it is not good to take the bread of the children and throw it to the little dogs. And she answered and said to him, Yes, Lord, and the little dogs underneath the table eat from the children's crumbs. And he said to her, Because of this word, go; the demon has gone out from your daughter. And after going away into her house, she found the child laid upon the bed and the demon gone out. And again, having gone out

from the borders of Tyre and Sidon, he came to the sea of Galilee through the middle of the borders of Decapolis. They bring to him a deaf man who has difficulty speaking, and they urge him to lay his hand upon him. And having taken him aside from the crowd privately, he put his fingers into his ears, and having spit he touched his tongue, and having looked up to heaven he groaned and said to him, Ephphatha, which is, Be opened. And immediately his ears were opened and the bond of his tongue was loosed, and he was speaking correctly. And he commanded them that they should tell no one; but the more he was commanding them, the more they were proclaiming it. And they were exceedingly astonished, saying, He has made all things well, and he makes the deaf hear and the mute speak.

8

In those days again, a large crowd being there and not having anything to eat, Jesus having summoned his disciples says to them: I have compassion on the crowd, because already three days they remain with me and they do not have anything to eat; and if I send them away hungry to their homes, they will faint on the way; for some of them have come from far away. And his disciples answered him: Where will anyone be able to get enough bread to feed these people here in the wilderness? And he was asking them, How many loaves do you have? And they said, Seven. And he commanded the crowd to recline upon the ground, and having taken the seven loaves and having given

thanks, he broke them and was giving them to his disciples so that they might set them before the crowd, and they set them before the crowd. And they had a few little fish, and having blessed them he said to set these before them also. They ate and were satisfied, and they took up seven baskets of leftover fragments. There were about four thousand, and he dismissed them. And immediately embarking into the boat with his disciples, he came into the region of Dalmanutha. And the Pharisees went out and began to argue with him, seeking from him a sign from heaven, testing him. And groaning deeply in his spirit, he says, Why does this generation seek a sign? Truly I say to you, if a sign will be given to this generation. And leaving them, he got into the boat and went away again. And they forgot to take loaves, and they did not have more than one loaf with them in the boat. And he was commanding them, saying: See, beware of the leaven of the Pharisees and the leaven of Herod. And they were discussing with one another, saying, We do not have bread. And knowing this, Jesus says to them, Why are you reasoning because you do not have loaves? Do you not yet understand or comprehend? Is your heart still hardened? Having eyes, do you not see, and having ears, do you not hear? And do you not remember? When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up? They say to him, Twelve. And when the seven into the four thousand, how many baskets full of broken pieces did you take up? And they said, Seven. And he was saying to them, Do you not yet understand? And he comes to Bethsaida. And they bring a blind man to him and urge him to touch him. And having taken

hold of the hand of the blind man, he led him outside of the village, and having spit into his eyes and having placed his hands on him, he was asking him if he sees anything. And having looked up, he said, I see men walking like trees. Then again he placed his hands upon his eyes and made him look up, and he was restored, and he looked at all things clearly. And he sent him to his house saying, Do not enter the village nor say anything to anyone in the village. And Jesus and his disciples went out into the villages of Caesarea of Philip, and on the way he was asking his disciples, saying to them, Who do people say me to be? And they answered, John the Baptist, and others say Elijah, and still others one of the prophets. And he says to them: But who do you say I am? Peter answered and said to him, You are the Christ. And he rebuked them so that they would not say anything about him to anyone. And he began to teach them that it is necessary for the son of man to suffer many things, and to be rejected by the elders and the chief priests and the scribes, and to be killed, and after three days to rise up; and he was speaking the word with boldness. And having taken him aside, Peter began to rebuke him. And having turned around and having seen his disciples, he rebuked Peter saying, Go behind me, Satan, because you do not think the things of God but the things of men. And having called the crowd together with his disciples, he said to them: Whoever wishes to follow after me, let him deny himself and take up his cross, and let him follow me. For whoever wishes to save his soul will lose it, but whoever loses his own soul because of me and the good news, this one will save it. For what will it benefit a man if he should gain the

whole world, and forfeit his soul? Or what will a man give in exchange for his soul? For whoever is ashamed of me and my words in this adulterous and sinful generation, the son of man will be ashamed of him when he comes in his father's glory with the holy messengers.

9

And he was saying to them: Truly I say to you that there are some of the ones standing here who will not taste death until they see the kingdom of God having come in power. And after six days Jesus takes along Peter and James and John and brings them up alone into a high mountain privately, and he was transformed before them, and his garments became shining, very white as snow, such as a fuller upon the earth is not able to whiten thus. And Elijah with Moses appeared to them, and they were talking with Jesus. And answering, Peter says to Jesus, Rabbi, it is good for us to be here, and let us make three tents, one for you and one for Moses and one for Elijah. For he did not know what to say; for they were terrified. And it came to pass that a cloud was overshadowing them, and a voice came from the cloud saying: This is my beloved son; listen to him. And suddenly having looked around, they no longer saw anyone but only Jesus with them. And as they were descending from the mountain, he commanded them that they should tell no one what they saw, except when the son of man should rise from the dead. And they kept the matter to themselves, discussing among

themselves what rising from the dead meant. And they were asking him, saying, The scribes say that Elijah must come first. And he answered and said to them, Elijah indeed comes first and restores all things, and how has it been written about the Son of Man that he must suffer many things and be treated with contempt? But I say to you that Elijah has come, and they did to him whatever they wished, just as it has been written about him. And having come to the disciples, he saw a large crowd around them, and scribes disputing with them. And immediately all the crowd, having seen him, were greatly amazed, and running up, they greeted him. And he asked the scribes, What are you discussing among yourselves? And answering, one from the crowd said: Teacher, I brought my son to you; he has a mute spirit. And wherever it seizes him, it tears him, and he foams and grinds his teeth, and he dries up; and I said to your disciples that they might cast it out, and they were not able. He answered him and said, O unbelieving generation, how long will I be with you? Until when will I endure you? Bring him to me. And they brought him to him. And when the spirit saw him, it immediately convulsed him, and he fell upon the ground and was rolling around foaming. And he asked his father: How long has it been since this happened to him? He said, From childhood. And often it has thrown him both into fire and into water in order to destroy him. But if you can do something, help us, having compassion on us. And Jesus said to him, If you are able to believe, all things are possible to the one who believes. And immediately the father of the child cried out with tears and said: I believe, Lord; help my unbelief. Having seen that a crowd

was gathering together, Jesus rebuked the unclean spirit, saying to it, You mute and deaf spirit, I command you, come out of him and never enter into him again. And having cried out and having convulsed him violently, it went out, and he became as if dead, so that many people said that he had died. And Jesus, having seized him by the hand, raised him, and he stood up. And when he had entered the house, his disciples were asking him privately, Why were we not able to cast it out? And he said to them: This kind is not able to go out in any way except by prayer and fasting. And having gone out from there, they were passing through Galilee, and he did not want anyone to know, for he was teaching his disciples and was saying to them that the Son of Man is handed over into the hands of men, and they will kill him, and having been killed, on the third day he will rise. They were ignorant of the word, and they were afraid to ask him. And he came into Capernaum, and when he was in the house he asked them, What were you discussing among yourselves on the road? But they were silent, for they had conversed with one another on the road about who was greater. And having sat down, he called the twelve and said to them, If someone wishes to be first, he will be last of all and servant of all. And having taken a child, he set it in the midst of them, and having embraced it, he said to them: Whoever receives one such child in my name receives me; and whoever receives me receives not me, but the one who sent me. John answered him, saying, Teacher, we saw someone casting out demons in your name who does not follow us, and we forbade him because he does not follow us. And Jesus said, Do not hinder him, for there is no one

who will do a miracle in my name and will be able quickly to speak evil of me. For whoever is not against you is for you. For whoever gives you a cup of water to drink in my name, because you are of Christ, truly I say to you, he will not lose his reward. And whoever would cause one of these little ones who believe in me to stumble, it is better for him if a millstone lies around his neck and he has been thrown into the sea. And if your hand causes you to stumble, cut it off; it is good for you to enter into life crippled, than having two hands to go away into gehenna, into the unquenchable fire, where their worm does not die and the fire is not quenched. And if your foot causes you to stumble, cut it off; it is good for you to enter into life lame, rather than having two feet to be thrown into gehenna, into the unquenchable fire, where their worm does not die and the fire is not quenched. And if your eye causes you to stumble, cast it out; it is good for you to enter into the kingdom of God one eyed, rather than having two eyes to go away into the gehenna of fire, where their worm does not die and the fire is not quenched. For everyone will be salted with fire, and every sacrifice will be salted with salt. The salt is good; but if the salt becomes saltless, with what will you season it? Have salt in yourselves and be at peace with one another.

10

And from there, having risen up, he comes into the borders of Judea through the region beyond the Jordan, and crowds

journey together to him again, and as he was accustomed, he was teaching them again. And having approached, the Pharisees were questioning him whether it is permitted for a man to release a wife, testing him. He answered and said to them, What did Moses command you? But they said, Moses permitted us to write a certificate of divorce and to divorce her. And answering, Jesus said to them, He wrote this commandment to you because of your hardness of heart, but from the beginning of creation God made them male and female. Because of this a man will leave his father and mother and will be joined to his wife, and the two will be one flesh. So they are no longer two, but one flesh; therefore what God has joined together, let man not separate. And in the house again the disciples were asking him about this, and he says to them: whoever dismisses his wife and marries another commits adultery against her; and if a wife, having dismissed her husband, marries another, she commits adultery. And they were bringing children to him so that he might touch them, but the disciples were rebuking the ones bringing them. Having seen this, Jesus was indignant and said to them: Allow the children to come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I say to you, whoever does not receive the kingdom of God as a child will not enter into it. And having embraced them, he blessed them, placing his hands upon them. And as he was going out on the road, one having run up and having knelt before him asked him: Good teacher, what shall I do so that I may inherit eternal life? And Jesus said to him, Why do you call me good? No one is good except God alone. You know the commandments: you

should not commit adultery, you should not murder, you should not steal, you should not bear false witness, you should not defraud, honor your father and your mother. And answering, he said to him, Teacher, I have kept all these things from my youth. And Jesus, having looked intently at him, loved him and said to him, One thing you lack. If you wish to be perfect, go, sell as many things as you have and give to the poor, and you will have treasure in heaven, and come here, follow me, having taken up your cross. And having become gloomy at the word, he went away grieving, for he had many possessions. And having looked around, Jesus says to his disciples, How difficult it will be for those who have money to enter into the kingdom of God! And the disciples were amazed at his words. And Jesus, answering again, says to them: Children, how difficult it is for those trusting in money to enter into the kingdom of God; it is easier for a camel to enter through the eye of a needle than for a rich man to enter into the kingdom of God. But they were exceedingly astonished, saying to themselves, Then who is able to be saved? Looking intently at them, Jesus says, With men it is impossible, but not with God, for all things are possible with God. Peter began to say to him, Behold, we have left all things and we have followed you. Having answered, Jesus said, Truly I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or fields because of me and because of the good news, who will not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and fields with persecutions—and in the age to come, eternal life. And many who are first will be last, and the

last first. They were on the road going up to Jerusalem, and Jesus was leading them, and they were amazed, and those following were afraid. And having taken along the twelve again, he began to say to them the things about to happen to him, that behold, we are going up to Jerusalem and the son of man will be handed over to the chief priests and scribes, and they will condemn him to death and they will hand him over to the Gentiles, and they will mock him and they will flog him and they will spit on him and they will kill him, and on the third day he will rise. And James and John, sons of Zebedee, come to him saying, Teacher, we wish that whatever we ask, you would do for us. And he said to them, What do you wish me to do for you? They said to him, Grant us that one may sit at your right and one at your left in your glory. And Jesus said to them, You do not know what you ask. Are you able to drink the cup that I drink, and to be baptized with the baptism that I am baptized with? And they said to him, We are able. And Jesus said to them: The cup which I drink you will drink, and the baptism which I am baptized with you will be baptized with; but to sit at my right and at my left is not mine to give, but it is for those for whom it has been prepared. And when the ten heard, they began to be indignant about James and John. And Jesus, having summoned them, says to them: You know that those who seem to rule over the nations lord it over them and their great ones exercise authority over them; but it will not be thus among you, but whoever wishes to become great among you will be your servant, and whoever wishes to become first among you will be slave of all; and for the son of man did not come to be served, but to serve, and to give

his soul as a ransom instead of many. And they come into Jericho. And as he was going out from Jericho with his disciples and a sufficient crowd, the son of Timaeus, Bartimaeus, a blind man, was sitting beside the road begging. And having heard that it was Jesus the Nazarene, he began to cry out and say, Son of David, Jesus, have mercy on me. And many were rebuking him so that he would be silent, but he cried out all the more, Son of David, have mercy on me. And Jesus stood and said, Call him, and they called the blind man, saying to him, Take courage, get up, he is calling you. And he, having thrown off his cloak and having risen up, came to Jesus. And answering, Jesus says to him, What do you want me to do for you? But the blind man said to him, Rabboni, that I may see again. And Jesus said to him, Go, your faith has saved you. And immediately he looked up, and he followed Jesus on the road.

11

And when they approach Jerusalem, to Bethphage and Bethany, toward the Mount of Olives, he sends two of his disciples and says to them: go into the village opposite you, and immediately upon entering it you will find a colt tied up, on which no one has ever sat; untie it and bring it. And if someone should say to you, Why are you doing this? Say that the Lord has need of it, and he will send it back here immediately. They departed and found the colt bound at the door outside on the street, and they untied him. And some of the ones standing there were saying to them:

What are you doing untying the colt? And they said to them just as Jesus commanded, and they let them go. And they brought the colt to Jesus and they laid their garments upon it, and he sat upon it. Many spread their garments on the road, and others were cutting branches from the trees and spreading them on the road. And the ones going before and the ones following were crying out saying: Hosanna, blessed is the one coming in the name of the Lord. Blessed is the coming kingdom in the name of the Lord, our father David; hosanna in the highest. And Jesus entered Jerusalem and the temple, and having looked around at all things, the hour already being evening, he went out to Bethany with the twelve. And the next day, after they had gone out from Bethany, he became hungry, and having seen a fig tree from afar that had leaves, he came to see if he would find anything on it, and when he came to it he found nothing except leaves, for it was not the time for figs. And answering, he said to it, May no one ever eat fruit from you again. And his disciples heard. And they come again into Jerusalem, and having entered the temple, Jesus began to cast out the ones selling and the ones buying in the temple, and he destroyed the tables of the money changers and the seats of the ones selling the doves, and he was not permitting that someone should carry a vessel through the temple, and he was teaching, saying to them, Has it not been written that my house will be called a house of prayer for all the nations? But you have made it a den of robbers. And the scribes and the Pharisees and the chief priests heard, and they were seeking how they might destroy him, for they were afraid of him, because all the crowd was astonished at his teaching. And

when it became late, he was going out of the city. And passing by in the morning, they saw the fig tree withered from the roots. And remembering, Peter says to him, Rabbi, look, the fig tree which you cursed has withered. And having answered, Jesus says to them, Have faith in God. Truly, for I say to you that whoever would say to this mountain, Be lifted up and be thrown into the sea, and not doubt in his heart, but will believe that what he says happens, it will be to him whatever he says. Because of this I say to you, whatever you ask for while praying, believe that you receive it, and it will be yours. And whenever you stand praying, forgive if you have something against someone, so that your father in the heavens may also forgive you your transgressions. But if you do not forgive, neither will your father forgive your transgressions. And they come again into Jerusalem, and while he was walking in the temple, the chief priests and the scribes and the elders come to him and say to him, By what authority do you do these things? Or who gave you this authority to do these things? And Jesus answering said to them, I will ask you also one question, and answer me, and I will tell you by what authority I do these things. Was the baptism of John from heaven or from men? Answer me. And they were reasoning among themselves saying, If we say, From heaven, he will say, Why then did you not believe him? But should we say it was from men? They were afraid of the people, for everyone held that John was a prophet. And answering they say to Jesus, We do not know. And Jesus, answering, says to them, Neither do I tell you by what authority I do these things.

12

And he began to speak to them in parables: A man planted a vineyard and put a fence around it and dug a winepress and built a tower, and leased it out to farmers and went away. And he sent a slave to the farmers at the time, so that he might take from the farmers some of the fruit of the vineyard. And having taken him, they beat him and sent him away empty-handed. And again he sent to them another slave, and that one they stoned, struck on the head, and sent away dishonored. And again he sent another; and they killed that one and many others, beating some and killing some. Therefore, still having one son, his beloved, he sent him also last to them, saying, They will respect my son. Those farmers, having seen him coming, said to themselves that this one is the heir; come, let us kill him, and the inheritance will be ours. And having taken him, they killed him and cast him out outside of the vineyard. What therefore will the lord of the vineyard do? He will come and he will destroy these farmers, and he will give the vineyard to others. Have you not even read this writing: the stone which the builders rejected, this one became the head of the corner; this came from the Lord, and it is marvelous in our eyes? And they were seeking to seize him, and they feared the crowd, for they knew that he said the parable against them. After leaving him, they went away. And they send some of the Pharisees and Herodians to him so that they might trap him with a word. And those having come say to him, Teacher, we know that you are true and no one matters to

you, for you do not look at the face of men, but you teach the way of God in truth. Therefore they said to us: Is it permitted to give tax to Caesar or not? Should we give or should we not give? But he, knowing their hypocrisy, said to them, Why do you test me? Bring me a denarius so that I may see. They brought it. And he says to them: Whose image and inscription is this? They said, Caesar's. And answering, Jesus said to them, Give back the things of Caesar to Caesar and the things of God to God, and they marveled at him. And Sadducees come to him, who say there is no resurrection, and they were asking him saying: Teacher, Moses wrote to us that if someone's brother should die and leave behind a wife, and should not leave children, his brother should take his wife and raise up seed to his brother. Therefore, there were seven brothers. And the first took a wife, and when he died, he did not leave any offspring. And the second took her and died, and he did not leave any seed either. And the third did likewise. And the seven took her, and they did not leave any offspring. Last of all, the woman died too. Therefore in the resurrection, when they rise up, whose wife will she be? For all seven had her as a wife. And Jesus answered and said to them, Are you not deceived because of this, because you do not know the scriptures or the power of God? For when they rise from the dead, they neither marry nor are given in marriage, but are as the messengers in the heavens. And concerning the dead, that they are raised, have you not read in the book of Moses, at the bush, how God said to him saying, I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living; therefore you are much deceived. And

one of the scribes, having approached, having heard them disputing, having seen that he answered them well, asked him: what is the first of all commandments? And Jesus answered him that the first of all commandments is: Hear, Israel, the Lord our God, the Lord is one, and you will love the Lord your God with your whole heart and with your whole soul and with your whole mind and with your whole strength. This is the first commandment. And the second is similar to this: you will love your neighbor as yourself. There is not another commandment greater than these. And the scribe said to him, Well, teacher, in truth you said that he is one and there is not another except him, and to love him from the whole heart and from the whole understanding and from the whole soul and from the whole strength, and to love the neighbor as oneself is more than all the whole burnt offerings and sacrifices. And Jesus, having seen that he answered sensibly, said to him: you are not far from the kingdom of God; and no one dared to question him any longer. And answering, Jesus said while teaching in the temple, How do the scribes say that the Christ is the son of David? For David himself said in the Holy Spirit: The Lord says to my Lord, sit at my right until I make your enemies a footstool for your feet. David himself therefore calls him Lord, and how is he his son? And the great crowd heard him gladly. And he was saying to them in his teaching: Watch out for the scribes who desire to walk around in robes and receive greetings in the marketplaces and have the chief seats in the assemblies and the places of honor at the feasts. Those who devour the houses of widows and for a pretext pray long will receive more severe judgment. And

Jesus, having sat down opposite the treasury, was watching how the crowd throws coins into the treasury. And many rich people threw in many things, and one poor widow came and threw in two small coins, which is a quadrans. And having called his disciples to him, he said to them: Truly I say to you that this poor widow cast more than all the ones throwing into the treasury; for all cast from their abundance, but this one cast from her poverty all that she had, her whole life.

13

And as he was going out from the temple, one of his disciples says to him, Teacher, see what sort of stones and what sort of buildings. And Jesus, answering, said to him, Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down. And while he was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were asking him privately: Tell us, when will these things be, and what is the sign when all these things are about to be accomplished? And Jesus, answering, began to say to them: See that no one leads you astray. For many will come in my name saying, I am, and they will lead many astray. When you hear of wars and rumors of wars, do not be alarmed, for it is necessary to happen, but the end is not yet. For nation will rise up against nation and kingdom against kingdom, and there will be earthquakes in various places, and there will be famines and disturbances. These things are the beginnings of birth pains. But

you see yourselves. For they will hand you over into councils and you will be beaten in their assemblies, and you will stand before leaders and kings because of me as a testimony to them. And it is necessary for the good news to be proclaimed first to all the nations. When they lead you, handing you over, do not be anxious beforehand about what you should speak, nor practice, but whatever is given to you in that hour, speak this; for you are not the ones speaking, but the Holy Spirit. And brother will hand over brother to death and father will hand over child, and children will rise up against parents and they will put them to death. And you will be hated by all because of my name, but the one having endured to the end, this one will be saved. When you see the abomination of desolation spoken by Daniel the prophet standing where it ought not, let the one reading understand, then let those in Judea flee into the mountains, and let the one on the housetop not go down into the house nor enter to take up anything from his house, and let the one in the field not turn back to take up his cloak. Woe to those who are pregnant and to those who are nursing in those days. Pray that your flight may not happen in winter. For those days will be tribulation such as has not happened from the beginning of creation which God created until now and will not happen. And if the Lord had not shortened the days, all flesh would not have been saved, but because of the chosen ones whom he chose, he shortened the days. And then if someone should say to you, Behold, here is the Christ, or Behold, there, do not believe it. For false christs and false prophets will arise and they will give signs and wonders to lead astray, if possible, even the chosen ones. But you see;

behold, I have foretold all things to you. But in those days, after that tribulation, the sun will be darkened, and the moon will not give her light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. And then they will see the Son of Man coming in clouds with great power and glory. And then he will send his messengers and he will gather together his chosen ones from the four winds, from the end of the earth to the end of heaven. And from the fig tree learn the parable. When its branch becomes tender and puts forth leaves, you know that summer is near; so you also, when you see these things happening, know that it is near at the doors. Truly I say to you that this generation will not pass away until all these things happen. Heaven and earth will pass away, but my words will certainly not pass away. No one knows about that day or the hour, not even the messengers in heaven, not even the son, except the father. See, be watchful and pray; for you do not know when the time is. As a man away from home, having left his house and having given his slaves the authority and to each his work, he commanded the doorkeeper that he should keep watch. Watch therefore, for you do not know when the lord of the house comes, whether late or at midnight or at cockcrow or in the morning, lest coming suddenly he might find you sleeping. What I say to you, I say to all: watch.

14

The Passover and the feast of Unleavened Bread was two days

away. And the chief priests and the scribes were seeking how they might seize him by deceit and kill him. They were saying, But not during the festival, lest there be an uproar among the people. And while he was in Bethany in the house of Simon the leper, while he was reclining, a woman came having an alabaster jar of ointment of genuine costly nard, and having broken the alabaster jar she poured it on his head. There were some who were indignant, saying to themselves: Why has this waste of the ointment happened? For this ointment could have been sold for more than three hundred denarii and given to the poor, and they were indignant at her. But Jesus said, Leave her alone. Why do you cause trouble for her? She has done a beautiful thing for me. For you always have the poor with you, and whenever you wish you are able to do good to them; but you do not always have me. She did what she had; she anticipated anointing my body for the burial. Truly I say to you, wherever this good news is proclaimed in the whole world, what she did will also be spoken of as a memorial of her. And Judah Iscariot, one of the twelve, went away to the chief priests so that he might hand him over to them. And having heard, they rejoiced and promised to give him silver coins, and he was seeking how he might hand him over at an opportune time. And on the first day of unleavened bread, when they were sacrificing the passover, his disciples say to him, Where do you want us to go to prepare so that you may eat the passover? And he sends two of his disciples and says to them, Go into the city, and a man carrying a jar of water will meet you. Follow him, and wherever he enters, say to the master of the house that the teacher says,

Where is my guest room where I may eat the passover with my disciples? And he himself will show you a great upper room, furnished and ready; prepare there for us. And his disciples went out and they came into the city, and they found it just as he said to them, and they prepared the Passover. And when evening had come, he comes with the twelve, and while they were reclining and eating, Jesus said, Truly I say to you that one of you will betray me, the one who is eating with me. And they began to be grieved and to say to him one by one, Surely not I? And another one said, It's not me, is it? And answering, he said to them, One of the twelve, the one dipping with me into the bowl. The Son of Man indeed goes just as it has been written concerning him; but woe to that man through whom the Son of Man is betrayed; it would have been good for him if that man had not been born. And while they were eating, Jesus took bread, blessed it, broke it, and gave it to them and said, Take, eat; this is my body. And having taken the cup and having given thanks, he gave it to them, and all of them drank from it. And he said to them, This is my blood of the new covenant, which is being poured out for many. Truly I say to you that no longer will I not drink from the fruit of the vine until that day when I drink it new in the kingdom of God. And having sung a hymn, they went out to the Mount of Olives. And Jesus says to them that all of you will stumble because of me this night, because it has been written, I will strike the shepherd and the sheep will be scattered, but after I am raised I will go before you into Galilee. And Peter said to him, Even if all will be caused to stumble, I will not. And Jesus says to him, Truly I say to you that today, this

night, before the rooster crows twice, you will deny me three times. But Peter was saying all the more emphatically: if it is necessary for me to die with you, I will certainly not deny you. And all were saying the same thing. And they come to a place whose name is Gethsemane, and he says to his disciples: Sit here until I pray. And he took along Peter and James and John with himself, and he began to be deeply distressed and troubled and to say to them: My soul is very sorrowful unto death; remain here and keep watch. And having gone forward a little, he fell upon his face upon the earth, and he was praying so that, if it is possible, the hour might pass by from him, and he was saying: Abba, Father, all things are possible to you; take away this cup from me; but not what I want, but what you want. And he comes and finds them sleeping, and he says to Peter, Simon, are you sleeping? Could you not stay awake for one hour? Keep watch and pray, so that you do not enter into temptation; the spirit indeed is eager, but the flesh is weak. And again, having gone away, he prayed, saying the same words. And having returned, he found them sleeping again, for their eyes were weighed down, and they did not know what to answer him. And he comes the third time and says to them: Are you sleeping still and resting? It is enough. The hour has come. Behold, the son of man is betrayed into the hands of sinners. Rise, let us go. Behold, the one betraying me has drawn near. And immediately, while he was still speaking, Judah Iscariot arrives, one of the twelve, and with him a great crowd with swords and clubs, having been sent from the chief priests and scribes and the elders. And the one handing him over had given them a signal, saying: Whomever I

kiss, he is the one; seize him and lead him away securely. And having come, he immediately approached him and says, Hail, Rabbi, and kissed him. And they laid their hands upon him and seized him. One of those standing by, having drawn his sword, struck the slave of the high priest and cut off his ear. And answering, Jesus said to them, As against a robber did you come out with swords and clubs to seize me? Every day I was with you in the temple teaching, and you did not seize me. But so that the writings might be fulfilled. And leaving him, they all fled. And a certain young man followed him, wearing a linen cloth over his naked body, and the young men seized him. But having left behind the linen cloth, he fled from them naked. And they led away Jesus to the high priest, and all the chief priests and the elders and the scribes come together with him. And Peter followed him from afar into the inner courtyard of the high priest, and he was sitting with the servants and warming himself at the fire. The chief priests and the whole council were seeking testimony against Jesus in order to put him to death, and they were not finding any; for many were bearing false witness against him, and the testimonies were not equal. And some having stood up were bearing false witness against him saying that we heard him saying that I will destroy this man made temple and in three days I will build another not made with hands. And not even then was their testimony consistent. And having stood up, the high priest in the middle was asking Jesus, saying, Do you not answer anything? What do these testify against you? But he was silent and answered nothing. Again the high priest was asking him and says to him, Are you the Christ,

the son of the blessed one? And Jesus said, I am, and you will see the son of man sitting at the right hand of the power and coming on the clouds of heaven. The high priest, having torn his tunics, says, What need do we still have of witnesses? You have certainly heard the blasphemy; what does it seem to you? And they all condemned him to be deserving of death. And some began to spit on him and to cover his face and to strike him with their fists and to say to him, Prophesy to us who the one who struck you is. And the servants struck him with blows. And while Peter was down in the courtyard, one of the maidservants of the high priest came, and seeing Peter warming himself and looking intently at him, she said: You were with Jesus the Nazarene too. But he denied, saying, I do not know, nor do I understand what you are saying. And he went out outside into the courtyard, and a rooster crowed. And the servant girl, having seen him again, began to say to those standing by that this man is one of them. But he denied it again. And after a little while the ones standing by were saying to Peter again: Truly you are one of them; for you are a Galilean and your speech resembles theirs. And he began to curse and to swear, I do not know this man whom you speak of. And for a second time a rooster crowed. And Peter was reminded of the word that Jesus said to him, that before the rooster crows twice, you will deny me three times, and he cast himself down and was weeping.

15

And immediately in the morning, the chief priests with the elders and scribes and the whole council made counsel, bound Jesus, carried him away and handed him over to Pilate. And Pilate questioned him, Are you the king of the Jews? And answering, he said to him, You say so. And the chief priests were accusing him of many things, but he answered nothing. And Pilate was asking him again, saying, Do you not answer anything? See how many things they testify against you. And Jesus no longer answered anything, so that Pilate marveled. And at the feast, he would release to them one prisoner, whichever they requested. And the one called Barabbas was bound with the fellow rebels who had committed murder in the insurrection. And the crowd, having cried out, began to ask just as he always did for them. But Pilate answered them, saying, Do you wish that I should release to you the king of the Jews? He knew that the chief priests had handed him over because of envy. But the chief priests stirred up the crowd so that he might release Barabbas to them instead. And Pilate, having answered again, said to them, What therefore do you wish me to do to him whom you call the king of the Jews? And they cried out again, Crucify him. And Pilate was saying to them, What evil did he do? But they cried out more exceedingly: Crucify him! And Pilate, wishing to do what was sufficient for the crowd, released to them Barabbas, and handed over Jesus, having flogged him, so that he might be crucified. The soldiers led him away inside the courtyard, which is the praetorium, and they called together the whole cohort, and they clothed him in purple and put on him a woven thorny crown, and they began to greet him. Hail, king of

the Jews! And they were striking his head with a reed and were spitting on him, and bending their knees they were bowing down to him. And when they mocked him, they stripped the purple robe off him and dressed him in his own garments, and they led him out so that they might crucify him. And they compel a certain Simon of Cyrene passing by, coming from a field, the father of Alexander and Rufus, so that he might carry his cross. And they bring him to the place Golgotha, which translated is place of a skull. And they were giving him wine mixed with myrrh to drink, but he did not take it. And having crucified him, they divide his garments, throwing lots upon them to see who might take what. And it was the third hour, and they crucified him. And the inscription of his cause was inscribed: the King of the Jews. And with him they crucify two robbers, one on his right and one on his left. And the scripture was fulfilled that says: and he was reckoned with the lawless. And the ones passing by were blaspheming him, shaking their heads and saying, Ha! The one destroying the temple and building it in three days, save yourself and come down from the cross. Similarly, the chief priests, mocking with the scribes to one another, were saying: He saved others; he is not able to save himself. Let Christ the king of Israel come down now from the cross, so that we may see and believe him. And the ones having been crucified together with him were reproaching him. When the sixth hour had occurred, darkness came upon the whole land until the ninth hour, and at the ninth hour Jesus cried out with a great voice saying, Eloi Eloi, lema sabachthani? Which is being translated: My God, my God, why have you forsaken me?

And some of those standing by, having heard, were saying, Look, he is calling Elijah. And one, having run and having filled a sponge with vinegar and having put it on a reed, was giving him to drink, saying: Leave him, let us see if Elijah comes to take him down. And Jesus, having let out a great cry, breathed his last. And the veil of the temple was torn into two from top to bottom. And the centurion standing opposite him, having seen that he breathed his last crying out thus, said, Truly this man was a son of God. There were also women watching from afar, among whom was Mary Magdalene and Mary the mother of James the little and Joses, and Salome, who also when he was in Galilee followed him and served him, and many others who came up with him to Jerusalem. And when evening had already happened, since it was the preparation, which is the day before the sabbath, Joseph from Arimathea came, a respected councilor, who himself was also expecting the kingdom of God, and having dared, he entered to Pilate and requested the body of Jesus. Pilate marveled whether he had already died, and having summoned the centurion he asked him whether he had died some time ago, and having learned from the centurion he gave the body to Joseph. And having bought linen cloth and having taken him down, he wrapped him in the linen cloth and placed him in a tomb which was hewn from rock, and he rolled a stone upon the door of the tomb. And Mary Magdalene and Mary the mother of Joses were seeing where he was placed.

16

And when the sabbath had passed, Mary Magdalene and Mary the mother of James and Salome bought spices so that they might come and anoint him. And very early in the morning on the first day of the week, they come to the tomb after the sun had risen. And they were saying to themselves, Who will roll away the stone from the door of the tomb for us? And having looked up, they observe that the stone has been rolled away, for it was very great. And having entered into the tomb, they saw a young man sitting on the right, clothed in a white robe, and they were greatly amazed. And he says to them, Do not be amazed. You seek Jesus the Nazarene, the one who was crucified. He has been raised, he is not here. See the place where they placed him. But go and say to his disciples and to Peter that he is going ahead of you into Galilee; there you will see him, just as he said to you. And having gone out, they fled from the tomb; and trembling and astonishment had them, and they said nothing to anyone; for they were afraid. Having risen up in the morning on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. That woman, having gone, reported to those who had been with him, who were mourning and weeping. And those, having heard that he lives and was seen by her, disbelieved. After these things he was revealed in another form to two of them who were walking into a field. And those, having departed, reported to the remaining ones, but they did not believe them either. Later he was manifested to the eleven as they were reclining, and he reproached their unbelief and hardness of heart, because they did not believe those who had seen him raised. And he said to them, Having gone into all

the world, proclaim the good news to every creature. The one who has believed and has been baptized will be saved, but the one who has disbelieved will be condemned. And these signs will follow those who have believed: in my name they will cast out demons, they will speak in new tongues, they will pick up serpents, and even if they drink something deadly, it will not harm them, they will lay hands upon the sick, and they will be well. The Lord therefore, after speaking to them, was taken up into heaven and sat at the right hand of God. And those, having gone out, proclaimed everywhere, the Lord working together and confirming the word through the signs that followed. Truly.

Gospel of John

1

In the beginning was the Word, and the Word was with God, and the Word was God. This One was in the beginning with God. All things came into being through him, and without him not even one thing came into being that has come into being. In him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not seize it. There was a man having been sent from God, his name John; this one came for testimony, so that he might testify concerning the light, so that all might believe through him. He was not the light, but came so that he might testify about the light. The true light that gives light to every man was coming into the world. He was in the world, and the world came to pass through him, and the world did not know him. He came into his own, and his own did not receive him. But as many as received him, he gave them authority to become children of God, to those believing in his name, who were born not from bloods, nor from the will of flesh, nor from the will of man, but from God. And the Word

became flesh and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth. John testifies concerning him and has cried out saying: This one was the one about whom I said, The one coming after me has become before me, because he was before me. And from his fullness we all received grace instead of grace; because the law was given through Moses, grace and truth came through Jesus Christ. No one has ever seen God; the only begotten Son, who is in the bosom of the Father, has made him known. And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who are you? He confessed and did not deny, but confessed, I am not the Christ. And they asked him, What then? Are you Elijah? And he says, I am not. Are you the prophet? And he answered, No. They said therefore to him, Who are you? So that we should give an answer to the ones who sent us, what do you say about yourself? He said: I am the voice of one crying out in the wilderness, Make straight the way of the Lord, just as Isaiah the prophet said. And the ones having been sent were from the Pharisees, and they asked him and said to him, Why therefore do you baptize, if you are not the Christ nor Elijah nor the prophet? John answered them saying, I baptize in water, but among you stands one whom you do not know. He himself is the one coming after me, who has become before me, of whom I am not worthy to loose the strap of his sandal. These things came to pass in Bethany beyond the Jordan, where John was baptizing. The next day John sees Jesus coming toward him and says, Behold the Lamb of God, the one carrying the sin of the world. This is the one about whom I said: After me

comes a man who has become before me, because he was before me. And I did not know him, but I came baptizing in water so that he might be revealed to Israel. And John testified, saying, I have seen the Spirit descending as a dove from heaven, and it remained upon him. And I did not know him, but the one having sent me to baptize in water said to me: upon whom you see the Spirit descending and remaining upon him, this one is the one baptizing in Holy Spirit. And I have seen and have testified that this one is the Son of God. The next day again John was standing with two of his disciples, and having looked at Jesus walking he says, Behold the lamb of God. And the two disciples heard him speaking, and they followed Jesus. And Jesus, having turned and having seen them following, says to them: What do you seek? And they said to him, Rabbi (which interpreted means teacher), where are you staying? He says to them, Come and see. So they came and saw where he was staying, and they remained with him that day; it was about the tenth hour. Andrew, the brother of Simon Peter, was one of the two who had heard from John and had followed him. This one first finds his own brother Simon and says to him, We have found the Messiah, which is translated Christ, and he led him to Jesus. Having looked intently at him, Jesus said, You are Simon the son of Jonah, you will be called Cephas, which is interpreted as Peter. The next day Jesus wanted to go out to Galilee, and he finds Philip and says to him, Follow me. Philip was from Bethsaida, the city of Andrew and Peter. Philip finds Nathanael and says to him: We have found the one whom Moses wrote about in the law and the prophets, Jesus the son of Joseph from Nazareth. And Nathanael said to him, Can

anything good be from Nazareth? Philip says to him, Come and see. Jesus saw Nathanael coming toward him and says about him: Behold, truly an Israelite, in whom there is no deceit. Nathanael says to him, How do you know me? Jesus answered and said to him: Before Philip called you, when you were under the fig tree, I saw you. Nathanael answered and said to him, Rabbi, you are the son of God, you are the king of Israel. Jesus answered and said to him, Because I said to you, I saw you underneath the fig tree, do you believe? You will see greater things than these. And he says to him: truly truly I say to you, from now on you will see heaven opened, and the angels of God ascending and descending upon the Son of Man.

2

And on the third day a marriage took place in Cana of Galilee, and the mother of Jesus was there; and Jesus and his disciples were also invited to the marriage. And when the wine ran short, the mother of Jesus says to him: They have no wine. Jesus says to her, What is that to me and to you, woman? My hour has not yet come. His mother says to the servants: Whatever he says to you, do. And there were six stone water jars lying there for the purification of the Jews, each containing two or three measures. Jesus says to them, Fill the water jars with water. And they filled them to the top. And he says to them, Draw some out now and bring it to the master of the feast. And they brought it. When the master of the feast tasted the water that had become wine and

did not know where it came from, but the servants who had drawn the water knew, the master of the feast called the bridegroom and said to him, Every man first serves the good wine, and when they become drunk, then the lesser, but you have kept the good wine until now. Jesus made this the beginning of the signs in Cana of Galilee and revealed his glory, and his disciples believed in him. After this he went down to Capernaum, he and his mother and his brothers and his disciples, and there they did not remain many days. And the passover of the Jews was near, and Jesus went up into Jerusalem. And he found in the temple the ones selling oxen and sheep and doves, and the money changers sitting. And having made a whip from ropes, he cast everyone out from the temple, both the sheep and the oxen, and he poured out the coins of the money changers and overturned the tables, and to those selling the doves he said: take these things from here; do not make my father's house a house of trade. And his disciples remembered that it is written, The zeal for your house will devour me. Therefore the Jews answered and said to him, What sign do you show us that you do these things? Jesus answered and said to them, Destroy this temple, and in three days I will raise it. The Jews therefore said, This temple was built in forty-six years, and you will raise it in three days? But he was speaking about the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the writing and the word which Jesus had said. When he was in Jerusalem at the Passover during the feast, many believed in his name, observing the signs which he was doing.

But Jesus himself did not trust himself to them because he knew all, and because he had no need that someone should testify about man, for he himself knew what was in man.

3

There was a man from the Pharisees, Nicodemus was his name, a ruler of the Jews. This one came to him by night and said to him, Rabbi, we know that you have come from God as a teacher; for no one is able to do these signs which you do, if God is not with him. Jesus answered and said to him, Truly, truly, I say to you, if someone is not born from above, he is not able to see the kingdom of God. Nicodemus says to him: How is a man able to be born when he is an old man? He is not able to enter into his mother's belly a second time and be born? Jesus answered, Truly, truly, I say to you, if someone is not born of water and Spirit, he cannot enter into the kingdom of God. The one begotten from the flesh is flesh, and the one begotten from the Spirit is spirit. Do not marvel that I said to you, you must be born from above. The spirit blows where it wishes, and you hear its voice, but you do not know from where it comes and where it goes; thus is everyone who has been born from the Spirit. Nicodemus answered and said to him, How can these things be? Jesus answered and said to him, You are the teacher of Israel and you do not know these things? Truly, truly, I say to you that we speak what we know and we testify to what we have seen, and you do not receive our testimony. If I said the earthly things

to you and you do not believe, how will you believe if I say the heavenly things to you? And no one has ascended into heaven except the one who descended from heaven, the son of man who is in heaven. And just as Moses lifted up the serpent in the wilderness, thus it is necessary for the son of man to be lifted up, so that everyone believing in him should not perish, but may have eternal life. For God loved the world so much that he gave his only begotten son, so that everyone believing in him might not perish, but might have eternal life. For God did not send his son into the world so that he might judge the world, but so that the world might be saved through him. The one believing in him is not judged, but the one not believing has already been judged, because he has not believed in the name of the only begotten son of God. This is the judgment, that the light has come into the world, and the people loved the darkness rather than the light; for their works were evil. For everyone doing worthless things hates the light and does not come to the light, so that his works may not be exposed; but the one doing the truth comes to the light, so that his works may be revealed, because they have been wrought in God. After these things Jesus and his disciples came into the land of Judea, and there he spent time with them and was baptizing. And John was baptizing in Aenon near Salim, because there were many waters there, and they were arriving and were being baptized; for John had not yet been thrown into prison. Therefore, a dispute arose between the disciples of John and a Jew concerning purification. And they came to John and said to him, Rabbi, the one who was with you beyond the Jordan, to whom you have testified, behold this one baptizes and

all are coming to him. John answered and said, A man is not able to receive anything unless it has been given to him from heaven. You yourselves testify to me that I said, I am not the Christ, but that I have been sent before him. The one having the bride is the bridegroom, and the friend of the bridegroom, the one standing and hearing him, rejoices with joy because of the voice of the bridegroom. Therefore this joy of mine has been fulfilled. It is necessary for that one to increase, but for me to be diminished. The one coming from above is above all. The one being from the earth is from the earth and speaks from the earth; the one coming from heaven is above all, and what he has seen and heard, this he testifies, and no one receives his testimony. The one who has received his testimony has certified that God is true. For the one whom God sent speaks the words of God, for God does not give the Spirit by measure. The father loves the son and has given all things into his hand. The one believing in the son has eternal life; but the one disobeying the son will not see life, but the wrath of God remains upon him.

4

When therefore the Lord knew that the Pharisees heard that Jesus was making more disciples and baptizing than John, although Jesus himself was not baptizing but his disciples were, he left Judea and departed into Galilee. It was necessary for him to pass through Samaria. He comes therefore into a city of Samaria called Sychar, near the place which Jacob gave to

Joseph his son, and there was a spring of Jacob there. Therefore Jesus, having become weary from the journey, sat down thus at the spring; it was about the sixth hour. A woman comes from Samaria to draw water. Jesus says to her, Give me a drink. For his disciples had gone away into the city so that they might buy food. Therefore the Samaritan woman says to him, How is it that you, being a Jew, ask me for a drink, since I am a Samaritan woman? For Jews do not associate with Samaritans. Jesus answered and said to her: If you knew the gift of God, and who is the one saying to you, Give me to drink, you would have asked him, and he would have given you living water. The woman says to him, Lord, you don't have a bucket, and the well is deep; so from where do you have the living water? Are you greater than our father Jacob, who gave us the well, and he himself drank from it and his sons and his livestock? Jesus answered and said to her: Everyone drinking from this water will thirst again; but whoever drinks from the water which I will give him will never thirst, but the water which I will give him will become in him a spring of water leaping up into eternal life. The woman says to him, Lord, give me this water, so that I may not thirst nor come here to draw water. Jesus says to her, Go call your husband and come here. The woman answered and said, I do not have a husband. Jesus says to her: You have said well that I do not have a husband; for you have had five husbands, and now the one whom you have is not your husband; you have spoken this truly. The woman says to him, Lord, I perceive that you are a prophet. Our fathers worshiped in this mountain, and you say that Jerusalem is the place where it is necessary to worship. Jesus

says to her: Woman, believe me that a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know, we worship what we know, because salvation is from the Jews. But an hour comes, and now is, when the true worshipers will worship the father in spirit and truth; for the father seeks such ones who worship him. God is spirit, and those who worship him must worship in spirit and truth. The woman says to him, I know that Messiah comes, the one being called Christ. When that one comes, he will declare all things to us. Jesus says to her, I am the one speaking to you. And upon this his disciples came, and they marveled that he was speaking with a woman; however no one said, What are you seeking? or Why are you speaking with her? Therefore the woman left her water jar and went away into the city, and says to the men: Come see a man who told me everything that I did; could this one be the Christ? Therefore, they went out from the city and were coming to him. In the meantime, the disciples were asking him, saying, Rabbi, eat. And he said to them, I have food to eat which you do not know. Therefore the disciples were saying to one another, Did someone bring him something to eat? Jesus says to them: My food is to do the will of the one who sent me and to complete his work. Don't you say that there are still four months and then the harvest comes? Behold, I say to you, lift up your eyes and behold the lands, because they are already white for harvest. And the one reaping receives wages and gathers fruit into eternal life, so that both the one sowing and the one reaping may rejoice together. For in this the saying is true: one person sows and another

reaps. I sent you to reap what you have not labored for; others have labored, and you have entered into their labor. From that city many of the Samaritans believed in him because of the word of the woman, who testified that he told me everything that I did. So therefore when the Samaritans came to him, they asked him to remain among them, and he remained there two days. And many more believed because of his word, and they were saying to the woman that No longer do we believe because of your talk, for we ourselves have heard, and we know that this one is truly the savior of the world, the Christ. After the two days he went out from there and he departed into Galilee. For Jesus himself testified that a prophet has no honor in his own homeland. When therefore he came into Galilee, the Galileans received him, having seen all the things which he did in Jerusalem at the feast, for they themselves had come to the feast. Jesus therefore came again into Cana of Galilee, where he made the water into wine. And there was a royal official whose son was sick in Capernaum; this one, having heard that Jesus had come from Judea into Galilee, went to him and asked him to come down and heal his son, for he was about to die. Therefore Jesus said to him, If you do not see signs and wonders, you will not believe. The royal official says to him, Lord, come down before my child dies. Jesus says to him, Go; your son lives. And the man believed the word which Jesus said to him, and he went. But while he was already descending, his slaves met him and reported, saying that your son lives. Therefore, he learned from them the hour in which he had gotten better. And they said to him that yesterday at the seventh hour the fever left him.

Therefore the father knew that it was in that hour in which Jesus said to him, Your son lives, and he himself believed and his whole house. Jesus did this second sign again after coming from Judea into Galilee.

5

After these things there was the feast of the Jews, and Jesus went up to Jerusalem. And there is in Jerusalem by the sheep pool one called in Hebrew Bethesda, having five porticoes. In these lay a great multitude of the sick, blind, lame, and withered, awaiting the movement of the water. For a messenger at the appointed time would go down into the pool, and the water would be troubled; therefore the first one entering after the disturbance of the water would become healthy from whatever disease he was afflicted with. And there was a certain man there who had been in his weakness for thirty-eight years. Jesus, having seen him lying down and having known that he had been in this condition a long time, says to him: Do you want to become well? The weak man answered him, Lord, I have no one to cast me into the pool when the water is stirred; but while I am coming, another goes down before me. Jesus says to him: Rise, lift up your mat and walk. And immediately the man became healthy, and he took his mat and walked around. And it was the sabbath on that day. Therefore the Jews were saying to the one who had been healed: It is the Sabbath; it is not permitted for you to take up the mat. He answered them: The one who made me healthy,

that one said to me: Take up your mat and walk. They therefore asked him, Who is the man who said to you, Lift up your mat and walk? But the one who had been healed did not know who he is, for Jesus had slipped away, a crowd being in the place. After these things Jesus finds him in the temple and said to him, Behold, you have become healthy; sin no longer, so that something worse may not happen to you. The man went away and reported to the Jews that Jesus is the one who made him healthy. And because of this the Jews were pursuing Jesus and were seeking to kill him, because he was doing these things on the sabbath. But Jesus answered them, My father has been working until now, and I am working. Because of this, therefore, the Jews were seeking all the more to kill him, because he was not only breaking the sabbath, but was also saying God was his own father, making himself equal to God. Therefore Jesus answered and said to them, Truly, truly, I say to you, the son is not able to do anything of himself, unless he sees the father doing it; for whatever that one does, these things the son likewise does. For the father loves the son and shows him all things which he himself does, and he will show him greater works than these, so that you may marvel. For just as the Father raises the dead and makes them alive, so also the Son makes alive whomever he wishes. For the father judges no one, but has given all judgment to the son, so that all honor the son just as they honor the father. The one not honoring the son does not honor the father who sent him. Truly, truly I say to you that the one hearing my word and believing the one having sent me has eternal life, and does not come into judgment, but has passed

over from death into life. Truly truly I say to you that an hour comes, and now is, when the dead will hear the voice of the son of God, and the ones having heard will live; for just as the father has life in himself, thus he gave also to the son to have life in himself; and he gave to him authority to make judgment, because he is son of man. Do not marvel at this, because an hour is coming in which all who are in the tombs will hear his voice, and those who have done good things will come out into a resurrection of life, and those who have done worthless things into a resurrection of judgment. I am not able to do anything of my own accord. Just as I hear, I judge, and my judgment is just, because I do not seek my will, but the will of the Father who sent me. If I bear witness about myself, my testimony is not true. There is another who bears witness concerning me, and I know that the testimony which he bears concerning me is true. You have sent to John, and he has testified to the truth; but I do not receive testimony from man, but I say these things so that you may be saved. That one was the lamp burning and shining, but you were willing to rejoice for an hour in his light. But I have testimony greater than John's; for the works which the father gave me to complete, these works which I do testify concerning me that the father has sent me. And the Father who sent me has himself testified about me. Neither have you ever heard his voice nor have you seen his form, and you do not have his word remaining in you, because you do not believe in the one whom that one sent. You examine the writings because you think you have eternal life in them, and those are the ones testifying about me, and you do not wish to come to me so that you may have

life. I do not receive glory from men, but I have known you, that you do not have the love of God in yourselves. I have come in the name of my father, and you do not receive me; if another comes in his own name, you will receive that one. How are you able to believe, receiving glory from one another, and not seeking the glory from the only God? Don't think that I will accuse you to the Father; the one accusing you is Moses, in whom you have placed your hope. For if you believed Moses, you would believe me; for that one wrote about me. But if you do not believe that one's writings, how will you believe my words?

6

After these things Jesus departed to the other side of the Sea of Galilee of Tiberias, and a great crowd was following him, because they were seeing his signs which he was doing upon the sick. Jesus went up the mountain, and there he sat with his disciples. And the Passover, the festival of the Jews, was near. Therefore Jesus, having lifted up his eyes and having seen that a great crowd was coming toward him, says to Philip: from where should we buy loaves so that these people may eat? And he said this to test him, for he himself knew what he was about to do. Philip answered him: loaves worth two hundred denarii are not sufficient for them so that each of them might take a little something. One of his disciples, Andrew the brother of Simon Peter, says to him: there is one little child here who has five

barley loaves and two small fish; but what are these for so many? And Jesus said, Make the men recline. Now there was much grass in the place. Therefore the men fell back, numbering about five thousand. Jesus took the loaves and, having given thanks, distributed them to the disciples, and the disciples distributed them to those reclining; likewise also from the fish, as much as they wished. And when they were filled, he says to his disciples, Gather together the remaining fragments, so that nothing might perish. Therefore they gathered together and filled twelve baskets with fragments from the five barley loaves which were left over from those who had eaten. The people therefore, having seen the sign Jesus did, were saying that this is truly the prophet coming into the world. Jesus, therefore, having known that they were about to come and seize him in order to make him king, withdrew again into the mountain by himself alone. As evening came, his disciples went down to the sea, and having embarked in the boat they were going across the sea to Capernaum. Darkness had already fallen and Jesus had not come to them, and the sea was being stirred up with a great wind blowing. Having rowed therefore about twenty-five or thirty stadia, they see Jesus walking upon the sea and coming near the boat, and they were afraid. But he says to them, I am; do not fear. They wished therefore to take him into the boat, and immediately the boat was upon the land to which they were going. The next day the crowd standing beyond the sea, having seen that no other small boat was there except the one into which his disciples embarked, and that Jesus did not enter the small boat together with his disciples, but his disciples departed

alone; but other small boats came from Tiberias near the place where they ate the bread after the Lord gave thanks; when therefore the crowd saw that Jesus was not there nor his disciples, they themselves embarked into the ships and came to Capernaum seeking Jesus. And having found him on the other side of the sea, they said to him, Rabbi, when did you get here? Jesus answered them and said, Truly, truly, I say to you, you seek me not because you saw signs, but because you ate from the loaves and were filled. Work not for the perishing food, but for the food remaining into eternal life, which the son of man will give to you; for the father, God, has sealed this one. They said therefore to him, What should we do so that we might work the works of God? Jesus answered and said to them, This is the work of God, that you believe in the one whom he sent. Therefore they said to him, What sign do you do so that we may see and believe you? What are you doing? Our fathers ate the manna in the wilderness, just as it is written: he gave them bread from heaven to eat. Therefore Jesus said to them, Truly, truly, I say to you, Moses has not given you the bread from heaven, but my father gives you the true bread from heaven. For the bread of God is the one coming down from heaven and giving life to the world. Therefore they said to him, Lord, always give us this bread. Jesus said to them, I am the bread of life. The one coming to me will not hunger, and the one believing in me will not ever thirst. But I said to you that you have seen me and you do not believe. Everything the father gives me will come to me, and the one coming to me I will not cast out; because I have come down from heaven not to do my will, but the will of the one who sent

me. And this is the will of the father who sent me, that I should not lose any of all that he has given me, but raise it up on the last day. And this is the will of the one having sent me, so that everyone observing the son and believing in him may have eternal life, and I will raise him up on the last day. The Jews therefore were grumbling about him because he said, I am the bread having descended from heaven, and they were saying, Is not this one Jesus the son of Joseph, whose father and mother we know? How therefore does this one say that I have come down from heaven? Therefore Jesus answered and said to them, Do not grumble with one another. No one is able to come to me, if the father who sent me does not draw him, and I will raise him up on the last day. It is written in the prophets: and all will be taught by God. Everyone who hears from the Father and learns comes to me; not that anyone has seen the Father, except the one who is from God, this one has seen the Father. Truly, truly, I say to you, the one believing in me has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness and died; this is the bread coming down from heaven, so that someone may eat from it and not die. I am the living bread that descended from heaven; if someone eats from this bread, he will live forever. And the bread which I will give is my flesh, which I will give for the life of the world. Therefore the Jews were fighting with one another, saying, How is this one able to give us his flesh to eat? Therefore Jesus said to them, Truly, truly, I say to you, if you do not eat the flesh of the son of man and drink his blood, you do not have life in yourselves. The one eating my flesh and drinking my blood has eternal life, and I will raise him

up in the last day. For my flesh truly is food, and my blood truly is drink. The one eating my flesh and drinking my blood remains in me, and I in him. Just as the living father sent me and I live because of the father, so the one who eats me, that one will live through me. This is the bread that descended from heaven, not just as your fathers ate the manna and died; the one eating this bread will live forever. He said these things while teaching in an assembly in Capernaum. Many of his disciples therefore, having heard, said, This word is hard. Who is able to hear him? And Jesus, knowing in himself that his disciples were grumbling about this, said to them: Does this cause you to stumble? If therefore you see the Son of Man ascending where he was before? The spirit is life-giving, the flesh benefits nothing; the words which I speak to you are spirit and life. But there are some from among you who do not believe. For Jesus knew from the beginning who the ones not believing were and who the one about to hand him over was. And he said, Because of this I have said to you that no one is able to come to me unless it has been given to him by my father. From this, many of his disciples went away and no longer walked with him. Therefore Jesus said to the twelve, Do you not also wish to go away? Therefore Simon Peter answered him, Lord, to whom will we go? You have words of eternal life, and we have believed and have known that you are the Christ the son of the living God. Jesus answered them, Did I not choose you twelve? And one of you is a devil. He was speaking of Judah of Simon Iscariot; for this one was about to hand him over, being one of the twelve.

7

And Jesus was walking around in Galilee after these things; for he was not willing to walk in Judea, because the Jews were seeking to kill him. And the festival of the Jews, the Feast of Tabernacles, was near. Therefore his brothers said to him, Depart from here and go into Judea, so that your disciples also may see your works which you do; for no one does something in secret and at the same time seeks to be in public. If you do these things, manifest yourself to the world. For not even his brothers believed in him. Therefore Jesus says to them, My time is not yet here, but your time is always ready. The world is not able to hate you, but it hates me, because I bear witness concerning it that its works are evil. You go up to this feast; I am not yet going up to this feast, because my time has not yet been fulfilled. Having said these things to them, he remained in Galilee. As his brothers went up, then he himself also went up to the festival, not openly, but as in secret. So the Jews were seeking him at the festival and were saying, Where is that one? And there was much murmuring about him in the crowds. Some were saying that he is good, but others were saying, No, but he leads the crowd astray. However, no one was speaking boldly about him because of the fear of the Jews. When the festival was already half over, Jesus went up into the temple and was teaching. And the Jews were marveling, saying, How does this one know letters without having learned? Therefore Jesus answered them and said: My teaching is not my own, but of the one who sent me; if

someone wishes to do his will, he will know concerning the teaching, whether it is from God or whether I speak from myself. The one speaking from himself seeks his own glory, but the one seeking the glory of the one who sent him is true, and there is no injustice in him. Has not Moses given you the law? And no one of you keeps the law. Why do you seek to kill me? The crowd answered and said, You have a demon. Who seeks to kill you? Jesus answered and said to them, I did one work, and all of you marvel because of this. Moses has given you circumcision, not because it is from Moses, but from the fathers, and on the Sabbath you circumcise a man. If a man receives circumcision on the Sabbath so that the law of Moses might not be broken, are you angry at me because I made a whole man healthy on the Sabbath? Do not judge according to appearance, but judge the righteous judgment. Therefore some of the Jerusalemites were saying, Is this not the one whom they seek to kill? And behold, he speaks with boldness, and they say nothing to him. Did the rulers truly decide that this one is truly the Christ? But we know where this one is from; but when Christ comes, no one knows where he is from. Therefore Jesus cried out in the temple teaching and saying, You know me and you know from where I am, and I have not come from myself, but the one having sent me is true, whom you do not know. I know him because I am from him and that one sent me. Therefore they were seeking to seize him, and no one laid a hand upon him, because his hour had not yet come. Many from the crowd believed in him and were saying, When the Christ comes, he will not do more signs than these which this man has done, will he?

The Pharisees heard the crowd murmuring these things about him, and the Pharisees and the chief priests sent servants to seize him. Therefore Jesus said, I am with you a little time still, and I am going to the one who sent me. You will seek me and will not find me, and where I am, you cannot come. Therefore the Jews said to themselves, Where is this one about to go, that we will not find him? Is he not about to go into the dispersion of the Greeks and teach the Greeks? What is this statement that he said, You will seek me and will not find me, and where I am, you cannot come? On the last day, the great day of the feast, Jesus stood and cried out saying, If anyone thirsts, let him come to me and drink. The one who believes in me, just as the scripture said, rivers of living water will flow from his belly. He said this concerning the Spirit which those believing in him were about to receive, for the Holy Spirit was not yet given, because Jesus was not yet glorified. Many therefore from the crowd, having heard the word, were saying, This one is truly the prophet. Others were saying, This one is the Christ. Others were saying, For the Christ does not come from Galilee, does he? Didn't the scripture say that the Christ comes from the seed of David and from the village of Bethlehem, where David was? Therefore, a division arose in the crowd because of him. Some of them wished to seize him, but no one laid hands upon him. The servants therefore came to the chief priests and Pharisees, and they said to them, Why did you not bring him? The servants answered, Never has a man spoken like this man. Therefore the Pharisees answered them, Have you not also been led astray? Hasn't someone from the rulers or from the Pharisees believed

in him? But this crowd that does not know the law is accursed. Nicodemus says to them, the one having come to him by night, being one of them, Does not our law judge the man unless it hears from him first and knows what he does? They answered and said to him, You are not from Galilee too, are you? Examine and see that a prophet from Galilee has not been raised. And each one went away to his house.

8

Jesus went to the Mount of Olives, and at dawn he came again to the temple, and all the people were coming to him, and after sitting down he was teaching them. And the scribes and the Pharisees lead a woman who had been caught in adultery, and having set her up in the midst they say to him: Teacher, this woman has been caught in the very act of committing adultery; and in our law Moses commanded such women to be stoned. So what do you say? But they said this testing him, so that they might have an accusation against him. But Jesus, having bent down, was writing on the ground with his finger. As they persisted in asking him, he straightened up and said to them, The one without sin among you, let him throw the first stone at her. And again, having stooped down, he was writing on the earth. And having heard, they were going out one by one, beginning from the elders, and Jesus and the woman were left, with her being in the midst. Having looked up, Jesus said to her, Woman, where are they? No one condemned you? And she said,

No one, Lord. And Jesus said, Not even I condemn you; go and from now on no longer sin. Again therefore Jesus spoke to them saying, I am the light of the world. The one following me will not walk in the darkness, but will have the light of life. Therefore the Pharisees said to him, You bear witness concerning yourself; your testimony is not true. Jesus answered and said to them: Even if I bear witness concerning myself, my testimony is true, because I know from where I came and where I am going; but you do not know from where I come or where I am going. You judge according to the flesh; I judge no one. And if I judge, my judgment is true, because I am not alone, but I and the father who sent me. And in your law it is written that the testimony of two men is true. I am the one bearing witness concerning myself, and the Father who sent me testifies concerning me. They were saying therefore to him, Where is your father? Jesus answered: You know neither me nor my father; if you knew me, you would know my father too. These words Jesus spoke in the treasury, teaching in the temple, and no one seized him, because his hour had not yet come. Therefore Jesus said to them again: I am going and you will seek me, and you will die in your sin; where I am going, you are not able to come. Therefore the Jews were saying, He will not kill himself, will he, because he says, Where I am going, you are not able to come? And he said to them: You are from below, I am from above; you are from this world, I am not from this world. I said therefore to you that you will die in your sins; for if you do not believe that I am, you will die in your sins. They were saying therefore to him, Who are you? And Jesus said to them, What I have been speaking to you

from the beginning. I have many things to speak and to judge concerning you, but the one having sent me is true, and what I heard from him, these things I say to the world. They did not understand that he was speaking to them about the Father. Therefore Jesus said to them, When you lift up the son of man, then you will know that I am, and I do nothing from myself, but I speak these things just as my father taught me. And the one having sent me is with me; the father has not left me alone, because I always do the things pleasing to him. While he was speaking these things, many believed in him. Therefore Jesus was saying to the Jews having believed in him: If you remain in my word, you are truly my disciples, and you will know the truth, and the truth will set you free. They answered him, We are descendants of Abraham and we have never been enslaved to anyone; how can you say that we will become free? Jesus answered them, Truly, truly, I say to you that everyone who does sin is a slave of sin. The slave does not remain in the house forever, but the son remains forever. If therefore the Son frees you, you will be truly free. I know that you are seed of Abraham; but you seek to kill me, because my word has no place in you. I speak the things I have seen from my father, and you therefore do the things you have seen from your father. They answered and said to him, Our father is Abraham. Jesus says to them, If you were children of Abraham, you would be doing the works of Abraham. But now you seek to kill me, a man who has spoken the truth to you, which I heard from God; this Abraham did not do. You do the works of your father. They said therefore to him, We have not been born from sexual immorality; we have one

father, God. Therefore Jesus said to them: If God was your father, you would love me; for I went out from God and have come; for I have not come of my own accord, but he sent me. Why do you not know my speech? Because you are not able to hear my word. You are from the father, the devil, and you wish to do the desires of your father. That one was a murderer from the beginning and has not stood in the truth, because there is no truth in him; when he speaks falsehood, he speaks from his own, because he is a liar and so is his father. But because I tell the truth, you do not believe me. Who among you convicts me of sin? But if I say the truth, why do you not believe me? The one being from God hears the words of God; because of this you do not hear, because you are not from God. Therefore the Jews answered and said to him, Do we not say correctly that you are a Samaritan and have a demon? Jesus answered, I do not have a demon, but I honor my father, and you dishonor me. But I do not seek my own glory; there is one who seeks and judges. Truly, truly I say to you, if someone keeps my word, he will never see death. Therefore the Jews said to him, Now we know that you have a demon. Abraham died and the prophets, and you say, If someone keeps my word, he will never taste death? You are not greater than our father Abraham, who died, are you? And the prophets died; who do you make yourself out to be? Jesus answered, If I glorify myself, my glory is nothing. It is my father who glorifies me, whom you say is your God, and you have not known him, but I know him. And if I say that I do not know him, I will be like you, a liar; but I know him and I keep his word. Abraham your father rejoiced greatly so that he might see my day, and he saw it and

rejoiced. Therefore the Jews said to him, You are not yet fifty years old, and you have seen Abraham? Jesus said to them, Truly, truly, I say to you, before Abraham came to be, I am. Therefore, they picked up stones in order to throw them at him. But Jesus was hidden, and he went out from the temple, having passed through the midst of them, and thus he passed by.

9

And passing by, he saw a man blind from birth. And his disciples asked him, saying, Rabbi, who sinned, this one or his parents, so that he might be born blind? Jesus answered: Neither this one sinned nor his parents, but so that the works of God may be revealed in him. It is necessary for me to work the works of the one who sent me while it is day; night comes when no one is able to work. Whenever I am in the world, I am the light of the world. Having said these things, he spat on the ground and made mud from the spittle, and he smeared the mud on the eyes of the blind man and said to him, Go wash in the pool of Siloam, which is translated sent. Therefore, he went away and washed himself, and he came back seeing. Therefore the neighbors and those who had seen him formerly, that he was blind, were saying: Is this one not the one who was sitting and begging? Others were saying that this is him, but others were saying that he is similar to him. That one was saying, I am. Therefore they were saying to him, How were your eyes opened? He answered and said, A man called Jesus made mud and anointed my eyes

and said to me, Go to the pool of Siloam and wash. So having gone and having washed, I received sight. Therefore they said to him, Where is that one? He says: I do not know. They lead him to the Pharisees, the once blind man. And it was the sabbath when Jesus made the mud and opened his eyes. Therefore the Pharisees were asking him again how he regained sight. And he said to them, He placed mud upon my eyes, and I washed, and I see. Therefore some of the Pharisees were saying, This man is not from God, because he does not keep the Sabbath. Others were saying, How is a man, a sinner, able to do such signs? And there was division among them. They say to the blind man again, What do you say about him, since he opened your eyes? And he said that he is a prophet. The Jews therefore did not believe concerning him that he was blind and had regained sight, until they called the parents of the one who had received sight and asked them saying: Is this your son, whom you say was born blind? How then does he see now? And his parents answered them and said, We know that this is our son and that he was born blind; but how he now sees we do not know, or who opened his eyes we do not know; he is of age, ask him, he will speak for himself. His parents said these things because they were afraid of the Jews, for the Jews had already agreed together that if anyone should confess him to be Christ, he would be expelled from the synagogue. Because of this his parents said, He is of age, ask him. Therefore they called the man who was blind a second time, and they said to him, Give glory to God. We know that this man is a sinner. Therefore that one answered and said, Whether he is a sinner I do not know;

one thing I know, that though I was blind just now I see. They said to him again, What did he do to you? How did he open your eyes? He answered them: I said to you already, and you did not hear. What do you wish to hear again? You do not wish to become his disciples too, do you? They insulted him and said, You are a disciple of that one, but we are disciples of Moses. We know that God has spoken to Moses, but we do not know where this one is from. The man answered and said to them, For this is marvelous, that you do not know from where he is, and he opened my eyes. We know that God does not hear sinners, but if someone is god fearing and does his will, he hears him. Since the beginning of time it has not been heard that someone opened the eyes of a man born blind. If this one was not from God, he was not able to do anything. They answered and said to him, You were born wholly in sins, and you teach us? And they drove him outside. Jesus heard that they cast him out, and having found him, he said to him, Do you believe in the son of God? He answered and said, Who is he, Lord, so that I may believe in him? And Jesus said to him: you have seen him, and the one speaking with you is that one. And he said, I believe, Lord, and he worshiped him. And Jesus said: For judgment I came into this world, so that those not seeing may see and those seeing may become blind. And those of the Pharisees who were with him heard these things, and they said to him, We are not blind too, are we? Jesus said to them, If you were blind, you would not have sin; but now you say, We see; therefore your sin remains.

10

Truly, truly I say to you, the one not entering through the door into the courtyard of the sheep, but climbing in from elsewhere, that one is a thief and a robber; but the one entering through the door is a shepherd of the sheep. To this one the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out. And when he casts out his own sheep, he goes before them, and the sheep follow him, because they know his voice; but they will not follow a stranger, but they will flee from him, because they do not know the voice of strangers. Jesus said this proverb to them, but they did not know what the things he was speaking to them were. Therefore Jesus said to them again, Truly, truly, I say to you that I am the door of the sheep. All as many as came before me are thieves and robbers, but the sheep did not hear them. I am the door; through me if someone enters, he will be saved, and he will enter and he will go out, and he will find pasture. The thief does not come except to steal and kill and destroy; I came so that they might have life and might have it abundantly. I am the good shepherd. The good shepherd lays down his soul for the sheep; but the hired worker, not being a shepherd, whose sheep are not his own, sees the wolf coming and abandons the sheep and flees; and the wolf seizes them and scatters the sheep. The hired worker flees because he is a hired worker and the sheep do not matter to him. I am the good shepherd, and I know my own and I am known by my own, just as the father knows me and I know

the father, and I lay down my soul for the sheep. And I have other sheep, which are not from this courtyard; and I must bring those, and they will hear my voice, and there will be one flock, one shepherd. Because of this the Father loves me, because I lay down my soul, so that I might take it again. No one takes it away from me, but I lay it down of my own accord; I have authority to lay it down, and I have authority to take it again; this commandment I received from my father. A division therefore came to pass again among the Jews because of these words. Many of them were saying, He has a demon and is mad; why do you listen to him? Others were saying, These words are not of one being demon possessed. A demon is not able to open the eyes of the blind, is it? The dedication came to pass in Jerusalem, and it was winter, and Jesus was walking around in the temple in Solomon's colonnade. Therefore the Jews surrounded him and were saying to him, How long will you take away our soul? If you are the Christ, tell us boldly. Jesus answered them, I said to you, and you do not believe. The works which I do in the name of my father, these things testify concerning me. But you do not believe, for you are not from my sheep, just as I said to you. My sheep hear my voice, and I know them, and they follow me, and I give them eternal life, and they will never perish, and no one will snatch them from my hand. My father, who has given them to me, is greater than all, and no one is able to seize them from my father's hand. I and the Father are one. Therefore the Jews took up stones again in order to stone him. Jesus answered them, I showed you many good works from my Father; for which work of them are you stoning me? The Jews

answered him saying, Concerning a good work we do not stone you, but concerning blasphemy, and because you, being a man, make yourself God. Jesus answered them, Is it not written in your law, I said, you are gods? If he called those gods to whom the word of God came, and the scripture cannot be broken, do you say that the one whom the father sanctified and sent into the world blasphemes because I said, I am the son of God? If I do not do the works of my father, do not believe me; but if I do, even if you do not believe me, believe the works, so that you may know and believe that the father is in me and I am in him. Therefore they were seeking again to seize him, and he went out from their hand. And he departed again beyond the Jordan, to the place where John was baptizing at first, and he remained there. And many came to him and were saying that John indeed did no sign, but everything that John said about this was true. And many there believed in him.

11

Now there was someone sick, Lazarus from Bethany, from the village of Mary and Martha her sister. And Mary was the one who had anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick. Therefore the sisters sent to him saying, Lord, behold, the one whom you love is sick. Having heard, Jesus said, This weakness is not toward death, but for the glory of God, so that the son of God may be glorified through it. And Jesus loved Martha and her sister and

Lazarus. When therefore he heard that he was weak, he remained in the place where he was for two days; then after this he says to the disciples, Let us go into Judea again. The disciples say to him, Rabbi, the Jews were just now seeking to stone you, and you are going there again? Jesus answered, Are there not twelve hours of the day? If someone walks in the day, he does not stumble, because he sees the light of this world; but if someone walks in the night, he stumbles, because the light is not in him. He said these things, and after this he says to them, Lazarus our friend has fallen asleep, but I am going so that I may awaken him. Therefore his disciples said, Lord, if he has fallen asleep, he will be saved. Jesus had spoken about his death, but they thought that he was speaking about sleeping in rest. Then Jesus said to them boldly, Lazarus died, and I rejoice for your sake, so that you may believe, because I was not there; but let us go to him. Therefore Thomas, the one called Didymus, said to the fellow disciples, Let us also go, so that we may die with him. Having come therefore, Jesus found him already having been four days in the tomb. And Bethany was near Jerusalem, about fifteen stadia away, and many of the Jews had come to Martha and Mary so that they might comfort them concerning their brother. Therefore Martha, as she heard that Jesus was coming, met him; but Mary was sitting in the house. Therefore Martha said to Jesus, Lord, if you were here, my brother would not have died. But even now I know that whatever you ask God, God will give you. Jesus says to her, Your brother will rise up. Martha says to him, I know that he will rise in the resurrection on the last day. Jesus said to her, I am the resurrection and the

life. The one believing in me, even if he dies, will live; and everyone living and believing in me will never die. Do you believe this? She says to him: Yes, Lord, I have believed that you are the Christ, the son of God, the one coming into the world. And having said these things, she went away and called her sister Mary secretly, saying, The teacher is here and is calling for you. As soon as she heard, she arose quickly and came to him. Jesus had not yet come into the village, but was in the place where Martha met him. The Jews therefore who were with her in the house and comforting her, having seen that Mary quickly rose up and went out, followed her, saying that she goes to the tomb so that she might weep there. Therefore Mary, as she came where Jesus was, having seen him she fell at his feet saying to him: Lord, if you were here, my brother would not have died. Jesus therefore, as he saw her weeping and the Jews who had come together with her weeping, was deeply moved in spirit and troubled himself, and he said, Where have you laid him? They say to him, Lord, come and see. Jesus wept. Therefore the Jews were saying, See how he loved him! But some of them said, Could not this one, who opened the eyes of the blind man, have made it so that this one also should not die? Jesus therefore, again being deeply moved in himself, comes to the tomb; it was a cave, and a stone was lying upon it. Jesus says, Lift up the stone. Martha, the sister of the one who had died, says to him: Lord, he already smells, for he has been dead four days. Jesus says to her, Did I not say to you that if you believe, you will see the glory of God? Therefore they lifted the stone where the dead man was lying. And Jesus raised his eyes upward and said:

Father, I thank you because you heard me. I knew that you always hear me, but because of the crowd standing around, I said it so that they might believe that you sent me. And after saying these things, he cried out with a loud voice: Lazarus, come out here. And the dead man went out, his feet and hands bound with strips of cloth, and his face was wrapped around with a cloth. Jesus says to them, Loose him and let him go. Many therefore of the Jews, the ones having come to Mary and having seen the things which Jesus did, believed in him. But some of them went away to the Pharisees and told them what Jesus did. Therefore the chief priests and the Pharisees gathered together a council and were saying, What do we do, because this man does many signs? If we leave him alone like this, all will believe in him, and the Romans will come and will take away from us both our place and our nation. And one of them, Caiaphas, being high priest of that year, said to them: you know nothing, nor do you consider that it is beneficial to us that one man should die on behalf of the people and the whole nation should not perish. But he did not say this from himself, but being high priest of that year he prophesied that Jesus was about to die on behalf of the nation, and not on behalf of the nation only, but so that he might also gather together into one the scattered children of God. Therefore, from that day on, they took counsel together in order to kill him. Jesus therefore no longer walked around boldly among the Jews, but departed from there into the land near the wilderness, into a city called Ephraim, and there he spent time with his disciples. And the passover of the Jews was near, and many went up to Jerusalem from the country before the

passover so that they might purify themselves. Therefore they were seeking Jesus and were saying to one another while standing in the temple: What does it seem to you? That he will not come to the feast? And the chief priests and the Pharisees had given a command so that if anyone should know where he is, he should report it, so that they might seize him.

12

Therefore Jesus came to Bethany six days before the Passover, where Lazarus was, the one having died, whom he raised from the dead. Therefore they made a dinner for him there, and Martha was serving, and Lazarus was one of the ones reclining with him. Therefore Mary, having taken a pound of genuine, very costly nard ointment, anointed the feet of Jesus and wiped his feet with her hair, and the house was filled with the smell of the ointment. Therefore one of his disciples, Judah son of Simon Iscariot, the one being about to hand him over, says: Why was this ointment not sold for three hundred denarii and given to the poor? He said this not because the poor were a concern to him, but because he was a thief, and he had the money box and was carrying the things being put in. Therefore Jesus said, Leave her; she has kept it for the day of my burial. For you always have the poor with you, but you do not always have me. Therefore a great crowd of the Jews knew that he was there, and they came not because of Jesus only, but so that they might also see Lazarus whom he raised from the dead. And the chief priests took

counsel so that they might also kill Lazarus, because many of the Jews were going away because of him and were believing in Jesus. The next day the great crowd that had come to the festival, having heard that Jesus was coming to Jerusalem, took the branches of the palm trees and went out to meet him, and they cried out: Hosanna, blessed is the one coming in the name of the Lord, the king of Israel. And having found a young donkey, Jesus sat upon it, just as it is written: Do not fear, daughter of Zion; behold, your king comes sitting upon a donkey's colt. His disciples did not know these things at first, but when Jesus was glorified, then they remembered that these things were written about him, and they did these things to him. Therefore the crowd that was with him was testifying when he called Lazarus out from the tomb and raised him from the dead. Because of this the crowd met him, because they heard that he had done this sign. The Pharisees therefore said to themselves, You see that you are accomplishing nothing? Behold, the world has gone after him. There were some Greeks among those going up to worship at the festival. Therefore these approached Philip, the one from Bethsaida of Galilee, and they were asking him, saying, Lord, we wish to see Jesus. Philip comes and says to Andrew, and again Andrew and Philip say to Jesus, and Jesus answered them saying, The hour has come so that the son of man may be glorified. Truly, truly I say to you, if the grain of wheat does not fall into the earth and die, it remains alone; but if it dies, it bears much fruit. The one loving his soul will lose it, and the one hating his soul in this world will keep it for eternal life. If someone serves me, let him follow me, and where I am, there

also my servant will be; and if someone serves me, the Father will honor him. Now my soul is troubled, and what may I say? Father, save me from this hour. But for this reason I came to this hour. Father, glorify your name. Therefore a voice came from heaven: I have glorified it and I will glorify it again. Therefore the crowd that was standing and had heard it was saying that it was thunder; others were saying that a messenger had spoken to him. Jesus answered and said, This voice has not come for my sake, but for yours. Now is the judgment of this world, now the ruler of this world will be cast out; and I, if I am lifted up from the earth, will draw all to myself. And he said this to indicate what kind of death he was about to die. The crowd answered him, We heard from the law that the Christ remains forever, so how can you say it is necessary for the son of man to be lifted up? Who is this, the son of man? Therefore Jesus said to them, The light is with you still a little time; walk while you have the light, so that darkness should not overtake you; and the one walking in the darkness does not know where he goes. While you have the light, believe in the light, so that you may become sons of light. Jesus spoke these things, and after going away, he hid himself from them. But though he had made so many signs before them, they did not believe in him, so that the word of Isaiah the prophet might be fulfilled which he said: Lord, who has believed our message? And to whom was the arm of the Lord revealed? Because of this they were not able to believe, because Isaiah said again: He has blinded their eyes and he has hardened their heart, so that they might not see with the eyes and understand with the heart and turn back, and I will heal

them. Isaiah said these things when he saw his glory and spoke about him. Nevertheless, many from among the rulers believed in him, but because of the Pharisees they did not confess, so that they might not become expelled from the assembly; for they loved the glory of men rather than the glory of God. Jesus cried out and said: the one who believes in me does not believe in me, but in the one who sent me, and the one who sees me sees the one who sent me. I have come as light into the world, so that everyone who believes in me should not remain in the darkness. And if someone hears my words and does not believe, I do not judge him; for I did not come to judge the world, but to save the world. The one rejecting me and not receiving my words has one who judges him; the word which I spoke, that will judge him in the last day; because I did not speak from myself, but the Father who sent me himself gave me commandment what to say and what to speak; and I know that his commandment is eternal life. Therefore, I speak just as the Father has said to me, thus I speak.

13

Before the feast of the Passover, Jesus knowing that his hour has come so that he might depart from this world to the Father, having loved his own in the world, he loved them to the end. And when dinner had occurred, the devil having already cast into the heart of Judas son of Simon Iscariot that he should betray him, Jesus, knowing that the father has given all things into his hands and that he went out from God and goes to God,

rises from the dinner and lays aside his garments, and having taken a towel he girded himself. Then he poured water into the basin, and began to wash the feet of the disciples and to wipe them with the towel with which he was girded. He comes therefore to Simon Peter, and he says to him, Lord, you wash my feet? Jesus answered and said to him, What I do, you do not know just now, but you will know after these things. Peter says to him, You will never wash my feet. Jesus answered him, If I do not wash you, you have no part with me. Simon Peter says to him, Lord, not my feet only, but also my hands and my head. Jesus says to him: the one who has bathed has no need except to wash his feet, but is wholly clean; and you are clean, but not all. He knew the one handing him over; because of this he said: Not all of you are clean. When therefore he washed their feet and took his garments, having reclined again he said to them, Do you know what I have done to you? You call me the Teacher and the Lord, and you say well, for I am. If therefore I, the Lord and the Teacher, washed your feet, then you also ought to wash one another's feet. For I have given you an example, so that just as I did to you, you also should do; truly, truly I say to you, a slave is not greater than his lord, nor is an apostle greater than the one who sent him. If you know these things, you are blessed if you do them. I do not say this concerning all of you; I know whom I have chosen; but so that the scripture might be fulfilled, the one eating bread with me lifted up his heel against me. From now on I say to you before it happens, in order that when it happens you may believe that I am. Truly, truly I say to you, the one who receives anyone I will send receives me, and the one who

receives me receives the one who sent me. Having said these things, Jesus was troubled in spirit, and testified and said: truly, truly, I say to you that one of you will betray me. Therefore the disciples were looking at one another, being at a loss about whom he was speaking. And one of his disciples was reclining in the bosom of Jesus, whom Jesus loved; therefore Simon Peter motioned to him to inquire who it might be about whom he was speaking. And having fallen upon the chest of Jesus, that one says to him, Lord, who is it? Jesus answers: It is the one to whom I will give the morsel after I have dipped it. And having dipped the morsel, he gives it to Judah, son of Simon Iscariot. And after the morsel, then Satan entered into him. Therefore Jesus says to him, What you are doing, do more quickly. But no one of those reclining knew what he said to him; for some thought, since Judah had the money box, that Jesus was saying to him, buy what we have need of for the feast, or that he should give something to the poor. Therefore, having taken the morsel, that one immediately went out, and it was night. When therefore he went out, Jesus says, Now the Son of Man was glorified, and God was glorified in him. If God was glorified in him, then God will glorify him in himself, and will immediately glorify him. Little children, I am still with you a little while. You will seek me, and just as I said to the Jews that where I am going you are not able to come, I also say to you now. A new commandment I give to you, that you love one another, just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love for one another. Simon Peter says to him, Lord, where are you going? Jesus answered him: Where I

am going, you are not able to follow me now, but later you will follow me. Peter says to him, Lord, why can't I follow you right now? I will place my soul for you. Jesus answered him, Will you place your soul for me? Truly, truly I say to you, the rooster will not crow until you deny me three times.

14

Let not your heart be troubled; you believe in God, believe also in me. In my father's house are many dwellings; if it were not so, I would have said to you; I am going to prepare a place for you; and if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, you may be also. And you know where I am going, and you know the way. Thomas says to him, Lord, we do not know where you are going, so how are we able to know the way? Jesus says to him, I am the way and the truth and the life; no one comes to the Father except through me. If you had known me, you would have known my father too. And from now on you know him and you have seen him. Philip says to him, Lord, show us the Father and that is sufficient for us. Jesus says to him: I have been with you so long, and you have not known me, Philip? The one who has seen me has seen the father; and how can you say, Show us the father? Don't you believe that I am in the Father and the Father is in me? The words which I speak to you, I do not speak from myself; but the father remaining in me, he himself does the works. Do you believe me that I am in the Father and the Father is in me? But if

not, believe me because of the works themselves. Truly, truly I say to you, the one believing in me, the works which I do that one will also do, and greater than these things he will do, because I am going to my father, and whatever you might ask in my name, this I will do, so that the father may be glorified in the son. If you ask something in my name, I will do it. If you love me, keep my commandments, and I will ask the Father and he will give you another advocate, so that he may remain with you forever, the Spirit of truth, which the world is not able to receive, because it does not see it nor know it; but you know it, because it remains beside you and will be in you. I will not leave you orphans; I am coming to you. Still a little while and the world will no longer see me, but you will see me, because I live and you will live. In that day you will know that I am in my father and you are in me and I am in you. The one having my commandments and keeping them is the one loving me; and the one loving me will be loved by my father, and I will love him and will manifest myself to him. Judah, not the Iscariot, says to him: Lord, what has happened that you are about to reveal yourself to us and not to the world? Jesus answered and said to him: If someone loves me, he will keep my word, and my Father will love him, and we will come to him and make a dwelling with him. The one not loving me does not keep my words; and the word which you hear is not mine, but the father's who sent me. These things I have spoken to you while remaining beside you, but the advocate, the Holy Spirit whom the Father will send in my name, he will teach you all things and will remind you of all things which I said to you. Peace I leave you, my peace I give

you; not as the world gives do I give you. Let not your heart be troubled, nor let it be afraid. You heard that I said to you, I am going and I am coming to you. If you loved me, you would have rejoiced that I said, I am going to the Father, because the Father is greater than me. And now I have said to you before it happens, so that when it happens you may believe. No longer will I speak many things with you; for the ruler of the world comes, and he has nothing in me; but so that the world might know that I love the father, and just as the father commanded me, thus I do. Rise up, let us go from here.

15

I am the true vine, and my father is the farmer. Every branch in me not bearing fruit he takes away, and every one bearing fruit he cleanses, so that it may bear more fruit. Already you are pure because of the word which I have spoken to you. Remain in me, and I in you. Just as the branch is not able to bear fruit from itself if it does not remain in the vine, neither can you if you do not remain in me. I am the vine, you are the branches. The one who remains in me and I in him, this one bears much fruit, because without me you are not able to do anything. If someone does not remain in me, he is thrown outside as the branch and is dried up, and they gather them and throw them into the fire, and it is burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. My Father was glorified in this, that you bear much fruit and

become my disciples. Just as the Father loved me, I have loved you; remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my father's commandments and remain in his love. These things I have spoken to you so that my joy should remain in you and your joy might be fulfilled. This is my commandment, that you love one another just as I have loved you. No one has greater love than this, that someone should place his soul for his friends. You are my friends if you do what I command you. No longer do I call you slaves, because the slave does not know what his lord does; but I have called you friends, because all things which I heard from my father I have made known to you. You did not choose me, but I chose you, and I appointed you so that you might go and bear fruit, and your fruit might remain, so that whatever you might ask the father in my name, he might give it to you. I command these things to you, so that you love one another. If the world hates you, know that it hated me before you. If you were from the world, the world would love its own; but because you are not from the world, but I chose you from the world, because of this the world hates you. Remember the word which I said to you: a slave is not greater than his lord. If they pursued me, they will also persecute you; if they kept my word, they will also keep your word. But they will do all these things to you because of my name, because they do not know the one who sent me. If I had not come and spoken to them, they would not have had sin. But now they have no excuse concerning their sin. The one who hates me also hates my father. If I had not done among them the works which no one else has done, they would

not have sin; but now they have both seen and hated both me and my father. But so that the word written in their law might be fulfilled, that they hated me without cause. When the advocate comes, whom I will send to you from the father, the Spirit of the truth which goes forth from the father, that one will bear witness concerning me, and you also bear witness, because you are with me from the beginning.

16

I have spoken these things to you so that you might not be caused to stumble. They will make you expelled from the assembly, but a time is coming so that everyone who has killed you may think he offers service to God. And they will do these things because they did not know the Father or me. But I have spoken these things to you so that when the hour comes, you may remember them, that I told you. But I did not say these things to you from the beginning, because I was with you. But now I am going to the one having sent me, and no one of you asks me where you are going, but because I have spoken these things to you, sorrow has filled your heart. But I say the truth to you; it is advantageous for you that I go away. For if I do not go away, the advocate will not come to you; but if I go, I will send him to you; and when that one has come, he will convict the world concerning sin and concerning righteousness and concerning judgment. Concerning sin, because they do not believe in me; concerning righteousness, because I am going to

my father and you no longer see me; concerning judgment, because the ruler of this world has been judged. I still have many things to say to you, but you are not able to bear them just now. When that one comes, the Spirit of the truth, he will guide you into all the truth; for he will not speak from himself, but whatever he hears he will speak, and he will announce the coming things to you. That one will glorify me, because he will receive from what is mine and will declare it to you. All things that the Father has are mine; because of this I said that he will take from what is mine and will declare it to you. A little while and you do not see me, and again a little while and you will see me, because I am going to the Father. Therefore some of his disciples said to one another, What is this that he says to us, A little while and you do not see me, and again a little while and you will see me, and because I am going to the Father? Therefore they were saying: What is this little that he is talking about? We do not know what he is saying. Therefore Jesus knew that they wished to ask him, and he said to them: Are you discussing with one another because I said, A little while and you will not see me, and again a little while and you will see me? Truly, truly I say to you that you will weep and you will lament, but the world will rejoice; and you will be grieved, but your grief will become joy; the woman when she gives birth has grief because her hour has come; but when she bears the child, she no longer remembers the affliction because of the joy that a man was born into the world. And so you have sorrow now; but I will see you again and your heart will rejoice, and no one will take your joy away from you. And in that day you will not ask me anything;

truly, truly I say to you that whatever you ask the father in my name, he will give you. Until now you have asked nothing in my name; ask and you will receive, so that your joy may be complete. These things I have spoken to you in proverbs, but an hour comes when I will no longer speak to you in proverbs, but I will declare to you about the Father with boldness. In that day you will ask in my name, and I do not say to you that I will ask the father concerning you, for the father himself loves you, because you have loved me, and have believed that I went out from God. I went out from the Father and have come into the world; again I leave the world and am going to the Father. His disciples say to him, Look, now you are speaking boldly, and you aren't using any proverbs. Now we know that you know all things and you do not have need for anyone to ask you. By this we believe that you came from God. Jesus answered them, Just now you believe? Behold, an hour comes, and now has come, so that you may be scattered, each one to his own, and leave me alone, and I am not alone, because the Father is with me. I have spoken these things to you so that you may have peace in me. In the world you will have tribulation, but take courage, I have conquered the world.

17

Jesus spoke these things, and he lifted up his eyes to heaven and said: Father, the hour has come; glorify your son, so that your son may also glorify you, just as you gave him authority over all

flesh, so that he will give eternal life to all whom you have given him. This is the eternal life, so that they may know you, the only true God, and Jesus Christ whom you sent. I glorified you upon the earth, I completed the work which you have given me to do; and now you glorify me, father, with yourself with the glory which I had with you before the world was. I have revealed your name to the men whom you have given me from the world. They were yours, and you have given them to me, and they have kept your word. Now they have known that all things you have given me are from you; that the words which you have given me I have given them, and they themselves received them, and they knew truly that I went out from you, and they believed that you sent me. I ask concerning them; I ask not concerning the world, but concerning those whom you have given me, because they are yours, and all mine are yours and yours are mine, and I have been glorified in them. And I am no longer in the world, and these are in the world, and I am coming to you. Holy Father, keep them in your name which you have given me, so that they may be one just as we are. When I was with them in the world, I kept them in your name; those whom you have given me I guarded, and no one of them perished except the son of destruction, so that the scripture might be fulfilled. Now I am coming to you, and I speak these things in the world so that they may have my joy filled in them. I have given them your word, and the world hated them, because they are not from the world, just as I am not from the world. I do not ask that you take them away from the world, but that you keep them from evil. They are not from the world, just as I am not from the world. Sanctify

them in your truth; your word is truth. Just as you sent me into the world, so I sent them into the world. And on behalf of them I sanctify myself, so that they themselves may be sanctified in truth. I do not ask concerning these only, but also concerning those believing through their word into me, so that all may be one, just as you, father, are in me and I in you, so that they themselves also may be one in us, so that the world may believe that you sent me. And I have given them the glory which you have given me, so that they may be one just as we are one, I in them and you in me, so that they may be perfected into one, and so that the world may know that you sent me and loved them just as you loved me. Father, those whom you have given me, I wish that where I am those also may be with me, so that they may behold my glory which you have given me, because you loved me before the foundation of the world. Righteous Father, the world did not know you, but I knew you, and these knew that you sent me; and I made known to them your name and I will make known, so that the love with which you loved me may be in them, and I in them.

18

Having said these things, Jesus went out with his disciples beyond the torrent of the Kidron, where there was a garden, into which he and his disciples entered. And Judah, the one handing him over, knew the place, because Jesus often gathered together there with his disciples. Therefore Judah, having taken

the cohort and servants from the chief priests and Pharisees, comes there with lanterns and torches and weapons. Jesus, therefore, knowing all the things coming upon him, having gone out, said to them: Whom do you seek? They answered him, Jesus the Nazarene. Jesus says to them, I am. And Judah, the one handing him over, was standing with them. So when he said to them I am, they drew back and fell to the ground. Again therefore he asked them: Whom do you seek? They said, Jesus the Nazarene. Jesus answered, I said to you that I am. If therefore you seek me, let these go away, so that the word which he said might be fulfilled, that of whom you have given me, I have not lost anyone from them. Simon Peter therefore, having a sword, drew it and struck the high priest's slave and cut off his right ear; and the slave's name was Malchus. Therefore Jesus said to Peter: Put the sword into its sheath; the cup that the Father has given me, shall I not drink it? Therefore the cohort and the military tribune and the attendants of the Jews seized Jesus and bound him, and they led him away to Annas first; for he was the father in law of Caiaphas, who was high priest of that year. Now Caiaphas was the one who had advised the Jews that it is advantageous for one man to perish for the people. And Simon Peter and the other disciple were following Jesus. And that disciple was known to the high priest, and he entered together with Jesus into the courtyard of the high priest, but Peter was standing at the door outside. Therefore the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought in Peter. Therefore, the servant girl, the doorkeeper, says to Peter: Are you not also one of this

man's disciples? That one says, I am not. And the slaves and the attendants were standing, having made a charcoal fire because it was cold, and they were warming themselves; and Peter was with them, standing and warming himself. Therefore, the high priest asked Jesus about his disciples and about his teaching. Jesus answered him, I spoke with boldness to the world. I always taught in the assembly and in the temple, where the Jews always come together, and I spoke nothing in secret. Why do you ask me? Ask those who heard what I spoke to them; behold, these know what I said. And when he had said these things, one of the servants standing by gave a slap to Jesus, saying, Do you answer the high priest thus? Jesus answered him, If I spoke badly, testify about the evil; but if well, why do you strike me? Annas sent him bound to Caiaphas the high priest. Simon Peter was standing and warming himself. Therefore they said to him, Are you not also one of his disciples? Therefore that one denied it and said, I am not. One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, says: Did I not see you in the garden with him? Therefore Peter denied again, and immediately a rooster crowed. Therefore they lead Jesus from Caiaphas into the praetorium; and it was morning; and they themselves did not enter into the praetorium, so that they might not be defiled, but so that they might eat the passover. Therefore Pilate went out to them and said, What accusation do you bring against this man? They answered and said to him, If this one were not an evildoer, we would not have handed him over to you. Therefore Pilate said to them, Take him yourselves and judge him according to your law. Therefore the Jews said to him,

It is not permitted to us to kill anyone, so that the word of Jesus might be fulfilled which he said, signifying by what kind of death he was about to die. Therefore Pilate entered into the praetorium again and called Jesus and said to him, Are you the king of the Jews? Jesus answered him, Do you say this from yourself or did others say to you about me? Pilate answered, I am not a Jew, am I? Your nation and the chief priests handed you over to me; what have you done? Jesus answered, My kingdom is not from this world. If my kingdom was from this world, my servants would have fought, so that I might not be handed over to the Jews. But now my kingdom is not from here. Therefore Pilate said to him, So you are a king? Jesus answered: You say that I am a king. I have been born into this and I have come into the world for this, so that I might bear witness to the truth. Everyone who is from the truth hears my voice. Pilate says to him, What is truth? And having said this, he went out again toward the Jews and says to them, I find no cause in him. And there is a custom for you that I should release one to you at the passover. Therefore do you wish that I should release to you the king of the Jews? Therefore all cried out again, saying, Not this one, but Barabbas. Now Barabbas was a robber.

19

Then therefore Pilate took Jesus and flogged him. And the soldiers, having woven a crown from thorns, placed it on his head, and threw a purple garment around him and were saying,

Hail, king of the Jews, and they were giving him blows. Therefore Pilate went outside again and says to them, Behold, I am bringing him outside to you, so that you may know that I find no cause against him. Therefore Jesus went out outside wearing the crown of thorns and the purple cloak, and he said to them, Behold the man. When the chief priests and the servants saw him, therefore, they cried out saying, Crucify, crucify him! Pilate says to them: You take him and crucify him, for I find no cause in him. The Jews answered him, We have a law, and according to our law he ought to die, because he made himself the son of God. When therefore Pilate heard this word, he was more afraid, and he entered into the praetorium again and said to Jesus, Where are you from? But Jesus did not give an answer to him. Therefore Pilate says to him, Do you not speak to me? Don't you know that I have authority to crucify you and I have authority to release you? Jesus answered: you would have no authority over me, if it had not been given to you from above; because of this the one handing me over to you has greater sin. After this, Pilate was seeking to release him, but the Jews cried out saying, If you release this man, you are not a friend of Caesar. Everyone who makes himself a king speaks against Caesar. Therefore Pilate, having heard this word, led Jesus outside and sat upon the platform in a place called the Stone Pavement, and in Hebrew Gabbatha. It was the preparation of the Passover, and the hour was about the sixth, and he says to the Jews, Behold your king. They cried out, Away with him, away with him, crucify him! Pilate says to them, Will I crucify your king? The chief priests answered: We have no king

except Caesar. Then therefore he handed him over to them so that he might be crucified. They took Jesus and led him away, and carrying his cross he went out to the place called the place of the skull, which is called in Hebrew Golgotha, where they crucified him, and with him two others on either side, with Jesus in the middle. And Pilate wrote an inscription and placed it upon the cross, and it was written: Jesus the Nazarene, the King of the Jews. Therefore many of the Jews read this inscription, because the place where Jesus was crucified was near the city, and it was written in Hebrew, in Greek, in Latin. Therefore the chief priests of the Jews were saying to Pilate: Do not write, The King of the Jews, but that he said, I am King of the Jews. Pilate answered: What I have written, I have written. The soldiers therefore, when they crucified Jesus, took his garments and made four parts, a part for each soldier, and also the tunic; but the tunic was seamless, woven from the top throughout. They said therefore to one another: Let us not tear it, but let us cast lots for it to see whose it will be, so that the scripture might be fulfilled which says: They divided my garments for themselves, and upon my clothing they cast lots. The soldiers therefore did these things. They were standing beside the cross of Jesus: his mother and the sister of his mother, Mary the wife of Clopas and Mary Magdalene. Jesus therefore, having seen the mother and the disciple standing by whom he loved, says to his mother: Woman, behold your son. Then he says to the disciple, Behold, your mother. And from that hour the disciple took her into his own home. After this, Jesus, knowing that all things had already been accomplished, said, I thirst, so that the scripture might be

completed. A vessel therefore was lying there full of vinegar; and having filled a sponge with vinegar and having placed it on hyssop, they brought it to his mouth. When therefore Jesus took the vinegar, he said, It is finished, and bowing his head, he gave up his spirit. The Jews therefore, so that the bodies should not remain upon the cross on the sabbath, since it was preparation (for the day of that sabbath was great), asked Pilate that their legs might be broken and they might be taken away. Therefore the soldiers came, and they broke the legs of the first and of the other who had been crucified with him; but when they came to Jesus, as they saw him already dead, they did not break his legs, but one of the soldiers pierced his side with a spear, and immediately blood and water came out. And the one having seen has testified, and his testimony is true, and that one knows that he says true things, so that you also may believe. For these things came to pass so that the scripture might be fulfilled: Not a bone of his will be broken. And again another scripture says: they will see the one whom they pierced. After these things, Joseph from Arimathea, being a disciple of Jesus but having been hidden because of the fear of the Jews, asked Pilate in order that he might take away the body of Jesus, and Pilate permitted it. Therefore he came and took away the body of Jesus. And Nicodemus also came, the one having come to Jesus by night the first time, bringing a mixture of myrrh and aloes, about a hundred pounds. Therefore they took the body of Jesus and bound it in linen cloths with the spices, just as it is the custom for the Jews to prepare for burial. And there was in the place where he was crucified a garden, and in the garden a new

tomb, in which no one had yet been placed; there therefore because of the preparation of the Jews, because the tomb was near, they placed Jesus.

20

And on the first day of the week, Mary Magdalene comes in the morning, while it is still dark, to the tomb, and sees the stone taken away from the tomb. Therefore she runs and comes to Simon Peter and to the other disciple whom Jesus loved, and says to them, They took the Lord from the tomb, and we do not know where they placed him. Therefore, Peter and the other disciple went out and were coming to the tomb. They were running, the two together, and the other disciple ran ahead more quickly than Peter and came first to the tomb, and having stooped to look he sees the linen cloths lying there, however he did not enter. Therefore Simon Peter comes following him, and he entered into the tomb and sees the linen cloths lying there, and the face cloth which was upon his head, not lying with the linen cloths, but rolled up by itself in one place. Then therefore the other disciple, the one who came first to the tomb, also entered, and he saw and believed; for they did not yet know the Scripture that it was necessary for him to rise from the dead. Therefore the disciples went away again to their homes. Mary was standing outside the tomb weeping. As she was weeping therefore, she stooped to look into the tomb and saw two messengers in white sitting, one at the head and one at the feet,

where the body of Jesus was lying. And those said to her, Woman, why are you weeping? She says to them, They have taken away my Lord, and I do not know where they have placed him. And having said these things, she turned around, and she sees Jesus standing, and she did not know that it was Jesus. Jesus says to her: Woman, why are you weeping? Whom do you seek? That one, thinking that he is the gardener, says to him: Sir, if you have carried him away, tell me where you placed him, and I will take him away. Jesus says to her, Mary. Having turned, she says to him, Rabboni, which means Teacher. Jesus says to her, Do not touch me, for I have not yet ascended to my Father. But go to my brothers and tell them: I am ascending to my Father and your Father, and my God and your God. Mary Magdalene comes announcing to the disciples that she has seen the Lord, and he said these things to her. It being therefore evening on that day, the first of the week, and the doors having been shut where the disciples were gathered together because of the fear of the Jews, Jesus came and stood in the middle, and said to them: peace to you. And having said this, he showed them his hands and his side. Therefore, the disciples rejoiced when they saw the Lord. Therefore Jesus said to them again, Peace be with you. Just as the Father has sent me, I also send you. And having said this, he breathed on them and says to them: Take the Holy Spirit; if you forgive the sins of some, they are forgiven to them; if you retain the sins of some, they are retained. But Thomas, one of the twelve, the one called Didymus, was not with them when Jesus came. Therefore the other disciples were saying to him, We have seen the Lord. And he said to them, If I do not see in his hands

the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will not believe. And after eight days his disciples were inside again, and Thomas was with them. Jesus comes while the doors were shut, and he stood in the middle and said, Peace to you. Then he says to Thomas: Bring your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but faithful. And Thomas answered and said to him, My Lord and my God. Jesus says to him: Because you have seen me, you have believed. Blessed are those who have not seen and have believed. Therefore Jesus indeed made many other signs before his disciples, which are not written in this book; but these things have been written so that you may believe that Jesus is the Christ the son of God, and so that believing you may have life in his name.

21

After these things Jesus revealed himself again to the disciples at the Sea of Tiberias, and this is how he revealed himself. There were together Simon Peter, and Thomas the one called Didymus, and Nathanael the one from Cana of Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter says to them, I am going fishing. They say to him, We are coming with you too. They went out and embarked into the boat immediately, and that night they caught nothing. When morning had already come, Jesus stood on the shore; however, the disciples did not

know that it was Jesus. Therefore Jesus says to them, Children, you don't have any food to eat, do you? They answered him, No. And he said to them, Cast the net into the right side of the boat, and you will find. They cast it therefore, and they were no longer able to drag it because of the multitude of the fish. Therefore that disciple, whom Jesus loved, says to Peter: It is the Lord. Simon Peter therefore, having heard that it was the Lord, girded himself with the outer garment; for he was naked; and he threw himself into the sea; but the other disciples came in the little boat; for they were not far from the land, but as about two hundred cubits, dragging the net of fish. So when they disembarked onto the land, they see a charcoal fire lying there and fish lying upon it and bread. Jesus says to them, Bring some of the fish which you have caught now. Simon Peter went up and dragged the net upon the land, full of great fish, one hundred fifty-three, and though there were so many, the net was not torn. Jesus says to them, Come, have breakfast. But no one of the disciples dared to ask him, Who are you?, knowing that he is the Lord. Jesus therefore comes and takes the bread and gives it to them, and the fish likewise. This was already the third time Jesus was manifested to his disciples, having been raised from the dead. When therefore they had eaten breakfast, Jesus says to Simon Peter: Simon son of Jonah, do you love me more than these? He says to him, Yes, Lord, you know that I love you. He says to him, Feed my lambs. He says to him again a second time: Simon son of Jonah, do you love me? He says to him, Yes, Lord, you know that I love you. He says to him, Shepherd my sheep. He says to him the third time: Simon, son of Jonah, do you love

me? Peter was grieved because he said to him the third time, Do you love me? and he said to him, Lord, you know all things, you know that I love you. Jesus says to him, Feed my sheep. Truly, truly, I say to you, when you were younger, you girded yourself and walked about where you wished; but when you grow old, you will stretch out your hands, and another will gird you and will bring you where you do not wish. And he said this signifying by what kind of death he will glorify God. And having said this, he says to him, Follow me. Having turned around, Peter sees the disciple whom Jesus loved following, who had also reclined at the dinner upon his chest and said, Lord, who is the one handing you over? Having seen this, Peter says to Jesus, Lord, but what about this one? Jesus says to him, If I want him to remain until I come, what is that to you? You follow me. Therefore, this word went out to the brothers that that disciple does not die, and Jesus did not say to him that he does not die, but If I want him to remain until I come, what is that to you? This is the disciple who bears witness concerning these things and who has written these things, and we know that his testimony is true. And there are also many other things that Jesus did, which if they were written one by one, I think not even the world itself would contain the books being written. Truly.

Letter of James

1

Jacob, a slave of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion, greetings. Consider it all joy, my brothers, when you fall into various trials, knowing that the testing of your faith produces endurance, and let endurance have a perfect work, so that you may be perfect and complete, lacking in nothing. If someone of you lacks wisdom, let him ask from God who gives to all simply and does not reproach, and it will be given to him; but let him ask in faith, not doubting at all; for the one who doubts is like a wave of the sea being driven by wind and being tossed about. For let not that man think that he will receive anything from the Lord. A double-minded man is unstable in all his ways. Let the humble brother boast in his height, and the rich man in his humiliation, because he will pass away as a flower of grass. For the sun rose with the scorching heat and dried up the grass, and its flower fell out, and the beauty of its face perished. Thus the rich man will wither away in his journeys. Blessed is the man who endures trial, because

having become approved he will receive the crown of life, which the Lord promised to those who love him. Let no one being tempted say that I am being tempted by God, for God is untemptable by evils, and he himself tempts no one. Each one is tempted by his own desire, being drawn away and being enticed. Then the desire, having conceived, gives birth to sin, and the sin, having been fully accomplished, brings forth death. Do not be led astray, my beloved brothers; every good gift and every perfect gift is descending from above from the father of lights, with whom there is no variation or shadow of turning. Having willed it, he gave birth to us by the word of truth so that we might be a kind of firstfruit of his creatures. So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to anger; for the anger of a man does not produce the righteousness of God. Therefore, having put aside all filthiness and abundance of wickedness, in meekness receive the innate word that is able to save your souls. Become doers of the word and not only hearers, deceiving yourselves. Because if someone is a hearer of the word and not a doer, this one is like a man observing his natural face in a mirror; for he observed himself and went away, and immediately forgot what sort of person he was. But the one having looked into the perfect law of freedom and having remained, not having become a forgetful hearer, but a doer of work, this one will be blessed in his doing. If someone seems to be religious among you, not bridling his tongue but deceiving his heart, his religion is vain. Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their affliction, to keep oneself unstained from the

world.

2

My brothers, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality. For if there should enter into your assembly a man with gold rings in splendid clothing, and there should also enter a poor man in filthy clothing, and you should look upon the one wearing the splendid clothing and say to him, You sit here in a good place, and to the poor man you should say, You stand there or sit here by my footstool, have you not made distinctions among yourselves and become judges with evil thoughts? Hear, my beloved brothers. Did not God choose the poor of the world to be rich in faith and heirs of the kingdom which he promised to those who love him? But you dishonored the poor man. Don't the rich oppress you, and don't they themselves drag you into courts? Don't they themselves blaspheme the good name that was called upon you? If however you fulfill the royal law according to the writing, You will love your neighbor as yourself, you do well; but if you show partiality, you work sin, being convicted by the law as transgressors. For whoever keeps the whole law but stumbles in one, he has become guilty of all. For the one who said Do not commit adultery also said Do not murder. But if you do not commit adultery but you do murder, you have become a transgressor of the law. Speak and act in this way, as those who are going to be judged by the law of freedom; for judgment is

merciless to the one who has not shown mercy; mercy triumphs over judgment. What is the benefit, my brothers, if someone says he has faith but does not have works? Is the faith not able to save him? If a brother or sister is naked and lacking daily food, and someone from you should say to them, Go in peace, be warmed and be filled, but you do not give to them the necessities of the body, what is the benefit? Thus also faith, if it does not have works, is dead in itself. But someone will say, You have faith, and I have works; show me your faith from your works, and I will show you my faith from my works. You believe that God is one; you do well; and the demons believe and shudder. Do you wish to know, O empty man, that faith without works is dead? Was not Abraham our father justified by works when he offered up Isaac his son upon the altar? You see that the faith was working together with his works, and from the works the faith was perfected, and the scripture was fulfilled, the one saying: Abraham believed God, and it was reckoned to him as righteousness, and he was called friend of God. You see therefore that a man is justified by works and not by faith only. Likewise, was not Rahab the prostitute justified by works, having received the messengers and having sent them out by another way? For just as the body without the spirit is dead, so also faith without works is dead.

3

Do not become many teachers, my brothers, knowing that we

will receive greater judgment; for we all stumble in many things. If someone does not stumble in word, he is a perfect man, able to bridle his whole body as well. Behold, we put the bits into the mouths of the horses so that they obey us, and we guide their whole body. Behold, the ships, though they are so great and are driven by harsh winds, are steered by the smallest rudder wherever the impulse of the pilot wishes. Thus the tongue is a little member and boasts greatly. Behold, a little fire kindles how great a matter, and the tongue is a fire, a world of injustice. Thus the tongue is established among our limbs, the one staining the whole body and setting on fire the wheel of nature and being set on fire by gehenna. For every kind of beasts and birds and reptiles and sea creatures is tamed and has been tamed by human nature, but no one of men is able to tame the tongue, an unrestrained evil, full of deadly poison. With it we bless God and Father, and with it we curse the men who have been made according to the likeness of God; from the same mouth come out blessing and curse. My brothers, these things should not happen this way. Surely the spring does not gush forth the sweet and the bitter from the same opening? My brothers, a fig tree is not able to make olives, or a vine figs? Thus no spring can make both salty and sweet water. Who is wise and knowledgeable among you? Let him show his works by good conduct in the gentleness of wisdom. But if you have bitter zeal and selfish ambition in your heart, do not boast and lie against the truth. This wisdom does not come down from above, but is earthly, unspiritual, and demonic. For where there is zeal and selfish ambition, there is disorder and every worthless thing.

And the wisdom from above is first of all pure, then peaceful, gentle, obedient, full of mercy and good fruits, without partiality and sincere. And the fruit of righteousness is sown in peace by those who make peace.

4

From where do wars and battles among you come? Aren't they from your pleasures that are waging war in your limbs? You desire, and you do not have; you murder and you envy, and you are not able to obtain; you fight and you wage war, and you do not have, because you do not ask; you ask and you do not receive, because you ask badly, so that you might spend it on your pleasures. Adulterers and adulteresses, do you not know that friendship with the world is enmity with God? Whoever therefore wishes to be a friend of the world becomes an enemy of God. Or do you think that the scripture speaks vainly: The spirit that dwelt in us longs toward envy? But he gives greater favor; therefore it says: God opposes the proud, but gives favor to the humble. Therefore, submit to God. Resist the devil, and he will flee from you; draw near to God, and he will draw near to you. Cleanse your hands, sinners, and purify your hearts, you double-minded. Be miserable and mourn and weep. Let your laughter be turned into mourning and your joy into dejection. Humble yourselves before the Lord, and he will exalt you. Do not speak against one another, brothers. The one who speaks against a brother and judges his brother speaks against law and

judges law; but if you judge law, you are not a doer of law, but a judge. There is one lawgiver and judge, the one able to save and to destroy; but who are you who judges another? Come now, you who say: today or tomorrow we will go into this city and we will spend one year there and we will trade and we will make a profit; you who do not know what tomorrow will bring; for what is your life? For you will be a vapor, the one appearing for a little while, and then also vanishing, instead of you saying, If the Lord should wish, both we will live and we will do this or that. But now you boast in your boastings; all such boasting is evil. Therefore, to one who knows to do good and does not do it, it is sin to him.

5

Come now, you rich, weep wailing over your hardships that are coming upon you, your wealth has rotted and your garments have become moth eaten, your gold and your silver have rusted, and their rust will be a testimony against you and will eat your flesh. You have stored up fire in the last days. Behold, the wage of the workers who reaped your lands, which has been withheld from you, cries out, and the cries of the harvesters have entered into the ears of the Lord of Hosts. You lived luxuriously upon the earth and you lived self-indulgently; you have nourished your hearts as in a day of slaughter. You condemned, you murdered the just; he does not oppose you. Be patient therefore, brothers, until the presence of the Lord. Behold, the farmer awaits the

precious fruit of the earth, being patient for it until it receives early and late rain. You also be patient, strengthen your hearts, because the presence of the Lord has drawn near. Do not groan against one another, brothers, so that you may not be judged; behold, the judge stands before the doors. Take the example, my brothers, of the suffering and the patience of the prophets, who spoke in the name of the Lord. Behold, we call blessed those who endure; you heard of the endurance of Job, and you saw the outcome from the Lord, because the Lord is very compassionate and merciful. But before all things, my brothers, do not swear neither by heaven nor by earth nor by any other oath; but let your yes be yes, and your no be no, so that you may not fall into hypocrisy. Is someone among you suffering? Let him pray. Is someone cheerful? Let him sing psalms. Is someone weak among you? Let him call for the elders of the assembly, and let them pray over him, having anointed him with oil in the name of the Lord, and the prayer of faith will save the sick person, and the Lord will raise him up, and if he has committed sins, it will be forgiven him. Confess your transgressions to one another, and pray for one another, so that you may be healed; the prayer of a righteous person being made effective is very powerful. Elijah was a man with like passions as us, and he prayed earnestly for it not to rain, and it did not rain upon the earth for three years and six months, and again he prayed, and the heaven gave rain and the earth sprouted its fruit. Brothers, if someone among you should go astray from the truth, and someone turns him back, let him know that the one having turned back a sinner from the wandering of his way will save a

soul from death and will cover a multitude of sins.

Letter of Peter

1

Peter, apostle of Jesus Christ, to the chosen ones sojourning in the dispersion of Pontus, Galatia, Cappadocia, Asia and Bithynia, according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: grace to you and peace may be multiplied. Blessed be the God and father of our Lord Jesus Christ, who according to his great mercy has begotten us again into a living hope through the resurrection of Jesus Christ from the dead, into an inheritance imperishable and undefiled and unfading, reserved in heaven for you who are being guarded by the power of God through faith for salvation ready to be revealed in the last time; in which you rejoice, though now for a little while, if necessary, having been grieved by various trials, so that the tested quality of your faith, more precious than gold that perishes but is tested by fire, may be found resulting in praise and honor and glory at the revelation of Jesus Christ, whom not having known you love, in whom now not seeing but believing

you rejoice with inexpressible and glorified joy, receiving the outcome of your faith, the salvation of souls. Concerning this salvation, prophets sought out and searched diligently, the ones who prophesied concerning the grace coming to you, searching into what person or what kind of time the Spirit of Christ in them was indicating, testifying beforehand about the sufferings for Christ and the glories after these things, to whom it was revealed that they were serving these things not for themselves but for you, which things now have been reported to you through those who preached the good news to you in the Holy Spirit sent from heaven, things into which messengers desire to look. Therefore, having girded up the loins of your mind, being sober, completely hope upon the favor being brought to you in the revelation of Jesus Christ, as children of obedience not being conformed to the desires formerly in your ignorance, but according to the holy one having called you, you yourselves also become holy in all conduct, because it has been written, become holy ones, because I am holy. And if you call upon as father the one judging impartially according to each one's work, conduct yourselves in fear during the time of your sojourning, knowing that you were redeemed from your vain conduct handed down from your fathers not with perishable things, silver or gold, but with precious blood as of a lamb without blemish and spotless, Christ, who was foreknown indeed before the foundation of the world, but was manifested in the last times through you who through him believe in God, the one who raised him from the dead and gave glory to him, so that your faith and hope might be in God. Having purified your souls in obedience to the truth

through the Spirit into sincere brotherly love, love one another earnestly from a pure heart, having been born again not from perishable seed but imperishable, through the living and enduring word of God; because all flesh is as grass, and all the glory of man is as the flower of grass; the grass was dried up, and its flower fell off; but the word of the Lord endures forever. And this is the word that was preached as good news to you.

2

Therefore having put aside all wickedness and all deceit and hypocrisies and envies and all slanders, long for the pure rational milk as newborn infants, so that in it you may grow into salvation, if indeed you have tasted that the Lord is good. Approaching him, a living stone, rejected by men but chosen by God and honored, you yourselves are also being built up as living stones into a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ; because it contains in the scripture: behold I place in Zion a cornerstone, chosen, honored, and the one believing in him will certainly not be put to shame. Therefore to you who believe belongs the honor, but to those who disobey, the stone which the builders rejected, this one became the head of the corner and a stone of stumbling and a rock of offense. They stumble at the word by disobeying, for which they were also appointed. But you are a chosen race, a royal priesthood, a holy nation, a people for his possession, so that you may proclaim the virtues of the

one having called you from darkness into his marvelous light; you who once were not a people, but now are a people of God, who had not received mercy, but now have been shown mercy. Beloved, I urge you as sojourners and temporary residents, abstain from the fleshly desires which wage war against the soul, keeping your conduct good among the nations, so that in what they speak against you as evildoers, having observed your good works, they may glorify God in the day of visitation. Submit therefore to every human authority because of the Lord, whether to a king as to one who excels, or to leaders as ones being sent through him for vengeance indeed on evildoers, and for praise of doers of good; because thus is the will of God, that by doing good you silence the ignorance of foolish men; as free people, and not as ones having freedom as a covering for wickedness, but as slaves of God. Honor all, love the brotherhood, fear God, honor the king. The servants, being subject to the masters in all fear, not only to the good and gentle ones, but also to the crooked ones. For this is grace, if someone endures sorrows because of conscience of God, suffering unjustly. For what kind of glory is it if you endure while sinning and being struck with the fist? But if you endure doing good and suffering, this is grace from God. For you were called into this, because Christ also suffered on behalf of us, leaving behind an example for you so that you might follow in his footsteps, who did not commit sin, nor was deceit found in his mouth, who being reviled did not revile in return, suffering did not threaten, but handed over to the one judging justly, who himself brought up our sins in his body upon the tree, so that having died to sins

we might live to righteousness, by whose bruise you were healed. For you were like wandering sheep, but you have now returned to the shepherd and overseer of your souls.

3

Likewise, wives should subject themselves to their own husbands, so that even if some are disobeying the word, they may be won over without a word through the conduct of the wives, having observed your pure conduct in fear. Let your adornment be not the outward braiding of hair and putting on of gold or wearing of garments, but the hidden person of the heart in the imperishable quality of a gentle and quiet spirit, which is costly before God. For thus once also the holy women hoping in God adorned themselves, subjecting themselves to their own husbands, as Sarah obeyed Abraham, calling him lord, whose children you have become, doing good and not fearing any terror. The men, likewise dwelling together according to knowledge, assigning honor to the female as to a weaker vessel, as also fellow heirs of the grace of life, so that your prayers may not be hindered. And finally all of you be like minded, sympathetic, brotherly loving, compassionate, humble minded, not giving back evil instead of evil or insult instead of insult, but on the contrary blessing, knowing that you were called to this, so that you may inherit a blessing. For the one wishing to love life and to see good days, let him stop his tongue from evil and his lips from speaking deceit, let him turn away from evil and do

good, let him seek peace and pursue it. Because the eyes of the Lord are upon the righteous and his ears are open to their supplication, but the face of the Lord is upon those doing evils. And who is the one who will harm you, if you become imitators of the good? But if you should suffer because of righteousness, you are blessed. Do not fear their fear nor be troubled, but sanctify the Lord God in your hearts, and always be ready to give a defense to everyone asking you for an account concerning the hope in you with gentleness and fear, having a good conscience, so that those who speak against you as evildoers may be put to shame for mistreating your good conduct in Christ. For it is better to suffer while doing good than while doing evil, if that should be the will of God. Because Christ also once suffered concerning sins, the righteous on behalf of the unjust, so that he might bring us near to God, having been put to death in the flesh indeed, but having been made alive in the spirit; in which also having gone he proclaimed to the spirits in prison, to those having disobeyed once, when the patience of God was waiting in the days of Noah while the ark was being prepared, into which few, that is eight souls, were saved through water. The antitype now also saves us—baptism—not the putting off of filth of the flesh, but the appeal of a good conscience to God, through the resurrection of Jesus Christ, who is at the right hand of God having gone into heaven, with messengers and authorities and powers having been subjected to him.

4

Christ therefore having suffered for us in the flesh, you also arm yourselves with the same thought, because the one having suffered in the flesh has ceased from sin, so as to no longer live the remaining time in the flesh in the desires of men, but in the will of God. For the time of life that has passed is sufficient for you to have accomplished the will of the nations, having lived in sensuality, desires, drunkenness, revels, drinking bouts and unlawful idolatries. In which they are surprised at you not running together into the same flood of debauchery, blaspheming, who will give account to the one ready to judge living and dead. For this is why the good news was proclaimed even to the dead, so that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all has drawn near. Be sound minded therefore and be sober for prayers; but before all, having fervent love for one another, because love will cover a multitude of sins; be hospitable to one another without grumbling; each one, just as he received a gift, serving one another with it as good stewards of the varied grace of God; if someone speaks, let him speak as the oracles of God; if someone serves, let him serve as from strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom is the glory and the power for the ages of the ages; amen. Beloved, do not be surprised at the fiery trial happening among you, as if something strange were happening to you, but insofar as you share the sufferings of Christ, rejoice, so that also at the revelation of his glory you may rejoice and exult. If you are reproached in the name of Christ, you are blessed, because the Spirit of glory and of power and of God

rests upon you; by them it is blasphemed, but by you it is glorified. For let not any of you suffer as a murderer or thief or evildoer or as a meddler in others affairs; but if as a Christian, let him not be ashamed, but let him glorify God in this. Because the time has come for the judgment to begin from the house of God; but if it begins first with us, what will be the end of those who disobey the gospel of God? And if the righteous is scarcely saved, where will the ungodly and sinner appear? So also let those suffering according to the will of God entrust their souls to a faithful creator in doing good.

5

The elders among you I urge as a fellow elder and witness of the sufferings of Christ, and also a partner of the glory about to be revealed, shepherd the flock of God among you, overseeing not under compulsion, but willingly, nor for shameful gain, but eagerly, nor as lording over the allotments, but becoming patterns of the flock; and when the chief shepherd has been revealed you will receive the unfading crown of glory. Likewise, younger ones, be subject to elders, and all of you, being subject to one another, clothe yourselves with humility, because God opposes the proud but gives favor to the humble. Humble yourselves therefore under the mighty hand of God, so that he may exalt you in time. Having cast all your anxiety upon him, because he cares about you, be sober, be watchful; your adversary the devil walks around as a roaring lion seeking

someone to devour. Resist him firm in the faith, knowing the same sufferings are being accomplished in your brotherhood in the world. And the God of all grace, the one having called you into his eternal glory in Christ Jesus, after you have suffered a little, he himself will restore you, will establish you, will strengthen you, will found you; to him be the glory and the power forever and ever; amen. Through Silvanus, the faithful brother, as I reckon, I wrote to you through few words, urging and testifying that this is the true grace of God, in which you stand. The fellow chosen one in Babylon greets you, and Mark my son. Greet one another with a kiss of love. Peace to all of you who are in Christ Jesus; amen.

Second Letter of Peter

1

Simeon Peter, slave and apostle of Jesus Christ, to those having obtained faith of equal value to us in the righteousness of our God and savior Jesus Christ; grace to you and peace may be multiplied in the knowledge of God and Jesus our Lord. As his divine power has given to us all things toward life and piety through the knowledge of the one having called us through glory and virtue, through which the precious and greatest promises have been given to us, so that through these things you may become partners of divine nature having escaped the corruption in the world by desire. And for this same reason, having brought in all zeal, supply in your faith virtue, and in virtue knowledge, and in knowledge self-control, and in self-control endurance, and in endurance piety, and in piety brotherly love, and in brotherly love love. For these things existing in you and abounding make you neither idle nor unfruitful in the knowledge of our Lord Jesus Christ; for the one to whom these things are not present is blind, being

shortsighted, having taken forgetfulness of the cleansing of his sins long ago. Therefore, brothers, be all the more diligent to make your calling and election firm; for doing these things, you will never stumble. For thus the entrance into the eternal kingdom of our Lord and savior Jesus Christ will be richly supplied to you. Therefore I will not neglect to always remind you about these things, although you know and are established in the present truth. And I consider it just, as long as I am in this tent, to stir you up in reminder, knowing that the putting off of my tent is swift, just as our Lord Jesus Christ made clear to me. I will be diligent so that after my departure you will be able to make memory of these things each time. For we did not make known to you the power and presence of our Lord Jesus Christ by having followed cleverly devised myths, but by having become eyewitnesses of that one's majesty. For having received from God the Father honor and glory when such a voice was brought to him by the magnificent glory, This is my beloved son, in whom I am well pleased, we heard this voice brought from heaven, being with him on the holy mountain. And we have the prophetic word more certain, to which you do well paying attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, knowing this first, that no prophecy of scripture comes from its own interpretation. For prophecy was never brought by the will of man, but holy men of God spoke while being carried by the Holy Spirit.

2

And false prophets arose among the people, as also among you there will be false teachers, who will secretly introduce heresies of destruction, and denying the master who bought them, bringing upon themselves swift destruction, and many will follow their sensuality, through whom the way of the truth will be blasphemed, and in greed with fabricated words they will exploit you, for whom the judgment from long ago is not idle, and their destruction does not slumber. For if God did not spare messengers having sinned, but delivered them into judgment being kept, having cast them into tartarus with chains of darkness, and did not spare the ancient world, but guarded Noah, an eighth person, a herald of righteousness, having brought a flood upon the world of the ungodly, and condemned the cities of Sodom and Gomorrah, having reduced them to ashes with destruction, having set them as an example for those about to be impious, and rescued just Lot being oppressed by the conduct of the lawless in licentiousness; for the just man, dwelling among them, by what he saw and heard, day after day was torturing his righteous soul with their lawless works; the Lord knows how to rescue the pious from trial, but to keep the unjust being punished until the day of judgment, and especially those going after flesh in desire of defilement and despising authority. Daring ones, self-willed, do not tremble at blaspheming glorious ones, where messengers, being greater in strength and power, do not bring blasphemous judgment against

them before the Lord. But these, as irrational animals naturally born for capture and destruction, blaspheming in things which they are ignorant of, will be utterly destroyed in their destruction, receiving wages of injustice, considering the luxury in daytime as pleasure, stains and blemishes, reveling in their deceits, feasting together with you, having eyes full of adultery and unceasing sin, enticing unstable souls, having a heart trained in greed, children of curse—having left behind the straight way they were led astray, having followed the way of Balaam of Bosor, who loved wages of injustice, but had rebuke for his own lawlessness: a voiceless beast of burden having spoken in a man's voice prevented the madness of the prophet. These are waterless springs, clouds driven by a storm, for whom the gloom of darkness has been kept forever. For speaking excessive vanity, they entice by desires of the flesh and sensuality those who have truly escaped from those conducting themselves in error, promising them freedom, while they themselves are slaves of corruption; for by what someone has been defeated, to that he has also been enslaved. For if, having escaped the defilements of the world through knowledge of the Lord and Savior Jesus Christ, they are again entangled in these and defeated, the last state has become worse for them than the first. For it was better for them not to have known the way of righteousness than, having known it, to turn back from the holy commandment that had been handed down to them. It has happened to them according to the true proverb: a dog returns to its own vomit, and a sow that has washed herself returns to wallowing in mud.

3

This is already the second letter I write to you, beloved, in which I stir up your sincere mind by reminder, to remember the words previously mentioned by the holy prophets and the commandment of the Lord and savior through your apostles, knowing this first, that mockers will come in the last days, going according to their own desires and saying: where is the promise of his coming? For from the time the fathers slept, all things remain thus from the beginning of creation. For this escapes their notice, though they are willing, that the heavens existed long ago and the earth, consisting from water and through water by the word of God, through which the world at that time, having been flooded with water, perished; but the present heavens and the earth have been stored up by his word, being kept for fire until the day of judgment and destruction of the ungodly men. But let not this one thing escape your notice, beloved, that one day with the Lord is as a thousand years, and a thousand years as one day. The Lord does not delay the promise, as some consider it slowness, but is patient toward us, not wishing any to perish, but all to come to repentance. The day of the Lord will come as a thief in the night, in which the heavens will pass away with a rushing roar, and the elements being burned will be dissolved, and the earth and the works in it will be burned up. Therefore, since all these things are being dissolved, what sort of people is it necessary for you to be in holy conduct and godliness, expecting and hastening the coming

of the day of God, through which the heavens being set on fire will be dissolved and the elements being burned will melt, but we expect new heavens and a new earth according to his promise, in which righteousness dwells. Therefore, beloved, expecting these things, be diligent to be found spotless and blameless by him in peace, and consider the patience of our Lord as salvation, just as also our beloved brother Paul wrote to you according to the wisdom given to him, as also speaking in all the letters in them concerning these things, in which are some things hard to understand, which the ignorant and unstable twist as also the remaining writings toward their own destruction. You therefore, beloved, knowing beforehand, guard yourselves so that you might not, being carried away with the error of the lawless ones, fall away from your own station, but grow in grace and knowledge of our Lord and savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.

Letter of John

1

That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands touched, concerning the word of life; and the life was manifested, and we have seen and we bear witness and we proclaim to you the eternal life, which was with the father and was manifested to us; that which we have seen and we have heard, we proclaim to you, so that you also may have fellowship with us; and indeed our fellowship is with the father and with his son Jesus Christ. And we write these things to you so that our joy may be complete. And this is the message which we have heard from him and announce to you, that God is light and there is no darkness in him at all. If we say that we have fellowship with him and we walk in the darkness, we lie and we do not do the truth; but if we walk in the light, as he himself is in the light, we have fellowship with one another, and the blood of Jesus Christ his son cleanses us from all sin. If we say that we do not have sin, we deceive ourselves and the truth is not in us. If we

confess our sins, he is faithful and just, so that he may forgive us our sins and cleanse us from all injustice. If we say that we have not sinned, we make him a liar, and his word is not in us.

2

My little children, I write these things to you so that you may not sin, and if someone sins, we have an advocate with the Father, Jesus Christ the just, and he is the propitiation concerning our sins, not concerning ours only, but also concerning the whole world. And by this we know that we have known him, if we keep his commandments. The one saying, I have known him, and not keeping his commandments, is a liar, and in this one the truth is not; but whoever keeps his word, truly in this one the love of God has been perfected. By this we know that we are in him. The one who says he remains in him ought to walk just as that one walked. Brothers, I do not write a new commandment to you, but an old commandment, which you had from the beginning; the old commandment is the word which you heard from the beginning. Again I write a new commandment to you, which is true in him and in you, because the darkness is passing away and the true light already shines. The one saying he is in the light and hating his brother is in the darkness until now. The one loving his brother remains in the light, and a stumbling block is not in him; but the one hating his brother is in the darkness and walks in the darkness, and he does not know where he goes, because the darkness blinded his eyes. I write to you, little

children, because your sins are forgiven because of his name. I write to you, fathers, because you have known the one from the beginning. I write to you, young men, because you have conquered the evil one. I wrote to you, children, because you have known the Father. I wrote to you, fathers, because you have known the one from the beginning. I wrote to you, young men, because you are strong and the word of God remains in you and you have conquered the evil one. Do not love the world nor the things in the world. If someone loves the world, the love of the father is not in him, because everything in the world, the desire of the flesh and the desire of the eyes and the boastfulness of life, is not from the father, but is from the world. And the world is passing away and the desire of it, but the one doing the will of God remains forever. Children, it is the last hour, and just as you heard that the antichrist is coming, so now many antichrists have appeared; therefore we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have remained with us; but this happened so that it might be revealed that not all are of us. And you have an anointing from the Holy One, and you know all things. I did not write to you because you do not know the truth, but because you know it, and because no falsehood is from the truth. Who is the liar if not the one denying that Jesus is the Christ? This is the antichrist, the one denying the Father and the Son. Everyone who denies the son does not have the father either. Therefore, let what you heard from the beginning remain in you. If what you heard from the beginning should remain in you, then you will remain in the son and in the father. And this

is the promise which he himself promised us, the eternal life. I wrote these things to you about those who are deceiving you. And you, the anointing which you received from him remains in you, and you have no need that someone should teach you, but as the same anointing teaches you concerning all things, and it is true and is not falsehood, and just as it taught you, remain in him. And now, little children, remain in him, so that when he is revealed we may have boldness and not be ashamed before him at his coming. If you know that he is righteous, you know that everyone who does righteousness has been born from him.

3

See what kind of love the Father has given us, that we should be called children of God. Because of this the world does not know you, because it did not know him. Beloved, now we are children of God, and what we will be has not yet been revealed; but we know that if he is revealed, we will be like him, because we will see him just as he is. And everyone who has this hope in him purifies himself, just as he is pure. Everyone who does sin also does lawlessness, and sin is lawlessness. And you know that he was manifested in order that he might take away our sins, and sin is not in him. Everyone who remains in him does not sin; everyone who sins has not seen him nor known him. Little children, let no one deceive you; the one doing righteousness is righteous, just as that one is righteous; the one doing sin is from the devil, because from the beginning the devil sins. For this the

son of God was manifested, so that he might destroy the works of the devil. Everyone born from God does not commit sin, because his seed remains in him; and he is not able to sin, because he has been born from God. In this, the children of God and the children of the devil are manifest. Everyone who does not do righteousness is not from God, and the one who does not love his brother. This is the message which you heard from the beginning, that we love one another, not just as Cain was from the evil one and slaughtered his brother; and for what reason did he slaughter him? Because his works were evil, but his brother's works were just. Do not marvel, my brothers, if the world hates you. We know that we have passed over from death into life because we love the brothers; the one not loving his brother remains in death. Everyone hating his brother is a murderer, and you know that every murderer does not have eternal life remaining in himself. In this we have known the love, because that one placed his soul on behalf of us, and we ought to place our souls on behalf of the brothers. But whoever has the world's goods and observes his brother having need and shuts his heart from him, how does the love of God remain in him? My little children, let us not love in word nor with the tongue, but in deed and in truth. And by this we know that we are from the truth, and before him we will reassure our hearts, because if our heart condemns us, God is greater than our heart and knows all things. Beloved, if our heart does not condemn us, we have boldness toward God, and whatever we ask we receive from him, because we keep his commandments and we do the things pleasing before him. And this is his commandment: that

we should believe in the name of his son Jesus Christ and love one another just as he gave the commandment. And the one who keeps his commandments remains in him, and he remains in him. And by this we know that he remains in us, from the Spirit which he gave us.

4

Beloved, do not believe every spirit, but test the spirits to see if they are from God, because many false prophets have gone out into the world. In this you know the spirit of God: every spirit which confesses Jesus Christ having come in flesh is from God; and every spirit which does not confess Jesus Christ having come in flesh is not from God; and this is the spirit of the antichrist which you have heard that it comes, and now it is already in the world. You are from God, little children, and you have conquered them, because the one in you is greater than the one in the world. They themselves are from the world; because of this they speak from the world and the world hears them. We are from God; the one who knows God hears us. Who is not from God does not hear us. From this we know the spirit of truth and the spirit of error. Beloved, let us love one another, because love is from God, and everyone who loves has been born from God and knows God. The one who does not love did not know God, because God is love. In this God's love was manifested in us, because God has sent his only begotten son into the world so that we might live through him. In this is love, not that we loved

God, but that he loved us and sent his son as an atonement for our sins. Beloved, if God thus loved us, we also ought to love one another. No one has ever seen God; if we love one another, God remains in us and his love has been perfected in us. By this we know that we remain in him and he in us, because he has given us from his Spirit. And we have seen and we bear witness that the Father has sent the Son as Savior of the world. Whoever confesses that Jesus is the son of God, God remains in him and he in God. And we have known and have believed the love which God has for us. God is love, and the one who remains in love remains in God and God remains in him. In this love has been perfected with us, so that we may have boldness in the day of judgment, because just as that one is, so we are in this world. Fear is not in love, but perfect love throws fear outside, because fear has punishment, but the one fearing has not been perfected in love. We love him because he first loved us. If someone should say, I love God, and hates his brother, he is a liar; for the one who does not love the brother whom he has seen, how is he able to love God whom he has not seen? And we have this commandment from him: that whoever loves God must also love his brother.

5

Everyone who believes that Jesus is the Christ has been begotten from God, and everyone who loves the one who begot loves also the one who has been begotten from him. By this we know that

we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not heavy, because everyone who has been begotten from God conquers the world, and this is the victory that has conquered the world, our faith. Who is the one conquering the world, if not the one believing that Jesus is the son of God? This is the one having come through water and blood, Jesus Christ; not in the water only, but in the water and the blood; and the Spirit is the one bearing witness, because the Spirit is the truth. Because there are three bearing witness in heaven, the Father, the Word and the Holy Spirit, and these three are one, and there are three bearing witness on the earth, the Spirit and the water and the blood, and the three are one. If we receive the testimony of men, the testimony of God is greater, because this is the testimony of God which he has testified concerning his son. The one who believes in the Son of God has the testimony in him; the one who does not believe God has made him a liar, because he has not believed in the testimony which God has testified concerning his Son. And this is the testimony, that God gave us eternal life, and this life is in his son. He who has the son has the life; he who does not have the son of God does not have the life. I wrote these things to you who believe in the name of the Son of God, so that you may know that you have eternal life, and so that you may believe in the name of the Son of God. And this is the boldness which we have toward him, that if we ask anything according to his will, he hears us. And if we know that he hears us whatever we ask, we know that we have the requests which we have asked from

him. If someone sees his brother sinning a sin not leading to death, he will ask, and God will give him life, for those sinning not leading to death. There is sin leading to death; I am not saying that he should ask about that one. Every injustice is sin, and there is sin not leading to death. We know that everyone having been born from God does not sin, but the one having been born from God keeps himself, and the evil one does not touch him. We know that we are from God, and the whole world lies in evil. We know that the son of God has come and has given us understanding so that we know the true one, and we are in the true one, in his son Jesus Christ. This one is the true God and eternal life. Little children, guard yourselves from the idols; amen.

Genesis

1

In the beginning God made the heaven and the earth. The earth was invisible and unformed, and darkness was above the abyss, and the spirit of God was moving above the water. And God said, Let there be light, and there was light. And God saw the light, that it was good, and God separated between the light and the darkness. And God called the light day, and the darkness he called night. And there was evening, and there was morning, one day. And God said, Let there be a firmament in the midst of the water, and let it divide between water and water, and it became so. And God made the firmament, and God separated between the water which was underneath the firmament and the water which was above the firmament. And God called the firmament heaven, and God saw that it was good, and there was evening, and there was morning, a second day. And God said, Let the water below the heaven be gathered together into one gathering, and let the dry appear; and it came to pass thus; and the water below the heaven was gathered together into their

gatherings, and the dry appeared. And God called the dry land earth, and the gatherings of the waters he called seas, and God saw that it was good. And God said, Let the earth bring forth vegetation of grass, sowing seed according to its kind and according to its likeness, and fruitful trees making fruit, which has its seed in it according to its kind upon the earth, and it came to pass thus. And the earth brought forth vegetation of grass sowing seed according to its kind and according to its likeness, and fruitful trees making fruit whose seed is in it according to its kind upon the earth, and God saw that it was good. And it became evening, and it became morning, the third day. And God said, let there be lights in the firmament of heaven for light upon the earth, to separate between the day and the night, and let them be for signs and for seasons and for days and for years. And let them be for light in the firmament of heaven, so that they shine upon the earth, and it came to pass thus. And God made the two great luminaries: the great luminary for the beginning of the day, and the lesser luminary for the beginning of the night, and the stars. And God placed them in the firmament of the heaven, so that they might shine upon the earth, and rule the day and the night, and separate between the middle of the light and the middle of the darkness; and God saw that it was good. And it became evening and it became morning, the fourth day. And God said, Let the waters bring forth creeping things with living souls, and birds flying upon the earth beneath the firmament of the heaven, and it came to pass thus. And God made the great sea monsters, and every soul of living creatures of creeping things, which the waters brought forth according to

their kinds, and every winged bird according to kind, and God saw that it was good. And God blessed them, saying, Increase and multiply, and fill the waters in the seas, and let the birds multiply upon the earth. And it became evening, and it became morning, the fifth day. And God said, let the earth bring forth living souls according to their kind, four footed animals, and creeping things, and wild beasts of the earth according to their kind; and it came to pass thus. And God made the wild beasts of the earth according to their kind, and the livestock according to their kind, and all the creeping things of the earth according to their kind; and God saw that it was good. And God said, Let us make man according to our image and according to our likeness, and let them rule over the fish of the sea and over the birds of the heaven and over the cattle and over all the earth and over all the creeping things that creep upon the earth. And God made man; according to the image of God he made him; male and female he made them. And God blessed them, saying, Increase and multiply, and fill the earth, and subdue it, and rule over the fish of the sea, and the birds of heaven, and all the cattle, and all the earth, and all the creeping things that creep upon the earth. And God said, Behold, I have given you all seed-bearing grass sowing seed which is upon all the earth, and every tree which has in itself fruit of seed-bearing seed; it will be food for you, and for all the beasts of the earth, and for all the birds of heaven, and for every creeping thing creeping upon the earth which has in itself a living soul, and all green grass for food. And it came to pass thus. And God saw all the things that he made, and behold, very good, and there was evening, and there was

morning, the sixth day.

2

And the heaven and the earth were completed, and all that was in them. And God completed his works on the sixth day, which he made, and he ceased on the seventh day from all his works, which he made. And God blessed the seventh day, and sanctified it, because in it he rested from all his works, which God began to make. This is the book of generation of heaven and earth, when it came to pass, on which day the Lord God made the heaven and the earth, and every green thing of the field before it came to be upon the earth, and all grass of the field before it sprang up; for God had not rained upon the earth, and there was no man to work it. A spring was going up from the earth and was watering the whole face of the earth. And God formed the man from dust of the earth, and he breathed into his face the breath of life, and the man became a living soul. And God planted a paradise in Eden in the east, and he placed there the man whom he formed. And God caused to spring up from the earth every tree beautiful to look at and good for food, and the tree of life in the midst of the paradise, and the tree of the knowledge of good and evil. A river goes forth from Eden to water the garden; from there it divides into four headwaters. The name of the one is Pishon; this one circles all the land of Havilah; there where the gold is. The gold of that land is good, and there is the carbuncle and the green stone. And the name of the second river is Gihon;

this one circles all the land of Ethiopia. And the third river is Tigris; this one goes before opposite the Assyrians; and the fourth river is Euphrates. And the Lord God took the man whom he formed, and placed him in the paradise of luxury, to work it and keep it. And the Lord God commanded Adam, saying, You will surely eat from every tree in the paradise. But from the tree of the knowledge of good and evil, you shall not eat from it; but on whatever day you eat from it, you shall surely die. And the Lord God said, It is not good for the man to be alone; let us make a helper for him according to him. And God formed still from the earth all the beasts of the field and all the birds of the heaven, and he led them to Adam to see what he would call them, and whatever Adam called each living soul, that was its name. And Adam gave names to all the cattle and to all the birds of heaven and to all the beasts of the field, but for Adam no helper like him was found. And God cast a trance upon Adam, and he slept; and he took one of his sides, and filled up flesh in place of it. And God built the side which he took from Adam into a woman, and he brought her to Adam. And Adam said: This is now bone of my bones, and flesh of my flesh; she will be called woman, because she was taken from man. Because of this a man will leave his father and mother, and he will be joined to his wife, and the two will be one flesh. And the two were naked, both Adam and his wife, and they were not ashamed.

3

The serpent was the most prudent of all the beasts upon the earth, which the Lord God made, and the serpent said to the woman, What is this that God said, You shall not eat from any tree of paradise? And the woman said to the serpent, We may eat from the fruit of the trees of the paradise. But from the fruit of the tree which is in the midst of the paradise, God said, You will not eat from it, nor will you touch it, so that you may not die. And the serpent said to the woman: you will certainly not die; for God knew that on whatever day you eat from it, your eyes will be opened, and you will be as gods, knowing good and evil. And the woman saw that the tree was good for eating, and that it was pleasing to the eyes to see, and it was beautiful for understanding; and having taken from its fruit, she ate; and she also gave to her husband with her, and they ate. And the eyes of the two were opened, and they knew that they were naked, and they sewed fig tree leaves, and they made loincloths for themselves. And they heard the voice of the Lord God walking in the paradise in the evening, and both Adam and his wife hid themselves from the face of the Lord God among the trees of the paradise. And the Lord God called Adam, and said to him, Adam, where are you? And he said to him: I heard your voice as you were walking in the paradise, and I was afraid because I am naked, and I hid. And God said to him, Who told you that you are naked? Did you eat from the tree which I commanded you alone not to eat from? And Adam said: the woman which you gave to be with me, she gave me from the tree, and I ate. And the Lord God said to the woman, What is this you have done? And the woman said, The serpent deceived me, and I ate. And the Lord

God said to the serpent: because you did this, cursed are you above all the cattle and above all the wild beasts of the earth; upon your chest and belly you will go, and dust you will eat all the days of your life. And I will place enmity between you and the woman, and between your offspring and her offspring; he will strike your head, and you will strike his heel. And to the woman he said: I will greatly multiply your pain and your groaning; in pain you will bear children, and you will turn toward your husband; and he will rule over you. And to Adam he said: Because you heard the voice of your wife, and you ate from the tree of which I commanded you alone not to eat, from it you ate, cursed is the earth in your works; in sorrows you will eat from it all the days of your life. Thorns and thistles it will spring up for you, and you will eat the grass of the field. In the sweat of your face you will eat your bread, until you turn back into the earth from which you were taken, because you are earth, and into earth you will depart. And Adam called the name of his wife Life, because she is the mother of all the living. And the Lord God made tunics of skin for Adam and his wife, and clothed them. And God said, Behold, Adam has become as one of us, knowing good and evil, and now lest he ever stretch out his hand and take from the tree of life and eat, and live forever. And the Lord God sent him out from the paradise of luxury, to work the earth from which he was taken. And he cast out Adam, and he settled him opposite the paradise of luxury, and he stationed the cherubim and the turning flaming sword to guard the way to the tree of life.

4

And Adam knew Eve his wife, and having conceived, she bore Cain, and she said, I have acquired a man through God. And she again gave birth to his brother Abel, and Abel became a shepherd of sheep, but Cain was working the land. And it came to pass after days that Cain brought a sacrifice to the Lord from the fruits of the earth. And Abel also brought from the firstborn of his sheep, and from their fat portions. And God looked upon Abel, and upon his gifts. But upon Cain and upon his sacrifices he did not pay attention, and Cain was grieved exceedingly, and his face fell. And the Lord God said to Cain, Why have you become deeply grieved, and why has your face fallen? If you offer correctly but do not divide correctly, have you not sinned? Be quiet; his turning is toward you, and you will rule over him. And Cain said to his brother Abel, Let us go out to the plain, and it came to pass while they were in the plain, Cain rose up against his brother Abel and killed him. And the Lord God said to Cain, Where is Abel your brother? And he said, I do not know. Am I not my brother's guardian? And the Lord said, What have you done? The voice of the blood of your brother cries out to me from the earth. And now you are cursed from the earth, which opened her mouth to receive the blood of your brother from your hand. When you work the land, it will no longer give its strength to you; you will be groaning and trembling upon the earth. And Cain said to the Lord God, My guilt is too great to be forgiven. If you cast me out today from the face of the earth, and

I will be hidden from your face, and I will be groaning and trembling upon the earth, and everyone finding me will kill me. And the Lord God said to him, Not so; everyone who kills Cain will suffer vengeance seven times. And the Lord God placed a sign on Cain, so that anyone finding him would not kill him. Cain went out from the face of God, and he dwelt in the land of Nod opposite Eden. And Cain knew his wife, and she conceived and bore Enoch. And he was building a city, and he named the city after the name of his son, Enoch. And Gaidad was born to Enoch, and Gaidad begot Mahalalel, and Mahalalel begot Methuselah, and Methuselah begot Lamech. And Lamech took for himself two women: the name of the one was Adah, and the name of the second was Zillah. And Adah bore Jobel; he was the father of those who dwell in tents and keep cattle. And the name of his brother was Jubal; he was the one who invented the harp and lyre. Zillah herself also bore Tubal, and he was a hammerer, a smith of bronze and iron. And the sister of Tubal was Naamah. And Lamech said to his own wives, Adah and Zillah, Hear my voice, wives of Lamech, give ear to my words, because I killed a man for a wound to me, and a young man for a bruise to me. Cain has been avenged seven times, but Lamech seventy times seven. And Adam knew Eve his wife, and having conceived she bore a son, and she named him Seth, saying, For God has raised up for me another seed instead of Abel, whom Cain killed. And to Seth a son was born; and he named him Enosh; this one hoped to call upon the name of the Lord God.

5

This is the book of the generation of men; on the day God made Adam, according to the image of God he made him; male and female he made them; and he blessed them; and he named them Adam, on the day he made them. And Adam lived two hundred and thirty years, and he begot a son according to his form and according to his image, and he named him Seth. The days of Adam which he lived after begetting Seth were seven hundred years, and he begot sons and daughters. And all the days of Adam, which he lived, became nine hundred and thirty years, and he died. Seth lived two hundred and five years, and he begot Enosh. And Seth lived seven hundred and seven years after begetting Enosh, and he begot sons and daughters. And all the days of Seth became nine hundred and twelve years, and he died. And Enos lived one hundred ninety years and begot Cainan. And Enos lived after begetting Cainan seven hundred fifteen years, and he begot sons and daughters. And all the days of Enos were nine hundred and five years, and he died. And Cainan lived one hundred and seventy years and begot Mahalalel. And Cainan lived after begetting Mahalalel seven hundred and forty years, and he begot sons and daughters. And all the days of Cainan became nine hundred and ten years, and he died. And Mahalalel lived one hundred and sixty-five years and begot Jared. And Mahalalel lived seven hundred and thirty years after begetting Jared, and he begot sons and daughters. And all the days of Mahalalel became eight hundred and ninety-

five years, and he died. And Jared lived one hundred and sixty-two years and begot Enoch. And Jared lived after begetting Enoch eight hundred years, and he begot sons and daughters. And all the days of Jared became nine hundred and sixty-two years, and he died. And Enoch lived one hundred and sixty-five years and he begot Methuselah. And Enoch was well pleasing to God after he begot Methuselah for two hundred years, and he begot sons and daughters. And all the days of Enoch were three hundred and sixty-five years. And Enoch pleased God, and he was not found, because God had taken him away. And Methuselah lived one hundred and sixty-seven years and begot Lamech. And Methuselah lived eight hundred and two years after he begot Lamech, and he begot sons and daughters. And all the days that Methuselah lived were nine hundred and sixty-nine years, and he died. And Lamech lived one hundred and eighty-eight years and begot a son. And he named him Noah, saying, this one will give us rest from our works, and from the sorrows of our hands, and from the earth, which the Lord God cursed. And Lamech lived after begetting Noah five hundred and sixty-five years, and he begot sons and daughters. And all the days of Lamech became seven hundred and fifty-three years, and he died. And Noah was five hundred years old, and he begot three sons: Shem, Ham, and Japheth.

6

And it came to pass when people began to become many upon

the earth, and daughters were born to them. The sons of God, having seen that the daughters of the men are beautiful, took for themselves women from all of whom they chose. And the Lord God said, my spirit will not remain in these men forever, because they are flesh; but their days will be one hundred twenty years. The giants were upon the earth in those days, and after that, when the sons of God went in to the daughters of men, and they bore children to them; those were the giants from of old, the men of renown. And the Lord God, having seen that the evils of men were multiplied upon the earth, and everyone thinks in his heart carefully upon evil things all the days, God considered that he had made man upon the earth, and he was grieved. And God said, I will wipe out the man whom I made from the face of the earth, from man to beast, and from creeping things to birds of the heaven, because I regretted that I made them. Noah found favor before the Lord God. These are the generations of Noah. Noah, a righteous man, being perfect in his generation, pleased God. And Noah begot three sons: Shem, Ham, and Japheth. The earth was destroyed before God, and the earth was filled with injustice. And the Lord God saw the earth, and it was corrupted, because all flesh had destroyed his way upon the earth. And the Lord God said to Noah, The time of every man has come before me, because the earth was filled with injustice from them, and behold I will destroy them and the earth. Make therefore for yourself an ark from squared wood. You will make nests in the ark, and you will pitch it inside and outside with pitch. And this is how you will make the ark: the length of the ark will be three hundred cubits, the width fifty

cubits, and the height thirty cubits. You will make the ark gathering together, and you will complete it to a cubit from above; and you will make the door of the ark on the side; you will make it with lower chambers, second story, and third story. And I, behold, I am bringing the flood of water upon the earth to destroy all flesh in which is the spirit of life under heaven, and whatever is upon the earth will die. And I will establish my covenant with you, and you will enter into the ark, you and your sons and your wife and the wives of your sons with you. And from all of the cattle, and from all of the creeping things, and from all of the wild beasts, and from all flesh, two by two from all you will bring into the ark, so that you may keep them alive with yourself; they will be male and female. From all the flying birds according to their kind, and from all the livestock according to their kind, and from all the creeping things that creep upon the earth according to their kind, two by two from all they will enter to you to be fed with you, male and female. And you will take for yourself from all the foods which you will eat, and you will gather it to yourself, and it will be for you and them to eat. And Noah did everything that the Lord God commanded him; he did it just so.

7

And the Lord God said to Noah, Enter, you and all your house, into the ark, because I have seen you righteous before me in this generation. And from the clean animals bring in to you seven by

seven male and female, and from the unclean animals two by two male and female. And from the clean birds of heaven, seven by seven, male and female, and from all the birds that are not clean, two by two, male and female, to keep their seed alive upon all the earth. For in seven more days I am bringing rain upon the earth, forty days and forty nights, and I will blot out every living thing which I made from the face of all the earth. And Noah did everything that the Lord God commanded him. Noah was six hundred years old, and the flood of water came upon the earth. And Noah and his sons, and his wife, and the wives of his sons entered with him into the ark, because of the water of the flood. And from the clean birds, and from the unclean birds, and from the clean cattle, and from the unclean cattle, and from all the creeping things upon the earth, two by two they entered to Noah into the ark, male and female, just as God commanded Noah. And it came to pass after seven days that the water of the flood came upon the earth. In the six hundredth year in the life of Noah, of the second month, on the twenty-seventh of the month, on this day all the springs of the abyss were broken open, and the floodgates of heaven were opened. And the rain came upon the earth for forty days and forty nights. On this day Noah entered, Shem, Ham, Japheth, the sons of Noah, and the wife of Noah, and the three wives of his sons with him, into the ark. And all the wild beasts according to their kind, and all the livestock according to their kind, and every creeping thing moving upon the earth according to their kind, and every flying bird according to its kind, entered to Noah into the ark, two by two male and female from all flesh, in which is

the spirit of life. And the males and females entering from all flesh entered, just as God commanded Noah, and the Lord God shut the ark from the outside for him. And the flood lasted forty days and forty nights upon the earth, and the water increased, and it lifted up the ark, and it was raised up from the earth. And the water was prevailing, and it was multiplying exceedingly upon the earth, and the ark was moving above the water. The water prevailed exceedingly exceedingly upon the earth, and it covered all the high mountains which were under the heaven. Fifteen cubits above, the water was lifted up, and it covered all the high mountains. And all flesh moving upon the earth died—the birds, and the cattle, and the wild beasts, and every creeping thing moving upon the earth, and every man. And all things that had breath of life, and everything that was upon the dry land, died. And he wiped out every living thing which was upon the face of the earth, from man to beast, and creeping things, and the birds of heaven, and they were wiped out from the earth, and Noah alone was left, and the ones with him in the ark. And the water was lifted up upon the earth one hundred fifty days.

8

And God remembered Noah, and all the wild beasts, and all the livestock, and all the birds, and all the creeping things that were creeping, as many as were with him in the ark, and God brought a wind upon the earth, and the water ceased. And the springs of the abyss were covered, and the floodgates of heaven were

covered, and the rain from heaven was restrained. And the water was receding from the earth, and the water was decreasing after one hundred and fifty days. And the ark sat in the seventh month, on the twenty-seventh of the month, upon the mountains of Ararat. The water was decreasing until the tenth month. And in the tenth month, on the first of the month, the heads of the mountains were seen. And it came to pass after forty days that Noah opened the window of the ark which he had made. And he sent the raven, and having gone out, it did not return until the water was dried up from the earth. And he sent the dove back from him to see if the water had abated from the earth. And the dove, not having found rest for her feet, returned to him into the ark, because water was upon all the face of the earth; and stretching out his hand he took her, and brought her in to himself into the ark. And after waiting another seven days, he again sent out the dove from the ark. And the dove returned to him toward evening, and she had an olive leaf twig in her mouth, and Noah knew that the water had abated from the earth. And having waited another seven days, he again sent out the dove, and it did not return to him again. And it came to pass in the six hundred and first year of Noah's life, on the first day of the first month, the water ceased from the earth. And Noah uncovered the roof of the ark which he made, and he saw that the water had ceased from the face of the earth. In the second month the earth was dried up, on the twenty-seventh of the month. And the Lord God said to Noah, saying, Go out from the ark, you and your wife and your sons and your sons wives with you, and all the beasts as many as are with you, and all flesh

from birds to cattle, and every creeping thing moving upon the earth, bring out with yourself. And increase and multiply upon the earth. And Noah went out, and his wife, and his sons, and the wives of his sons with him. And all the wild beasts, and all the livestock, and every bird, and every creeping thing moving upon the earth according to their kind, went out from the ark. And Noah built an altar to the Lord, and he took some of all the clean animals and some of all the clean birds, and he offered up a whole burnt offering upon the altar. And the Lord God smelled the fragrant smell. And the Lord God said, having thought, I will not again curse the earth because of the works of men, because the mind of man is set intently on evil things from his youth. Therefore I will not again strike all living flesh, as I did. All the days of the earth, seed and harvest, cold and heat, summer and spring, day and night, they will not cease.

9

And God blessed Noah and his sons, and said to them, Increase and multiply, and fill the earth, and subdue it. And the trembling and the fear of you will be upon all the beasts of the earth, upon all the birds of heaven, and upon all the moving things upon the earth, and upon all the fish of the sea; into your hands I have given them. And every living creeping thing will be food for you; as I have given you the green plants, I have given you all things. Except you will not eat meat with the blood of its soul. And for your blood of your souls, I will seek it out from the hand of all

the beasts, and from the hand of a man's brother I will seek out the soul of the man. The one pouring out the blood of man, his blood will be poured out instead, because I made man in the image of God. You increase, and multiply, and fill the earth, and subdue it. And God said to Noah and to his sons with him saying, and behold I establish my covenant with you and with your seed after you and with every living soul with you, from birds and from cattle and all the beasts of the earth, as many as are with you, from all the ones having gone out from the ark. And I will establish my covenant with you, and all flesh will not die anymore from the water of the flood, and there will not be anymore a flood of water to destroy all the earth. And the Lord God said to Noah: This is the sign of the covenant which I give between me and you, and between every living soul which is with you, for eternal generations. I place my bow in the cloud, and it will be a sign of the covenant between me and the earth. And it will be when I bring clouds upon the earth, the bow will appear in the cloud. And I will remember my covenant, which is between me and you, and between all living soul in all flesh, and the water will not be a flood anymore, so as to wipe out all flesh. And my bow will be in the cloud, and I will see it to remember the eternal covenant between me and the earth, and between every living soul in all flesh that is upon the earth. And God said to Noah, This is the sign of the covenant which I made between me and all flesh which is upon the earth. The sons of Noah who had gone out from the ark were Shem, Ham, and Japheth. Ham was the father of Canaan. These three are the sons of Noah; from these they were scattered upon all the earth. And Noah, a

man and farmer of the land, began and planted a vineyard. And he drank from the wine, and he became drunk, and he was uncovered in his house. And Ham the father of Canaan saw his father's nakedness, and going out he reported to his two brothers outside. And Shem and Japheth, having taken the garment, placed it upon their two backs, and went backwards, and covered the nakedness of their father; and their faces were turned backwards, and they did not see the nakedness of their father. Noah became sober from the wine, and he knew what his younger son had done to him. And he said, Cursed is the child Canaan. He will be a servant to his brothers. And he said, Blessed be the Lord, the God of Shem, and Canaan will be his servant. May God enlarge Japheth, and may he dwell in the houses of Shem, and may Canaan be his child. And Noah lived three hundred fifty years after the flood. And all the days of Noah were nine hundred fifty years, and he died.

10

These are the generations of the sons of Noah, Shem, Ham, Japheth, and sons were born to them after the flood. The sons of Japheth: Gomer, Magog, Madai, Javan, Elisa, Tubal, Meshech, and Tiras. And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah. And the sons of Javan: Elisa, Tarshish, Kittim, and Rhodians. From these the islands of the nations were separated in their land, each one according to tongue in their tribes and in their nations. The sons of Ham: Cush, Mizraim, Phut, and

Canaan. And the sons of Cush: Sheba, and Havilah, and Sabtah, and Raamah, and Sabteca; and the sons of Raamah: Sheba, and Dedan. And Cush begot Nimrod; he began to be a giant upon the earth. He was a giant hunter before the Lord God; because of this they will say, like Nimrod a giant hunter before the Lord. And the beginning of his kingdom was Babylon, and Erech, and Accad, and Calneh, in the land of Shinar. From that land Asshur went out and he built Nineveh and the city Rehoboth and Calah and Resen between Nineveh and Calah; this is the great city. And Mizraim begot the Ludim, and the Naphtali, and the Anamim, and the Lehabim, and the Pathrusim, and the Casluhim, from where the Philistines went out, and the Caphtorim. Canaan begot Sidon his firstborn, and the Hittite, and the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite. And after this the tribes of the Canaanites were scattered. And the boundaries of the Canaanites were from Sidon until coming to Gerar and Gaza, until coming to Sodom and Gomorrah, Admah and Zeboiim until Lasha. These are the sons of Ham, in their tribes, according to their tongues, in their lands, and in their nations. And to Shem was born, and him father of all the sons of Eber, brother of Japheth the elder. The sons of Shem: Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Cainan. And the sons of Aram: Uz, and Hul, and Gether, and Mosoch. And Arphaxad begat Cainan, and Cainan begat Shelah, and Shelah begat Eber. And to Eber were born two sons; the name of the one was Peleg, because in his days the earth was divided; and the name of his brother was Joktan. And

Joktan begot Almodad, and Sheleph, and Hazarmaveth, and Jerah, and Hadoram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab; all these were sons of Joktan. And their dwelling was from Massa as far as Saphera, a mountain of the east. These are the sons of Shem, in their tribes, according to their tongues, in their lands, and in their nations. These are the tribes of the sons of Noah according to their generations, according to their nations; from these the nations were scattered upon the earth after the flood.

11

And all the earth had one lip, and one voice for all. And it came to pass when they moved from the east, they found a plain in the land of Shinar, and they settled there. And a man said to his neighbor, Come, let us make bricks and bake them with fire; and the brick became stone for them, and asphalt was the clay for them. And they said, Come, let us build for ourselves a city and a tower, whose head will reach to heaven, and let us make for ourselves a name, before we are scattered upon the face of all the earth. And the Lord went down to see the city and the tower which the sons of men had built. And the Lord said, behold one race, and one language of all, and this they began to do, and now nothing will fail from them, all things as many as they would set upon to do. Come, and having gone down, let us confuse their language there, so that each one might not understand the speech of his neighbor. And the Lord scattered them from there

upon the face of all the earth, and they ceased building the city and the tower. Because of this its name was called Confusion, because there the Lord confused the lips of all the earth, and from there the Lord scattered them upon the face of all the earth. And these are the generations of Shem, and Shem was a hundred years old when he begot Arphaxad, in the second year after the flood. And Shem lived, after he begot Arphaxad, five hundred years, and he begot sons and daughters, and he died. And Arphaxad lived one hundred thirty-five years, and begot Cainan. And Arphaxad lived, after he begot Cainan, four hundred years, and he begot sons and daughters, and he died. And Cainan lived one hundred and thirty years, and he begot Shelah; and Cainan lived, after begetting Shelah, three hundred thirty years, and he begot sons and daughters, and he died. And Shelah lived one hundred thirty years, and he begot Eber. And Salah lived three hundred thirty years after begetting Eber, and begot sons and daughters, and died. And Eber lived one hundred thirty-four years, and he begot Peleg. And Eber lived two hundred seventy years after begetting Peleg, and he begot sons and daughters, and he died. And Peleg lived one hundred and thirty years, and he begot Reu. And Peleg lived two hundred and nine years after begetting Ragau, and he begot sons and daughters, and he died. And Reu lived one hundred and thirty-two years, and begot Serug. And Reu lived two hundred seven years after he begot Serug, and he begot sons and daughters, and he died. And Serug lived one hundred thirty years, and begot Nahor. And Serug lived after begetting Nahor two hundred years, and he begot sons and daughters, and he died. And Nahor

lived one hundred seventy-nine years, and begat Terah. And Nahor lived, after he begot Terah, one hundred twenty five years, and he begot sons and daughters, and he died. And Tharra lived seventy years, and begot Abram, and Nahor, and Haran. These are the generations of Terah: Terah begat Abram, and Nahor, and Haran; and Haran begat Lot. And Haran died before Terah his father in the land in which he was born, in the land of the Chaldeans. And Abram and Nahor took wives for themselves; the name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, who was the father of Milcah and the father of Iscah. And Sarai was barren, and she was not bearing children. And Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, the wife of Abram his son, and he led them out from the land of the Chaldeans to go into the land of Canaan; and they came as far as Haran, and he settled there. And all the days of Terah in the land of Haran became two hundred five years, and Terah died in Haran.

12

And the Lord said to Abram, Go out from your land, and from your family, and from your father's house, and come into the land which I will show you. And I will make you into a great nation, and I will bless you, and I will magnify your name, and you will be blessed. And I will bless those blessing you, and those cursing you I will curse, and all the tribes of the earth will

be blessed in you. And Abram went, just as the Lord spoke to him, and Lot went with him; and Abram was seventy five years old when he went out from Haran. And Abram took Sarai his wife, and Lot the son of his brother, and all their possessions as many as they acquired, and every soul which they acquired from Haran, and they went out to go into the land of Canaan. And Abram traveled through the land to its length until the place Shechem, to the high oak; and the Canaanites were then dwelling in the land. And the Lord appeared to Abram and said to him, To your seed I will give this land. And Abram built an altar there to the Lord who had appeared to him. And he departed from there to the mountain east of Bethel, and he set up his tent there with Bethel to the west and Ai to the east, and he built an altar there to the Lord and he called upon the name of the Lord. And Abram departed, and having gone, he encamped in the wilderness. And it came to pass that there was a famine in the land, and Abram went down into Egypt to sojourn there, because the famine was severe in the land. It came to pass when Abram drew near to enter Egypt that Abram said to Sarai his wife, I know that you are a beautiful woman. Therefore it will be that when the Egyptians see you, they will say that she is his wife, and they will kill me, but you they will preserve. I said therefore that I am his sister, so that it might go well for me because of you, and my soul will live on account of you. It came to pass that when Abram entered into Egypt, the Egyptians, having seen his wife, saw that she was very beautiful. And the rulers of Pharaoh saw her, and they praised her to Pharaoh, and they brought her into the house of Pharaoh. And

they treated Abram well because of her, and he acquired sheep and calves and donkeys and male servants and maidservants and mules and camels. And God afflicted Pharaoh with great and wicked plagues, and his house, concerning Sarah the wife of Abram. Having called Abram, Pharaoh said, What is this you have done to me, that you did not tell me that she is your wife? Why did you say that she is my sister? And I took her for myself as a wife, and now behold, your wife is before you; take her and run away. And Pharaoh commanded men concerning Abram to send him away with his wife and all that was his.

13

And Abram went up from Egypt himself, and his wife, and all his things, and Lot with him, into the wilderness. Abram was very rich in cattle, and in silver, and in gold. And he went from where he came into the wilderness to Bethel, to the place where his tent was formerly, between Bethel and Ai, to the place of the altar which he made there at the beginning, and Abram called upon the name of the Lord there. And Lot, the one journeying with Abram, had sheep and oxen and tents. And the land was not able to support them dwelling at the same time, because their possessions were many; and the land was not able to support them dwelling at the same time. And it came to pass that there was a battle between the shepherds of the livestock of Abram and between the shepherds of the livestock of Lot; and the Canaanites and the Perizzites were then dwelling in the

land. And Abram said to Lot, let there not be battle between me and you, and between my shepherds and your shepherds, because we are brothers. Is not all the land before you? Separate yourself from me; if you go to the left, I will go to the right; if you go to the right, I will go to the left. And Lot, having lifted up his eyes, saw all the surrounding region of the Jordan, that it was all well watered, before God destroyed Sodom and Gomorrah, like the paradise of God, and like the land of Egypt, until you come to Zoar. And Lot chose for himself all the surrounding region of the Jordan, and Lot departed toward the east, and they were separated each one from his brother. Abram dwelt in the land of Canaan, and Lot dwelt in a city of the surrounding regions, and he pitched his tent in Sodom. But the people in Sodom were exceedingly wicked sinners before God. And God said to Abram after Lot was separated from him, look up with your eyes and see from the place where you now are toward the north and south and east and sea, because all the land which you see, I will give it to you and to your seed until eternity. And I will make your seed as the sand of the earth; if someone is able to count the sand of the earth, then your seed will be counted. Rise up and travel through the land in its length and in its width, because I will give it to you and to your descendants forever. And having moved his tent, Abram came and settled beside the oak of Mamre, which was in Hebron, and built there an altar to the Lord.

14

It came to pass in the kingdom of Amraphel king of Shinar, and Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations, that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, and with Shinab king of Admah, and with Shemeber king of Zeboiim, and the king of Bela; this is Zoar. All these agreed together upon the salty ravine; this is the sea of salt. For twelve years they served Chedorlaomer, but in the thirteenth year they revolted. In the fourteenth year Chedorlaomer and the kings with him came, and they cut down the giants in Ashtaroth and Karnaim, and strong nations with them at the same time, and the Emim in the city of Shaveh. And the Horites in the mountains of Seir, until the terebinth of Paran, which is in the wilderness. And having turned back they came upon the spring of judgment; this is Kadesh; and they cut down all the rulers of Amalek, and the Amorites the inhabitants in Hazazon Tamar. And the king of Sodom went out, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Balak; this is Zoar; and they drew up in battle array against them for war in the salty valley, against Chedorlaomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar, the four kings against the five. The salty valley had wells of asphalt; and the king of Sodom and king of Gomorrah fled, and they fell there; and those having been left behind fled into the hill country. They took all the horses of Sodom and Gomorrah, and all their food, and they departed. They took Lot, the son of Abram's brother, and his baggage, and they went away; for he was dwelling in Sodom. And having arrived,

someone of the ones having been saved reported to Abram the Hebrew; and he was dwelling beside the oak of Mamre the Amorite, the brother of Eshcol and the brother of Onan, who were allies of Abram. And having heard that his brother Lot had been taken captive, Abram numbered his own household members, three hundred and eighteen, and pursued after them until Dan. And he himself fell upon them at night, and his children, and he struck them, and he pursued them until Hobah, which is on the left of Damascus. And he brought back all the horses of Sodom, and he brought back Lot his nephew, and all his possessions, and the women, and the people. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer, and the kings with him, into the valley of Shaveh; this was the plain of the kings. And Melchizedek king of Salem brought out bread and wine, and he was a priest of God Most High. And he blessed Abram, and said, Blessed is Abram by God the most high, who created the heaven and the earth. And blessed be God the most high, who delivered your enemies into your hand, and Abram gave him a tenth of all. And the king of Sodom said to Abram, Give me the men, but take the horse for yourself. And Abram said to the king of Sodom, I will stretch out my hand to the Lord God most high, who created the heaven and the earth—if I will take anything from a thread to a sandal strap from all of yours, so that you should not say that I made Abram rich. Except what the young men ate, and the portion of the men having journeyed with me—Eshcol, Onan, Mamre—these will take a portion.

15

After these words, the word of the Lord came to Abram in a vision, saying, Do not fear, Abram; I shield you; your reward will be very great. And Abram says, Master Lord, what will you give me? But I depart childless, and the son of Masek born in my household, this Eliezer of Damascus. And Abram said, Since you have not given me a descendant, one born in my household will be my heir. And immediately the voice of the Lord came to him, saying, This one will not be your heir, but the one who will come from you, this one will be your heir. He led him outside and said to him, Look up into heaven and count the stars, if you are able to count them, and he said, Thus will your seed be. And Abram believed God, and it was reckoned to him as righteousness. And he said to him, I am the God who led you out from the land of the Chaldeans, so that I might give to you this land to inherit. He said, Master Lord, by what will I know that I will inherit it? And he said to him, Take for me a heifer three years old, and a goat three years old, and a ram three years old, and a turtledove, and a dove. He took all these things for him, and divided them in the middle, and placed them opposite one another; but the birds he did not divide. And birds came down upon the bodies, upon their divided parts, and Abram drove them away. About sunset, a trance fell upon Abram, and behold, a great dark fear fell upon him. And it was said to Abram, You will surely know that your descendants will be sojourners in a land not their own, and they will enslave them and they will mistreat them and they will

humble them, four hundred years. But the nation which they will serve, I will judge; and after these things, they will go out from here with much baggage. And you will go to your fathers in peace, having been buried at a good old age. But in the fourth generation they will return here, for the sins of the Amorites have not yet been filled up until now. When the sun came toward the west, a flame came to pass, and behold a smoking oven and torches of fire, which passed through the middle of these divided parts. On that day the Lord made a covenant with Abram, saying, To your seed I will give this land, from the river of Egypt to the great river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaim, and the Amorites, and the Canaanites, and the Hivites, and the Girgashites, and the Jebusites.

16

Sarai, the wife of Abram, was not bearing children to him; and she had an Egyptian maidservant whose name was Hagar. And Sarai said to Abram, Behold, the Lord has shut me up from bearing. Therefore, go in to my maidservant so that I may obtain children from her. And Abram listened to the voice of Sarai. And Sarai, Abram's wife, having taken Hagar the Egyptian, her own maidservant, after ten years of Abram dwelling in the land of Canaan, gave her to Abram her husband as a wife. And he went in to Hagar, and she conceived, and when she saw that she was

pregnant, the mistress was dishonored in her eyes. Sarai said to Abram, I am being wronged by you; I gave my maidservant into your bosom, but when she saw that she was pregnant, I was dishonored before her. May God judge between me and you. And Abram said to Sarai, Behold, your maidservant is in your hands; do to her as it may be pleasing to you. And Sarai afflicted her, and she fled from her. And a messenger of the Lord found her by the spring of water in the wilderness, by the spring on the road to Shur. And the messenger of the Lord said to her, Hagar, servant girl of Sarah, from where do you come? And where are you going? And she said, I am fleeing from Sarah my mistress. And the messenger of the Lord said to her, Return to your mistress and humble yourself under her hands. And the messenger of the Lord said to her, I will surely multiply your seed, and it will not be numbered because of the multitude. And the messenger of the Lord said to her, behold you have in the womb, and you will bear a son, and you will call his name Ishmael, because the Lord heard your humiliation. This one will be a rustic man; his hands against all, and the hands of all against him; and he will dwell before the face of all his brothers. And she called the name of the Lord who was speaking to her, You are the God who sees me, because she said, Indeed I have seen the one who appeared to me. Because of this he called the well, Well of which I saw before; behold, it is between Kadesh and Barad. And Hagar bore a son to Abram, and Abram called the name of his son, whom Hagar bore to him, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram.

17

Abram became ninety-nine years old. And the Lord appeared to Abram and said to him, I am your God; be pleasing before me, and become blameless. And I will make my covenant between me and you, and I will multiply you exceedingly. And Abram fell upon his face. And God spoke to him, saying, And I, behold, my covenant is with you, and you will be a father of a multitude of nations. And your name will no longer be called Abram, but your name will be Abraham, because I have made you father of many nations. And I will increase you exceedingly, exceedingly, and I will make you into nations, and kings will come from you. And I will establish my covenant between you and your seed after you throughout their generations, as an eternal covenant to be your God and the God of your seed after you. And I will give to you and to your seed after you the land which you sojourn in, all the land of Canaan, as an eternal possession, and I will be God to them. And God said to Abraham, But you... You will keep my covenant, you and your seed after you into their generations. And this is the covenant which you will keep between me and you, and between your seed after you into their generations: every male of you will be circumcised. And you will be circumcised in the flesh of your foreskin, and it will be a sign of the covenant between me and you. And a child of eight days will be circumcised among you, every male throughout your generations; both the household born and the one bought with silver from every foreign son who is not from your seed. The

household born of your house and the one bought with silver will be circumcised with circumcision; and my covenant will be upon your flesh as an eternal covenant. And an uncircumcised male who will not be circumcised in the flesh of his foreskin on the eighth day, that soul will be destroyed from its people, because he has broken my covenant. And God said to Abraham, Your wife Sarai, her name will not be called Sarai, her name will be Sarah. I will bless her, and I will give you a child from her, and I will bless it, and it will become nations, and kings of nations will be from him. And Abraham fell upon his face and laughed, and he said in his mind, saying, Will a son be born to a hundred year old? And will Sarah bear a child at ninety years old? And Abraham said to God: May this Ishmael live before you. And God said to Abraham, Yes; behold Sarah your wife will bear to you a son, and you will call his name Isaac; and I will establish my covenant with him, an eternal covenant, to be God to him and to his seed after him. And concerning Ishmael, behold, I have heard you, and behold, I have blessed him, and I will increase him and I will multiply him exceedingly. He will beget twelve nations, and I will make him into a great nation. And I will establish my covenant with Isaac, whom Sarah will bear to you at this time, in the next year. He finished speaking to him, and God went up from Abraham. And Abraham took Ishmael his own son, and all his household members, and all those bought with silver, and every male of the men in the house of Abraham, and he circumcised their foreskins in the time of that day, just as God spoke to him. 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 the flesh of his foreskin was circumcised. At the time of that day, Abraham was circumcised, and Ishmael his son, and all the men of his house, and his household members, and those bought with silver from foreign nations.

18

God appeared to him by the oak of Mamre, as he was sitting at the door of his tent at midday. He looked up with his eyes and saw, and behold, three men were standing above him, and when he saw them, he ran to meet them from the door of his tent, and he bowed down to the ground. And he said, Lord, if I have found favor before you, do not pass by your servant. Let water be brought, and let them wash your feet, and refresh yourselves under the tree. And I will take bread, and you will eat. And after this you will pass on into your way, for which reason you turned aside toward your child. And he said, Do thus, just as you have said. And Abraham hurried to the tent to Sarah, and he said to her, Hurry, and knead three measures of fine flour, and make cakes. And Abraham ran to the oxen, and took a tender and good calf, and gave it to the child, and he hastened to make it. He took butter and milk and the calf which he had prepared, and he set them before them, and they ate; but he himself stood by them under the tree. And he said to him, Where is your wife Sarah? And he answered and said, Behold, in the tent. And he said, I will come back to you at this time next year, and Sarah

your wife will have a son. Sarah heard while being at the door of the tent behind him. Abraham and Sarah were elderly, advanced in days, and it had ceased for Sarah to have the womanly things. Sarah laughed to herself saying, It has not yet happened to me until now, and my lord is older. And the Lord said to Abraham, Why did Sarah laugh to herself, saying, Will I truly bear a child? But I have grown old. Will a word not be impossible with God? At this time I will return to you at the appointed time, and Sarah will have a son. But Sarah denied, saying, I did not laugh, for she was afraid. And he said to her, No, but you laughed. Having risen up from there, the men looked down upon Sodom and Gomorrah. And Abraham was journeying together with them, accompanying them. The Lord said, I will not hide from my child Abraham what I do. And Abraham will become a great and numerous nation, and all the nations of the earth will be blessed in him. I knew that he will command his sons and his house after him, and they will keep the ways of the Lord to do righteousness and judgment, so that the Lord may bring upon Abraham all that he spoke to him. And the Lord said, The cry of Sodom and Gomorrah has been multiplied toward me, and their sins are exceedingly great. Therefore, having gone down, I will see if they have acted according to their cry coming to me; but if not, so that I may know. And having turned away from there, the men came into Sodom, but Abraham was still standing before the Lord. And drawing near, Abraham said, Will you not destroy the righteous together with the ungodly? And the righteous will be as the ungodly. If there are fifty righteous in the city, will you destroy them? Won't you spare the whole place for the sake of

the fifty righteous people, if they are in it? By no means will you do this thing, to kill the just with the ungodly, so that the just will be as the ungodly; by no means! Will the one judging all the earth not do judgment? And the Lord said, if there are fifty righteous in the city in Sodom, I will forgive the whole city, and all the place because of them. And in answer, Abraham said, Now I have begun to speak to my Lord, but I am dust and ashes. But if the fifty righteous should be fewer by five to forty-five, will you destroy the whole city on account of the five? And he said, I will not destroy if I find forty-five there. And he continued to speak to him, and said, But if forty are found there, and he said, I will not destroy it because of the forty. And he said, What if I speak, Lord? And if thirty are found there? And he said, I will not destroy it on account of the thirty. And he said, Since I may speak to the Lord, what if twenty are found there? And he said, I will not destroy it if I find twenty there. And he said, May it not offend, Lord, if I speak once more? But what if ten are found there? And he said, I will not destroy it for the sake of the ten. And the Lord went away when he ceased speaking to Abraham, and Abraham returned to his place.

19

The two messengers came into Sodom in the evening. Lot was sitting beside the gate of Sodom; and Lot having seen them, he rose up to meet them, and bowed down with his face to the earth. And he said, Behold, Masters, turn aside into your

servant's house and lodge and wash your feet, and rising early you will depart on your way. And they said, No, but we will lodge in the street. And he urged them strongly, and they turned aside to him, and they entered into his house, and he made them a drink, and he baked unleavened bread for them, and they ate. Before the lying down, the men of the city, the Sodomites, surrounded the house, from young man to elder, all the people together. And they were calling out to Lot and saying to him, Where are the men who came to you during the night? Bring them out to us, so that we may be related to them. And Lot went out toward them to the threshold, and he shut the door behind him. He said to them, By no means, brothers, act wickedly. I have two daughters who have not known a man; I will bring them out to you, and you may use them just as it would please you; only do not do anything unjust to these men, because they entered under the shelter of my roof. They said to him, Stand away there; you entered to sojourn, not to pass judgment? Now therefore let us treat you worse than them. And they were forcing themselves on the man Lot violently, and they came near to break down the door. The men stretched out their hands and drew Lot in toward themselves into the house, and they shut the door of the house. They struck the men who were at the doors of the house with blindness from small to great, and they were exhausted seeking the door. And the men said to Lot, Do you have here sons-in-law, or sons, or daughters? If anyone else is with you in the city, bring them out from this place, because we are destroying this place, because their cry was lifted up before the Lord, and the Lord sent us to destroy it. Lot went out and

spoke to his sons-in-law, the ones who had taken his daughters, and said, Rise up and go out from this place, because the Lord is destroying the city, but he seemed to be joking to his sons-in-law. When dawn came, the messengers were urging Lot, saying, Rise up, take your wife and your two daughters which you have, and go out, so that you will not perish together with the lawless deeds of the city. And they were troubled, and the messengers seized his hand and the hand of his wife and the hands of his two daughters, because the Lord spared him. And it came to pass when they led them outside, and they said, Save your own soul; do not look back, nor stand anywhere in the surrounding region; save yourself to the mountain, lest you be swept away along with it. And Lot said to them, I beg, Lord, since your servant found mercy before you, and you have magnified your righteousness which you do upon me, to keep my soul living; but I will not be able to escape to the mountain, lest the evils should overtake me, and I die. Behold, this city is near for me to flee to, which is small, and I will be saved there; is it not small? And my soul will live because of you. And he said to him, Behold, I have regarded you and also this request, not to destroy the city about which you spoke. Therefore hurry to be saved there, for I will not be able to do anything until you come there. Because of this, he called the name of that city Zoar. The sun went out upon the earth, and Lot entered into Zoar. And the Lord rained sulfur and fire from the Lord from heaven upon Sodom and Gomorrah. And he destroyed these cities, and all the surrounding region, and all the inhabitants in the cities, and the things rising from the earth. And his wife looked back, and she became a pillar of

salt. Abraham rose early in the morning to the place where he had stood before the Lord. And he looked upon the face of Sodom and Gomorrah, and upon the face of the surrounding region, and he saw, and behold a flame was going up from the earth, like the vapor of a furnace. And it came to pass when God destroyed all the cities of the surrounding region, God remembered Abraham, and he sent out Lot from the midst of the destruction, when the Lord destroyed the cities in which Lot was dwelling. And Lot went up from Zoar, and he was sitting in the mountain himself, and his two daughters with him; for he was afraid to dwell in Zoar; and he dwelt in the cave himself, and his two daughters with him. And the older said to the younger, Our father is old, and no one is upon the earth who will come in to us, as is fitting to all the earth. Come, let us give our father wine to drink and lie down with him and raise up seed from our father. They gave their father wine to drink that night, and the older one having entered slept with her father that night, and he did not know when he lay down and when he rose up. It came to pass on the next day that the older said to the younger, Behold, I slept yesterday with our father; let us give him wine to drink in this night also, and you enter and sleep with him, and let us raise up seed from our father. They gave their father wine to drink that night, and the younger entered and slept with her father, and he did not know when he lay down or when he rose up. And the two daughters of Lot conceived by their father. And the older bore a son, and she called his name Moab, saying, From my father; this one is the father of the Moabites until today. And the younger bore a son,

and she called his name Amman, saying, Son of my race; this one is the father of the Ammonites until today.

20

And Abraham moved from there into the land toward the south, and he dwelt between Kadesh and Shur, and he sojourned in Gerar. Abraham said concerning Sarah his wife that she is my sister; for he feared to say that she is my wife, lest the men of the city might kill him because of her; and Abimelech king of Gerar sent and took Sarah. And God came to Abimelech in a dream at night and said, Behold, you are dying because of the woman you took, but she is married to a man. But Abimelech had not touched her, and he said, Lord, will you destroy a nation that is ignorant and just? Did he himself not say to me, She is my sister? And she said to me, Is he my brother? I did this in a pure heart and in righteousness of hands. And God said to him in sleep, and I knew that you did this in a pure heart, and I spared you from sinning against me; on account of this I did not allow you to touch her. Now give back the wife to the man, because he is a prophet, and he will pray for you, and you will live; but if you do not give her back, you will know that you and all yours will die. And Abimelech rose early in the morning and called all his servants and spoke all these words in their ears, and all the men were very afraid. And Abimelech called Abraham and said to him, What is this you did to us? Have we not sinned against you, that you have brought upon me and upon my kingdom a great

sin? You have done for me a work that no one will do. And Abimelech said to Abraham, What did you see that you did this? And Abraham said, For I said, Therefore there is not fear of God in this place, and they will kill me on account of my wife. And truly, she is my sister from my father, but not from my mother; and she became my wife. And it came to pass when God led me out from my father's house, and I said to her, This righteousness you will do for me: in every place where we may enter there, say of me that he is my brother. And Abimelech took a thousand double drachmas, sheep, calves, male servants, and female servants, and gave them to Abraham, and he gave back to him Sarah his wife. And Abimelech said to Abraham, Behold, my land is before you; dwell where it may please you. And to Sarah he said, Behold, I have given a thousand double drachmas to your brother; these will be to you for the honor of your face, and to all who are with you; and speak truly in all things. And Abraham prayed to God, and God healed Abimelech, and his wife, and his female servants, and they gave birth. Because the Lord had completely shut up every womb in the house of Abimelech, because of Sarah the wife of Abraham.

21

And the Lord visited Sarah, just as he said, and the Lord did to Sarah, just as he spoke. And having conceived, she bore a son to Abraham in his old age, at the time just as the Lord had spoken to him. And Abraham called the name of his son who was born

to him, whom Sarah bore to him, Isaac. And Abraham circumcised Isaac on the eighth day, just as God commanded him. And Abraham was a hundred years old when Isaac his son was born to him. And Sarah said, The Lord has made laughter for me; for whoever hears will rejoice with me. And who would have told Abraham that Sarah is nursing a child? I gave birth to a son in my old age. And the child grew and was weaned, and Abraham made a great feast on the day Isaac his son was weaned. Sarah, having seen the son of Hagar the Egyptian, who was born to Abraham, playing with Isaac her son, said to Abraham, Cast out this maidservant and her son, for the son of this maidservant will not inherit with my son Isaac. But the word concerning his son appeared very hard before Abraham. And God said to Abraham, Let it not be harsh to you concerning the child and concerning the maidservant; whatever Sarah might say to you, listen to her voice; because through Isaac your seed will be called. And I will make the son of this maidservant into a great nation, because he is your offspring. Abraham rose up in the morning and took loaves and a skin of water and gave them to Hagar, and he placed the child upon her shoulder and sent her away. She went away and wandered in the wilderness near the Well of the Oath. The water ran out from the wineskin, and she threw the child underneath a fir tree. Going away, she sat opposite him from afar, about a bow's shot away, for she said, I cannot see the death of my child. And she sat opposite him, and the child cried out and wept. And God heard the voice of the child from the place where he was, and a messenger of God called to Hagar from heaven, and said to her, What is it, Hagar?

Do not fear; for God has heard the voice of the child from the place where he is. Rise up and take the child, and hold it fast with your hand, for I will make it into a great nation. And God opened her eyes and she saw a well of living water and she went and filled the skin with water and gave the child a drink. And God was with the child, and he grew up, and he dwelt in the wilderness, and he became an archer. And he dwelt in the wilderness, and his mother took a wife for him from Paran of Egypt. And it came to pass at that time that Abimelech and Ahuzzath his companion and Phichol the chief commander of his force said to Abraham, saying, God is with you in all that you do. Now therefore swear to me by God not to wrong me, nor my seed, nor my name, but according to the righteousness which I did with you, you will do with me and with the land in which you sojourned. And Abraham said, I swear. And Abraham rebuked Abimelech concerning the wells of water, which the servants of Abimelech took away. And Abimelech said to him, I did not know who did this thing to you. You did not report it to me, nor did I hear of it until today. And Abraham took sheep and calves, and gave them to Abimelech; and both made a covenant. And Abraham set apart seven ewe lambs of the flock by themselves. And Abimelech said to Abraham, What are these seven ewe lambs which you have set apart? And Abraham said, You will take the seven female lambs from me, so that they may be a testimony to me that I dug this well. Because of this he named that place Well of Oath, because both swore there. And they made a covenant in the well of the oath, and Abimelech arose, Ahuzzath his companion, and Phicol the chief

commander of his force, and they returned into the land of the Philistines. And Abraham planted a field at the well of the oath, and he called upon the name of the Lord there, eternal God. And Abraham sojourned in the land of the Philistines many days.

22

And it came to pass after these things that God tested Abraham, and he said to him, Abraham, Abraham, and he said, Here I am. And he said, Take your beloved son whom you loved, Isaac, and go into the high land, and offer him up there as a whole burnt offering upon one of the mountains of which I may tell you. Rising up in the morning, Abraham saddled his donkey, and he took with himself two servants and Isaac his son, and having split wood for a whole burnt offering, he rose up and went and came to the place which God told him, on the third day. And Abraham, having looked up with his eyes, saw the place from afar. And Abraham said to his servants, Sit down here with the donkey; I and the boy will go on to there; and after we have worshiped we will return to you. Abraham took the wood of the burnt offering and placed it on Isaac his son, and he took in his hands both the fire and the knife, and the two went together. Isaac said to Abraham his father, Father. And he said, What is it, child? He said, And behold the fire and the wood, where is the sheep for the whole burnt offering? And Abraham said, God will provide for himself a sheep for a whole burnt offering, my child. Both having gone at the same time, they came to the place which

God had told him about, and Abraham built the altar there and placed the wood on it, and having bound his son Isaac, he placed him on the altar above the wood. And Abraham stretched out his hand to take the sword, to slaughter his son. And the Messenger of the Lord called him from heaven and said, Abraham, Abraham, and he said, Here I am. And he said, Do not lay your hand upon the child, nor do anything to him; for now I know that you fear God, and you have not spared your beloved son for my sake. And Abraham, having looked up with his eyes, saw, and behold, one ram being held in a thicket by its horns. And Abraham went, and took the ram, and offered it up as a whole burnt offering instead of Isaac his son. And Abraham called the name of that place, The Lord saw, so that they might say today, On the mountain the Lord was seen. And the Messenger of the Lord called to Abraham a second time from heaven, saying, By myself I swore, says the Lord, because you did this thing, and you did not spare your beloved son for me, indeed I will surely bless you, and I will surely multiply your seed, as the stars of heaven, and as the sand beside the edge of the sea, and your seed will inherit the cities of the adversaries. And all the nations of the earth will be blessed in your seed, because you obeyed my voice. Abraham turned back to his children, and having risen up they went together to the well of the oath. And Abraham settled at the Well of the Oath. It came to pass after these words, and it was reported to Abraham, saying, Behold, Milcah has also borne sons to Nahor your brother: Uz the firstborn, and Buz his brother, and Kemuel the father of the Syrians, and Chesed, and Hazo, and Pildash, and Jidlaph, and

Bethuel. Bethuel begot Rebekah. These are the eight sons whom Milcah bore to Nahor, the brother of Abraham. And his concubine, whose name was Reumah, she also bore Tebah, and Gaham, and Tahash, and Maacah.

23

The life of Sarah was one hundred twenty-seven years. And Sarah died in the city of Arba, which is in the valley; this is Hebron in the land of Canaan, and Abraham came to mourn for Sarah and to mourn. And Abraham stood up from beside his dead, and Abraham said to the sons of Heth, saying, I am a sojourner and a temporary resident with you. Give me therefore a possession of a tomb among you, and I will bury my dead away from me. But the sons of Heth answered Abraham, saying, No, my lord. Listen to us: you are a king from God among us; bury your dead in our chosen tombs; for no one of us will keep his tomb from you, so that you may bury your dead there. Having risen up, Abraham bowed down to the people of the land, the sons of Heth. And Abraham spoke to them, saying, If you have it in your soul to bury my dead from before my face, hear me, and speak to Ephron the son of Zohar concerning me. And let him give me the double cave which is his, the one in part of his field; give it to me for the full price in silver in your presence for possession of a tomb. Ephron was sitting in the midst of the sons of Heth; and Ephron the Hittite answered Abraham and said, with the sons of Heth hearing, and all those

entering into the city, saying, Be with me, lord, and listen to me; the field and the cave in it, to you I give; before all my citizens I have given to you; bury your dead. And Abraham bowed down before the people of the land. And he said to Ephron in the hearing of the people of the land, If you are with me, listen to me: take the silver for the field from me, and I will bury my dead there. And Ephron answered Abraham, saying, No, lord; I have heard, land of four hundred shekels of silver; but what would this be between me and you? But you, bury your dead. And Abraham heard Ephron, and Abraham weighed out to Ephron the silver which he spoke in the ears of the sons of Heth, four hundred shekels of silver approved by merchants. And the field of Ephron was established, which was at the double cave, which is opposite Mamre—the field and the cave which was in it, and every tree which was in the field, and all that is within its boundaries all around—to Abraham as a possession before the sons of Heth and all those entering into the city. After these things Abraham buried Sarah his wife in the cave of the double field, which is opposite Mamre; this is Hebron in the land of Canaan. And the field and the cave that was in it was confirmed to Abraham as a possession for a tomb, from the sons of Heth.

24

And Abraham was older, having advanced in days, and the Lord blessed Abraham in all things. And Abraham said to the eldest servant of his house, the ruler of all his possessions, Place your

hand under my thigh. And I adjure you Lord the God of heaven and the God of the earth, that you should not take a wife for my son Isaac from the daughters of the Canaanites, among whom I dwell. But you will go to my land, where I was born, and to my tribe, and you will take a wife for my son Isaac from there. And the son said to him, If the woman does not wish to go back with me to this land, shall I take your son back to the land from where you came? And Abraham said to him, Take heed for yourself that you do not take my son back there. The Lord, the God of heaven and the God of the earth, who took me from the house of my father and from the land in which I was born, who spoke to me and who swore to me, saying, To you I will give this land and to your seed, he himself will send his Messenger before you, and you will take a wife for my son from there. But if the woman does not wish to go with you into this land, you will be free from my oath; only do not take my son back there. And the son placed his hand under the thigh of Abraham his lord, and swore to him concerning this matter. And the servant took ten camels from his lord's camels, and some of all his lord's good things with him, and rising up he went to Mesopotamia to the city of Nahor. And he made the camels kneel down outside the city beside the well of water toward evening, when the women drawing water go out. And he said, Lord, the God of my lord Abraham, grant me success today, and show mercy to my lord Abraham. Behold, I stand by the spring of water, and the daughters of those inhabiting the city go out to draw water. And it will be the virgin to whom I say, Incline your water jar so that I may drink, and she says to me, Drink, and I will water your

camels until they cease drinking, this one you have prepared for your son Isaac, and by this I will know that you have shown mercy to my lord Abraham. And it came to pass before he completed speaking in his mind, and behold Rebekah was coming out, the one born to Bethuel, son of Milcah the wife of Nahor, the brother of Abraham, having the water jar upon her shoulders. The virgin was very beautiful in appearance; she was a virgin, no man had known her; and having gone down to the spring, she filled her water jar and went up. The child ran up to meet her, and said, Give me a little water to drink from your water jar. And she said, Drink, lord, and she hastened and took down the water jar upon her arm, and she gave him drink, until he ceased drinking. And she said, I will draw water for your camels too, until they have all finished drinking. And she hastened and emptied out the water jar into the watering trough, and she ran to the well to draw water again, and she drew water for all the camels. The man was observing her and remained silent in order to know if the Lord had prospered his way or not. It came to pass when all the camels ceased drinking that the man took golden earrings of a drachma's weight, and two bracelets for her hands, their weight ten gold. And he asked her and said, Whose daughter are you? Tell me if there is a place for us to stay at your father's house. And she said to him, I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor. And she said to him, We have both straw and plenty of fodder, and a place to lodge. And being well pleased, the man bowed down to the Lord and said, Blessed is the Lord, the God of my lord Abraham, who has not abandoned his righteousness

and his truth toward my lord; and the Lord has led me to the house of my lord's brother. And having run, the child reported to her mother's house according to these words. And Rebekah had a brother whose name was Laban, and Laban ran toward the man outside at the spring. And it came to pass when he saw the earrings and the bracelets in the hands of his sister, and when he heard the words of Rebekah his sister saying, Thus the man has spoken to me, that he came to the man, who was standing with the camels at the spring. And he said to him, Come in, blessed of the Lord; why are you standing outside? And I have prepared the house, and a place for the camels. The man entered into the house, and he unloaded the camels, and he gave straw and fodder to the camels, and water to wash his feet and the feet of the men with him. And he set loaves before them to eat, and he said, I will not eat until I speak my words. And he said, Speak. And he said, I am a child of Abraham. The Lord blessed my lord exceedingly, and he was exalted, and he gave him sheep and calves and silver and gold, male servants and female servants, camels and donkeys. And Sarah, the wife of my lord, bore one son to my lord after he grew old, and he gave to him as much as was his. And my lord made me swear, saying, You will not take a wife for my son from the daughters of the Canaanites, among whom I am living in their land. But you will go into the house of my father, and into my tribe, and you will take a wife for my son from there. But I said to my lord, What if the woman will not go with me? And he said to me, The Lord the God whom I have found favor before, he himself will send forth his Messenger with you, and will prosper your way, and you will

take a wife for my son from my tribe and from my father's house. Then you will be innocent from my curse; for when you come into my tribe, and they do not give to you, then you will be innocent from my oath. And having come today to the spring I said, Lord, the God of my lord Abraham, if you prosper my way on which I am now going, behold I have stood at the spring of water, and the daughters of the men of the city go out to draw water, and it will be the virgin to whom I might say, Give me a little water to drink from your water jar, and she should say to me, You drink, and I will draw water for your camels, this is the woman whom the Lord has prepared for his own servant Isaac, and by this I will know that you have shown mercy to my lord Abraham. And it came to pass before I finished speaking in my mind, immediately Rebekah was coming out, having the water jar on her shoulders, and she went down to the spring, and she drew water, and I said to her, give me a drink. And having hurried, she took down the water jar upon her arm, and said, Drink, and I will water your camels, and he drank, and she gave the camels to drink. And I asked her, and I said, Whose daughter are you? Tell me. And she said, I am the daughter of Bethuel, son of Nahor, whom Milcah bore to him. And I put the earrings on her, and the bracelets around her hands. And being well pleased I bowed down to the Lord, and I blessed the Lord the God of my lord Abraham, who prospered me in the way of truth to take the daughter of my lord's brother for his son. If therefore you do mercy and righteousness toward my lord; but if not, report to me, so that I may turn to the right or to the left. Having answered, Laban and Bethuel said, This matter went out from

the Lord; we will not be able to speak to you evil or good. Behold, Rebecca is before you; take her and depart; and let her be wife to your lord's son, just as the Lord spoke. It came to pass when Abraham's child heard their words, he bowed down to the ground to the lord. And the servant, having brought out silver and gold vessels and clothing, gave them to Rebekah, and he gave gifts to her brother and to her mother. And they ate and drank, both he himself and the men who were with him, and they slept; and rising up in the morning he said, Send me away, so that I may go to my lord. And her brothers and the mother said, Let the virgin remain with us about ten days, and after this she will depart. And he said to them, Do not detain me, and the Lord has prospered my way in me. Send me away, so that I may go to my lord. And they said, Let us call the child and ask her directly. And they called Rebekah, and they said to her, Will you go with this man? And she said, I will go. And they sent out Rebekah their sister, and her possessions, and Abraham's servant, and those with him. And they blessed Rebecca, and they said to her, You are our sister, become thousands of myriads, and may your seed inherit the cities of their adversaries. Having risen up, Rebekah and her maidens mounted the camels and went with the man; and the servant, having taken Rebekah, departed. And Isaac was passing through the wilderness by the well of vision; and he was dwelling in the land toward the south. And Isaac went out to meditate in the plain toward evening, and looking up with his eyes he saw camels coming. And looking up with her eyes, Rebecca saw Isaac, and she jumped down from the camel. And she said to the child, Who is that man going in

the plain to meet us? The child said, This is my lord, and she took the veil and put it on. And the child related to Isaac all the things which he had done. And Isaac entered into his mother's house, and took Rebecca, and she became his wife, and he loved her; and Isaac was comforted concerning Sarah his mother.

25

And Abraham added and took a wife, whose name was Keturah. She bore to him Zombran, and Jezan, and Madal, and Midian, and Ishbak, and Shuah. Jokshan begot Sheba and Dedan; and the sons of Dedan were Asshurim, and Letushim, and Leummim. The sons of Midian were Gephar, and Apher, and Enoch, and Abida, and Eldaah; all these were sons of Keturah. Abraham gave all his possessions to Isaac his son. And to the sons of his concubines Abraham gave gifts, and he sent them away from Isaac his son, while he was still living, toward the east into the land of the east. These are the years of the days of Abraham's life that he lived, one hundred seventy-five years. And failing, Abraham died in a good old age, an old man and full of days, and he was added to his people. And Isaac and Ishmael his sons buried him in the double cave, in the field of Ephron the son of Zohar the Hittite, which is opposite Mamre, the field and the cave, which Abraham acquired from the sons of Heth; there they buried Abraham and Sarah his wife. It came to pass after Abraham died, God blessed Isaac his son, and Isaac dwelt beside the well of the vision. These are the generations of Ishmael the

son of Abraham, whom Hagar the Egyptian, the maidservant of Sarah, bore to Abraham. And these are the names of the sons of Ishmael, according to the names of his generations: the firstborn of Ishmael, Nebaioth, and Kedar, and Adbeel, and Mibsam, and Mishma, and Dumah, and Massa, and Hadad, and Teman, and Jetur, and Naphish, and Kedemah. These are the sons of Ishmael, and these are their names in their tents and in their farmsteads: twelve rulers according to their nations. And these were the years of Ishmael's life, one hundred thirty-seven years, and failing he died, and he was gathered to his people. He settled from Havilah to Shur, which is opposite Egypt as you go toward Assyria; he settled opposite all his brothers. And these are the generations of Isaac the son of Abraham. Abraham begat Isaac. And Isaac was forty years old when he took Rebekah, daughter of Bethuel the Syrian from Mesopotamia of Syria and sister of Laban the Syrian, for himself as wife. Isaac was praying to the Lord concerning Rebekah his wife, because she was barren, and God heard him, and Rebekah his wife conceived in the womb. The children were leaping in her, and she said, If this is going to happen to me, what does this mean for me? And she went to inquire from the Lord. And the Lord said to her, Two nations are in your womb, and two peoples will be separated from your belly, and people will surpass people, and the greater will serve the lesser. And the days of her giving birth were fulfilled, and behold there were twins in her womb. The firstborn came out reddish, entirely like a hairy skin, and he named him Esau. And after this his brother went out, and his hand was holding the heel of Esau, and he called his name Jacob. Isaac was sixty years

old when Rebecca bore them. The young men grew up, and Esau was a man who knew how to hunt, a rustic man, but Jacob was a simple man, dwelling in a house. Isaac loved Esau because his hunting was food to him, and Rebekah loved Jacob. Jacob boiled a stew, and Esau came from the plain exhausted. And Esau said to Jacob, Let me taste some of this red stew, because I am faint. Because of this his name was called Edom. And Jacob said to Esau, Sell your birthright to me today. And Esau said, Look, I am going to die, so what good to me is this birthright? And Jacob said to him, Swear to me today, and he swore to him; and Esau sold the birthright to Jacob. Jacob gave to Esau bread and lentil stew; and he ate and drank, and stood up and went away; and Esau despised the birthright.

26

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

commands and my commandments and my ordinances and my laws. Isaac settled in Gerar. And the men of the place asked about his wife Rebekah, and he said, She is my sister, for he was afraid to say, She is my wife, lest the men of the place might kill him on account of Rebekah, because she was beautiful in appearance. He remained there a long time, and Abimelech the king of Gerar, having looked through the window, saw Isaac playing with Rebekah his wife. Abimelech called Isaac and said to him, Is she indeed your wife? Why did you say, She is my sister? Isaac said to him, I said that so I wouldn't die because of her. And Abimelech said to him, What is this you have done to us? Someone from my family nearly slept with your wife, and you would have brought guilt upon us. And Abimelech commanded all his people, saying, Everyone who touches this man or his wife will be liable to death. Isaac sowed in that land, and he found in that year barley yielding a hundredfold, and the Lord blessed him. And the man was lifted up, and advancing he became greater, until he became very great. And he came to have livestock of sheep, and livestock of oxen, and many farms. The Philistines envied him. And all the wells which his father's children dug in the time of his father, the Philistines stopped them up and filled them with earth. And Abimelech said to Isaac, Go away from us, because you became exceedingly more powerful than us. And Isaac departed from there, and he lodged in the valley of Gerar, and he settled there. And again Isaac dug the water wells which the servants of Abraham his father had dug, and the Philistines had stopped them up after Abraham his father died, and he named them according to the names which

his father had named them. And Isaac's children dug in the ravine of Gerar, and they found a well of living water there. And the shepherds of Gerar fought with the shepherds of Isaac, claiming the water to be theirs, and they called the name of the well Injustice, for they wronged him. Having departed from there, he dug another well, and they quarreled about that one too, and he named it Enmity. Having departed from there, he dug another well, and they did not fight concerning it, and he named the name of it Spaciousness, saying, Because now the Lord has widened for us and has increased us upon the land. And he went up from there to Beersheba. And the Lord appeared to him in that night, and said, I am the God of Abraham your father; do not fear, for I am with you, and I will bless you, and I will multiply your seed through Abraham your father. And he built an altar there, and he called upon the name of the Lord, and he pitched his tent there; and the servants of Isaac dug a well there in the ravine of Gerar. And Abimelech went to him from Gerar, and Ochozath his companion, and Phicol the commander in chief of his force. And Isaac said to them, Why did you come to me? But you hated me, and you sent me away from you. And they said, We have clearly seen that the Lord was with you, and we said, Let there be an oath between us and you, and we will make a covenant with you that you will not do evil to us, just as we did not treat you with hostility, and in the manner we treated you well and sent you away in peace; and now you are blessed by the Lord. And he made them a feast, and they ate and drank. And having risen up in the morning, each one swore to his neighbor, and Isaac sent them away, and

they departed from him in safety. It came to pass on that day that the children of Isaac, having arrived, reported to him concerning the well which they dug, and they said, We did not find water. And he called it Oath; because of this he called that city by the name Well of Oath, until this very day. Esau was forty years old, and he took as wife Judith, daughter of Beeri the Hittite, and Basemath, daughter of Elon the Hittite. And they were a source of bitterness to Isaac and to Rebekah.

27

It came to pass after Isaac grew old that his eyes were dimmed from seeing, and he called Esau his elder son and said to him, My son, and he said, Behold, here I am. And he said, Behold, I have grown old, and I do not know the day of my death. Now therefore take your weapons, the quiver and the bow, and go out into the plain, and hunt game for me. And make me delicacies, as I love them, and bring them to me, so that I may eat, so that my soul may bless you before I die. Rebecca heard Isaac speaking to Esau his son, and Esau went into the plain to hunt game for his father. Rebecca said to Jacob her younger son, Behold, I heard your father speaking to Esau your brother, saying, Bring me game, and make me delicacies, so that after eating I will bless you before the Lord before I die. Now therefore, my son, listen to me, just as I command you. And having gone to the sheep, take for me from there two tender and good young goats, and I will make them delicacies for your

father, as he is accustomed. And you will bring in to your father, and he will eat, so that your father may bless you before he dies. And Jacob said to Rebekah his mother, Esau my brother is a hairy man, but I am a smooth man. Lest my father touch me, and I will be before him as one despising, and I will bring upon myself a curse and not a blessing. And his mother said to him, Upon me be your curse, my child; only listen to my voice, and go and bring them to me. Having gone, he took and brought them to his mother, and his mother made delicacies, just as his father loved. And having taken the good robe of Esau her elder son, which was with her in the house, Rebecca clothed Jacob her younger son with it. And she placed the skins of the young goats around his arms and upon the bare part of his neck. And she gave the delicacies and the loaves which she made into the hands of Jacob, her son. And he brought it in to his father, and he said, Father, and he said, Here I am; who are you, my child? And Jacob said to the father, I am Esau your firstborn. I have done just as you spoke to me; rise up and sit down, and eat from my hunting, so that your soul may bless me. And Isaac said to his son, What is this that you found so quickly, my child? And he said, What the Lord your God delivered before me. And Isaac said to Jacob, Come near me, and I will feel you, child, whether you are my son Esau, or not. Jacob drew near to Isaac his father, and he felt him, and he said, The voice indeed is the voice of Jacob, but the hands are the hands of Esau. And he did not recognize him, for his hands were as the hands of Esau his brother, hairy, and he blessed him, and he said, Are you my son Esau? And he said, I. And he said, Bring me, and I will eat from

your hunting, child, so that my soul may bless you, and he brought to him, and he ate, and he brought in wine to him, and he drank. And Isaac his father said to him, Come near to me, and kiss me, child. And having drawn near he kissed him, and he smelled the smell of his garments, and he blessed him, and he said, Behold, the smell of my son is as the smell of a full field, which the Lord has blessed. And may God give you from the dew of heaven, and from the fatness of the earth, and a multitude of grain and wine. And let nations serve you, and let rulers bow down to you; and become lord of your brother, and the sons of your father will bow down to you; the one cursing you is cursed; and the one blessing you is blessed. And it came to pass after Isaac ceased blessing Jacob his son, and it came to pass, as Jacob went out from the presence of Isaac his father, that Esau his brother came from hunting. And he also made delicacies himself, and he brought them to his father, and he said to his father, Let my father arise, and let him eat from his son's hunting, so that your soul may bless me. And Isaac his father said to him, Who are you? And he said, I am your son, the firstborn, Esau. Isaac was exceedingly astonished with great astonishment, and he said, Who then is the one who hunted game for me and brought it to me, and I ate of all of it before you came? And I blessed him, and he will be blessed. It came to pass when Esau heard the words of his father Isaac, he cried out with a great and exceedingly bitter voice, and he said, Bless me also, father. And he said to him, Your brother came with deceit and took your blessing. And he said, His name was justly called Jacob, for he has supplanted me this second time: he has taken

my birthright, and now he took my blessing. And Esau said to his father, Have you not reserved a blessing for me, father? Answering, Isaac said to Esau, If I have made him lord over you, and all his brothers I have made his servants, and with grain and wine I have sustained him, but what will I do for you, child? And Esau said to his father, Do you not have one blessing, father? Bless me also, father; but when Isaac was deeply moved, Esau cried out and wept. Having been awakened, his father Isaac said to him, Behold, from the richness of the earth will be your dwelling, and from the dew of heaven from above. And you will live by your sword, and you will serve your brother; but it will be when you take down and loosen his yoke from your neck. And Esau was bearing a grudge against Jacob concerning the blessing which his father blessed him with; and Esau said in his mind, let the days of mourning for my father draw near, so that I may kill my brother Jacob. The words of Esau her elder son were reported to Rebekah, and having sent she called Jacob her younger son, and she said to him, Behold, Esau your brother threatens to kill you. Now therefore, child, listen to my voice, and rise up and flee to Mesopotamia to Laban my brother in Haran. And dwell with him some days, until the anger and the wrath of your brother turns away from you, and he forgets what you have done to him; and then I will send for you from there, lest I ever be bereaved of both of you in one day. And Rebekah said to Isaac, I am weary of my life because of the daughters of the sons of Heth; if Jacob takes a wife from the daughters of this land, what good is living to me?

28

Having summoned Jacob, Isaac blessed him and commanded him, saying, You will not take a wife from the daughters of the Canaanites. Having risen up, flee into Mesopotamia, into the house of Bethuel the father of your mother, and take for yourself from there a wife from the daughters of Laban the brother of your mother. And may my God bless you, and increase you, and multiply you, and you will become an assembly of nations. And may he give you the blessing of Abraham my father, to you and to your seed after you, to inherit the land of your sojourning, which God gave to Abraham. And Isaac sent Jacob, and he went to Mesopotamia to Laban the son of Bethuel the Syrian, the brother of Rebekah the mother of Jacob and Esau. And Esau saw that Isaac blessed Jacob and sent him to Mesopotamia of Syria to take for himself a wife from there, when he blessed him, and he commanded him, saying, You will not take a wife from the daughters of the Canaanites. And Jacob obeyed his father and mother, and he went to Mesopotamia of Syria. And Esau, having seen that the daughters of Canaan are evil before Isaac his father, went to Ishmael, and took Mahalath, daughter of Ishmael the son of Abraham, sister of Nebaioth, as a wife in addition to his wives. And Jacob went out from the well of the oath and went to Haran. And he came upon a place, and he slept there, for the sun had set; and he took from the stones of the place, and he placed them at his head; and he slept in that place. And he dreamed, and behold, a ladder was set up on the earth whose

head reached into heaven, and the messengers of God were going up and down upon it. And the Lord was standing upon it, and he said, I am the God of Abraham your father, and the God of Isaac; do not fear. The land upon which you are sleeping, I will give it to you and to your seed. And your seed will be as the sand of the earth, and it will be spread upon the sea, and the South, and the North, and upon the east; and all the tribes of the earth will be blessed in you, and in your seed. And behold, I am with you, guarding you in every way where you go, and I will bring you back to this land, because I will not forsake you until I do all things that I spoke to you. And Jacob was awakened from his sleep, and he said, The Lord is in this place, but I did not know. And he was afraid, and he said, How fearful this place is! This is nothing but the house of God, and this is the gate of heaven. And Jacob arose in the morning, and he took the stone which he had placed there at his head, and he set it up as a pillar, and he poured oil upon the top of it. And he called the name of that place house of God, and Oulamlouz was the name of the city formerly. And Jacob vowed a vow, saying, If the Lord God is with me, and preserves me in this way which I am going, and gives me bread to eat, and a garment to put on, and brings me back with safety to my father's house, then the Lord will be God to me. And this stone, which I set up as a pillar, will be for me the house of God, and of all that you give me, I will tithe a tenth of it to you.

29

And having lifted up his feet, Jacob went into the land of the east, toward Laban the son of Bethuel the Syrian, and the brother of Rebekah, the mother of Jacob and Esau. And he sees, and behold, a well in the plain; and there were three flocks of sheep resting beside it; for from that well they watered the flocks; and a great stone was upon the mouth of the well. And all the flocks were gathered there, and they rolled away the stone from the mouth of the well, and they watered the sheep, and they put back the stone upon the mouth of the well into its place. And Jacob said to them, Brothers, where are you from? And they said, We are from Haran. And he said to them, Do you know Laban the son of Nahor? And they said, We know. And he said to them, Is he healthy? And they said, He is healthy; and behold, Rachel his daughter was coming with the sheep. And Jacob said, There is still much of the day; it is not yet time for the livestock to be gathered together; water the sheep, then go and pasture them. And they said, We will not be able until all the shepherds are gathered together, and they roll away the stone from the mouth of the well, and we water the sheep. While he was still speaking to them, behold, Rachel the daughter of Laban was coming with the sheep of her father; for she was shepherding the sheep of her father. It came to pass that when Jacob saw Rachel the daughter of Laban, the brother of his mother, and the sheep of Laban, the brother of his mother, Jacob approached and rolled away the stone from the mouth of the well, and watered the sheep of Laban, the brother of his mother. And Jacob kissed Rachel, and crying out with his voice, he wept. And he reported to Rachel that he is her father's brother, and that he is the son of

Rebekah, and running she reported to her father according to these words. It came to pass that when Laban heard the name of Jacob his sister's son, he ran to meet him, and embracing him he kissed him, and he brought him into his house, and he related to Laban all these words. And Laban said to him, You are of my bones and of my flesh, and he was with him a month of days. And Laban said to Jacob, Because you are my brother, you will not serve me for nothing; tell me what your wage is. Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel. The eyes of Leah were weak; but Rachel was very beautiful in form and beautiful in appearance. Jacob loved Rachel, and he said, I will serve you seven years for Rachel, your younger daughter. And Laban said to him, It is better for me to give her to you than for me to give her to another man; dwell with me. And Jacob served for Rachel seven years, and they were to him as few days, because he loved her. And Jacob said to Laban, Give me my wife, for the days have been fulfilled so that I may go in to her. And Laban gathered together all the men of the place, and he made a wedding feast. And evening came, and having taken Leah his daughter, he brought her in to Jacob, and Jacob went in to her. And Laban gave to Leah his daughter Zilpah his maidservant, to her as a maidservant. It came to pass in the morning, and behold, it was Leah; and Jacob said to Laban, What is this you have done to me? Did I not serve you for Rachel? And why did you deceive me? And Laban answered, It is not done thus in our place to give the younger before the elder. So complete the week for this one, and I will give you this one also in return for the work you will

do for me for another seven years. Jacob did thus, and he completed the week of this one, and Laban gave him Rachel his daughter as wife. And Laban gave his maidservant Bilhah to his daughter as her maidservant. And he went in to Rachel, and he loved Rachel more than Leah, and he served him another seven years. And having seen that Leah was hated, the Lord God opened her womb, but Rachel was barren. And Leah conceived, and she bore a son to Jacob; and she called his name Reuben, saying, Because the Lord saw my humiliation, and gave me a son; now therefore my husband will love me. And she conceived again, and she bore a second son to Jacob, and she said, Because the Lord heard that I am hated, he has given me this one also, and she called his name Simeon. And she conceived again, and she bore a son, and she said, Now at this time my husband will be joined to me, for I have borne him three sons. Because of this she called his name Levi. And having conceived again she bore a son, and she said, now again for this I will give thanks to the Lord; because of this she called his name Judah; and she stopped bearing children.

30

Rachel saw that she had not borne children to Jacob, and Rachel was jealous of her sister; and she said to Jacob, give me children; if not, I will die. Having become angry, Jacob said to Rachel, Am I in the place of God, who has deprived you of the fruit of the womb? And Rachel said to Jacob, Behold my maidservant

Bilhah; go in to her, and she will bear upon my knees, and I also will obtain children through her. And she gave him Bilhah her maidservant as a wife, and Jacob went in to her. And Bilhah, the maidservant of Rachel, conceived and she bore a son to Jacob. And Rachel said, God has judged me, and heard my voice, and gave me a son; because of this she called his name Dan. And Bilhah, the maidservant of Rachel, conceived again and bore a second son to Jacob. And Rachel said, God has helped me, and I have wrestled with my sister, and I was able, and she called his name Naphtali. Leah saw that she had stopped bearing, and she took Zilpah her maidservant and gave her to Jacob as a wife, and he went in to her. And Zilpah, the maidservant of Leah, conceived and bore a son to Jacob. And Leah said, With fortune, and she named him Gad. And Zilpah, the maidservant of Leah, conceived again, and she bore a second son to Jacob. And Leah said, Blessed am I, because the women will call me blessed, and she called his name Asher. Reuben went in the day of the wheat harvest and found mandrakes in the field and brought them to Leah his mother, and Rachel said to Leah her sister, Give me some of your son's mandrakes. And Leah said, Is it not enough for you that you took my husband? Will you take my son's mandrakes too? And Rachel said, Not so; let him lie with you this night instead of the mandrakes of your son. Jacob entered from the field in the evening, and Leah went out to meet him, and said, You will come in to me today, for I have hired you for the mandrakes of my son, and he slept with her that night. And God heard Leah, and having conceived, she bore a fifth son to Jacob. And Leah said, God has given me my reward, in return for

which I gave my maidservant to my husband, and she called his name Issachar, which is reward. And Leah conceived again, and she bore a sixth son to Jacob. And Leah said, God has given me a good gift at this time; my husband will choose me, for I have borne him six sons; and she called his name Zebulun. And after this she bore a daughter, and she called her name Terrible. God remembered Rachel, and God listened to her, and he opened her womb. And having conceived, she bore a son to Jacob, and Rachel said, My God has taken away my reproach. And she called his name Joseph, saying, May God add to me another son. It came to pass that as Rachel bore Joseph, Jacob said to Laban, Send me, so that I may go away into my place, and into my land. Give back my wives and my children, for whom I have served you, so that I may go away; for you know the service which I have rendered you. And Laban said to him, If I have found favor in your sight, I have learned by divination that God has blessed me because of your arrival. Specify your wage to me, and I will give it. And Jacob said, You know how I have served you, and how much livestock of yours was with me. For what you had before me was small, and it was increased into a multitude, and the Lord God blessed you at my foot. Now therefore when will I also make a house for myself? And Laban said to him, What shall I give you? Jacob said to him, You will give me nothing. If you do this thing for me, I will again shepherd your sheep and guard them. Let all your sheep pass by today, and separate from there every dark colored sheep among the lambs, and every spotted and speckled one among the goats; it will be my wage. And my righteousness will answer for me on the next day,

because my wage is before you: every one that is not speckled and white striped among the goats and dark colored among the lambs will be considered stolen from me. And Laban said to him, Let it be according to your word. And he separated on that day the male goats, the spotted and the streaked, and all the goats, the spotted and the streaked, and all that was dark among the lambs, and all that was white among them, and he gave them into the hand of his sons. And he put a distance of three days journey between them and Jacob; and Jacob was shepherding the remaining sheep of Laban. Jacob took for himself green rods of storax and walnut and plane tree, and Jacob peeled white strips from them, and stripping away the green, the white which he peeled appeared variegated upon the rods. And he placed the rods which he had peeled in the water troughs, so that when the sheep came to drink before the rods, the sheep might conceive at the rods. And I was causing the sheep to conceive at the rods, and the sheep were giving birth to white streaked, variegated, and ash colored speckled offspring. And Jacob separated the lambs, and he set every white striped ram and all variegated ones before the sheep among the lambs, and he separated flocks for himself, and he did not mix them into Laban's sheep. And it came to pass at the time when the sheep were conceiving, Jacob placed the rods before the sheep in the watering troughs, so that they might conceive according to the rods. When the sheep gave birth, he was not placing them; and it came to pass that the unmarked ones became Laban's, but the marked ones became Jacob's. And the man became exceedingly, exceedingly rich, and he came to have many

livestock, oxen, male servants, maidservants, camels, and donkeys.

31

Jacob heard the words of Laban's sons, saying, Jacob has taken all our father's things, and from our father's things he has made all this wealth. And Jacob saw Laban's face, and behold, it was not toward him as it was yesterday and the day before. And the Lord said to Jacob, Turn back to the land of your father and to your kindred, and I will be with you. Jacob sent and called Leah and Rachel to the plain where the flocks were. And he said to them, I see your father's face, that it is not toward me as it was yesterday and the day before, but the God of my father was with me. And you yourselves know that with all my strength I have served your father. And your father deceived me and changed my wages ten times, and God did not allow him to harm me. If he should say thus, the variegated ones will be your wage, and all the sheep will bring forth variegated ones; but if he should say, the white ones will be your wage, and all the sheep will bring forth white ones. And God took away all the livestock of your father, and gave them to me. And it came to pass when the sheep were conceiving in the womb, and I saw with my eyes in the sleep, and behold the male goats and the rams going up upon the sheep and the goats were white streaked and dappled and ash colored speckled. And the Messenger of God said to me in a dream, Jacob, and I said, What is it? And he said, Look up

with your eyes and see the male goats and the rams going up upon the sheep and the goats, streaked with white and speckled and ash colored and spotted; for I have seen all that Laban does to you. I am the God who appeared to you in the place of God, where you anointed a pillar to me there, and you vowed a vow to me there; now therefore arise, and go out from this land, and depart into the land of your birth, and I will be with you. And Rachel and Leah answered and said to him, Is there not still a portion or inheritance for us in our father's house? Have we not been reckoned by him as foreign women? For he has sold us and completely devoured our silver. All the wealth and the glory which God took away from our father will be ours and our children's; now therefore whatever God has said to you, do. Having risen up, Jacob took his wives and his children upon the camels. And he led away all his possessions, and all his baggage, which he acquired in Mesopotamia, and all his things, to depart toward Isaac his father into the land of Canaan. Laban went away to shear his sheep; and Rachel stole the idols of her father. Jacob hid it from Laban the Syrian, so as not to tell him that he was fleeing away. And he himself fled with all his things, and he crossed the river and rushed into the mountain of Gilead. It was reported to Laban the Syrian on the third day that Jacob had fled. And having taken along his brothers with him, he pursued after him for a journey of seven days, and he overtook him in the mountain of Gilead. God came to Laban the Syrian in a dream at night, and said to him, Guard yourself that you never speak evil things to Jacob. And Laban found Jacob, and Jacob pitched his tent in the mountain, and Laban stationed his

brothers in the mountain of Gilead. And Laban said to Jacob, What did you do? Why did you flee secretly, and steal me away, and lead away my daughters as captives by the sword? And if you had announced to me, I would have sent you away with gladness, and with musicians, and drums, and lyres. And I was not allowed to kiss my children and my daughters, but now you have acted foolishly. And now my hand is strong enough to harm you, but the God of your father said to me yesterday, saying, Guard yourself that you never speak evil things with Jacob. Now you have gone because you really desired to go away to your father's house; why did you steal my gods? Jacob answered and said to Laban, Because I was afraid; for I said, lest you should take away your daughters from me, and all my things. And Jacob said, With whomever you find your gods, he will not live before our brothers; recognize what is yours among my things, and take it. And he recognized nothing with him; but Jacob did not know that Rachel his wife had stolen them. Having entered, Laban searched the house of Leah, and did not find anything; and he went out from the house of Leah, and searched the house of Jacob, and the house of the two maidservants, and did not find anything; and he entered into the house of Rachel. Rachel took the idols and threw them into the camel's packsaddles and sat upon them. And she said to her father, Do not take it heavily, lord; I am not able to rise up before you, because the custom of the women is upon me. Laban searched the whole house, and he did not find the idols. Jacob was angered and Jacob fought with Laban, and answering, Jacob said to Laban, What is my wrongdoing? And what is my sin, that you

have pursued after me and that you have searched all the vessels of my house? What have you found of all the vessels of your house? Place it here before your brothers and my brothers, and let them judge between the two of us. These twenty years I have been with you; your sheep and your goats were not made childless; the rams of your sheep I did not devour. I have not brought you what was torn by beasts; I myself was paying back thefts of day and thefts of night. I became consumed by the heat of the day, and by the frost of the night, and my sleep departed from my eyes. I have been in your house these twenty years; I served you fourteen years for your two daughters and six years with your sheep, and you changed my wages ten times. If not for the God of my father Abraham, and the fear of Isaac, had been with me, now you would have sent me away empty; God saw my humiliation and the toil of my hands, and rebuked you yesterday. Laban answered and said to Jacob, The daughters are my daughters, and the sons are my sons, and the livestock is my livestock, and all that you see is mine, and my daughters—what can I do to these today or to their children whom they have borne? Now therefore come, let us make a covenant, I and you; and it will be for a testimony between me and you; and he said to him, behold no one is with us; behold God is witness between me and you. And having taken a stone, Jacob set it up as a pillar. Jacob said to his brothers, Gather stones, and they gathered stones, and they made a hill, and they ate there upon the hill, and Laban said to him, This hill bears witness between me and you today. And Laban called it hill of the testimony, but Jacob called it witness hill. And Laban said to Jacob, Behold this hill

and the pillar which I set up between me and you; this hill bears witness, and this pillar bears witness; because of this it was called by the name the hill bears witness. And the vision which he said: May God watch between me and you, because we will be separated one from another. If you humble my daughters, if you take women in addition to my daughters, see, no one is seeing with us; God is witness between me and you. For if I should not cross over to you, neither should you cross over to me past this hill and this pillar for evil. The God of Abraham and the God of Nahor judge between us, and Jacob swore by the fear of his father Isaac. And he sacrificed a sacrifice in the mountain, and he called his brothers, and they ate and they drank, and they slept in the mountain.

32

Rising up in the morning, Laban kissed his sons and his daughters and blessed them, and turning away, Laban departed to his place. And Jacob departed on his own way, and looking up he saw the camp of God encamped, and the Messengers of God met him. And Jacob said, when he saw them, This is the camp of God, and he called the name of that place Camps. Jacob sent messengers before him to Esau his brother into the land of Seir, into the land of Edom. And he commanded them, saying, Thus you will say to my lord Esau: thus says your servant Jacob: I have sojourned with Laban, and I have stayed until now. And there came to be mine oxen and donkeys and sheep and

children and maidservants, and I sent to report to my lord Esau, so that your servant might find favor before you. And the messengers returned to Jacob, saying, We came to your brother Esau, and behold he is coming to meet you, and four hundred men are with him. Jacob was exceedingly afraid and was distressed, and he divided the people with him, and the oxen, and the camels, and the sheep, into two camps. And Jacob said, If Esau comes to one camp and strikes it, the second camp will be saved. And Jacob said, O God of my father Abraham, and God of my father Isaac, Lord, you who said to me, Depart to the land of your birth, and I will do well to you. I am unworthy of all the righteousness and all the truth which you have shown to your servant. For with this my staff I crossed this Jordan, but now I have become two camps. Deliver me from the hand of my brother, from the hand of Esau, because I fear him, lest having come he should strike me, and the mother with the children. But you said, I will do well by you, and I will make your seed as the sand of the sea, which will not be counted because of the multitude. And he slept there that night, and he took from what he had brought as gifts, and he sent them to Esau his brother: two hundred goats, twenty male goats, two hundred sheep, twenty rams, nursing camels and their thirty young, forty oxen, ten bulls, twenty donkeys, and ten foals. And he gave them to his children, each flock separately; and he said to his children, go before me, and make a distance between flock and flock. And he commanded the first one, saying, If my brother Esau should meet you and asks you, saying, Whose are you? And where are you going? And whose are these going before you? You will say,

Your child Jacob has sent gifts to my lord Esau, and behold he himself is behind us. And he commanded the first, and the second, and the third, and all those going before these flocks, saying, According to this word speak to Esau when you find him. And you will say, Behold your servant Jacob comes behind us. For he said, I will appease his face with the gifts going before him, and after this I will see his face. For perhaps he will accept my face. And the gifts were going before his face; but he himself slept that night in the camp. Having risen up that night, he took the two women and the two female servants and his eleven children, and he crossed the ford of the Jabbok. And he took them, and crossed the torrent, and brought across all his things. And Jacob was left behind alone, and a man wrestled with him until morning. He saw that he was not able to prevail against him, and he touched the socket of his thigh, and the socket of Jacob's thigh grew numb while he was wrestling with him. And he said to him, Send me away, for the dawn has come up. But he said, I will not send you if you do not bless me. He said to him, What is your name? And he said, Jacob. And he said to him, Your name will no longer be called Jacob, but your name will be Israel, because you have prevailed with God, and you will be able with men. And Jacob asked and said, Declare to me your name, and he said, Why do you ask my name? And he blessed him there. And Jacob called the name of that place form of God, for I saw God face to face, and my soul was saved. The sun rose on him when he passed by the form of God, and he was limping on his thigh. Because of this the sons of Israel will not eat the sinew which became numb, which is on the hip socket, until this

day, because he touched the hip socket of Jacob's thigh, the sinew which became numb.

33

Jacob looked up with his eyes and saw, and behold, his brother Esau was coming, and four hundred men with him, and Jacob divided the children among Leah and Rachel and the two female servants. And he placed the two female servants and their sons first, and Leah and her children behind, and Rachel and Joseph last. He himself went forward before them, and he bowed down upon the earth seven times, until he approached his brother. And Esau ran to meet him, and embraced him, and fell upon his neck and kissed him, and they both wept. And looking up, Esau saw the women and the children and said, What are these to you? And he said, They are the children whom God has graciously given to your servant. And the maidservants and their children approached, and they bowed down. And Leah and her children approached, and they bowed down; and after these things Rachel and Joseph approached, and they bowed down. And he said, What are all these camps to you, which I have met? And he said, May your servant find favor before you, my lord. And Esau said, I have many things, brother; let what is yours be yours. And Jacob said, If I have found favor before you, receive the gifts from my hands; for this reason I have seen your face, as one might see the face of God, and you are pleased with me. Take my blessings which I brought you, because God had mercy

on me and I have all things, and he forced him and he took them. And he said, Having departed, let us go straight ahead. He said to him, My lord knows that the children are tender, and the sheep and the cows nursing are under my care; if therefore I drive them hard for one day, all the livestock will die. Let my lord go before his servant, but I will strengthen myself on the way according to the leisure of the journey before me and according to the pace of the children, until I come to my lord in Seir. And Esau said, I will leave some of the people who are with me behind with you. But he said, Why? It is sufficient that I found favor before you, lord. Esau turned back on that day on his way to Seir. And Jacob departed to Succoth, and he made houses for himself there, and he made tents for his livestock; because of this he called that place Succoth. And Jacob came into Salem, a city of Shechem, which is in the land of Canaan, when he returned from the Mesopotamia of Syria, and he encamped before the city. And he acquired the portion of the field where he set up his tent, from Hamor the father of Shechem, for one hundred amnon. And he set up an altar there, and he called upon the God of Israel.

34

Terrible Things, the daughter of Leah whom she bore to Jacob, went out to learn the daughters of the inhabitants. And Shechem the son of Hamor the Hivite, the ruler of the land, saw her, and he took her and slept with her and humbled her. And he was

drawn to the soul of Dinah the daughter of Jacob, and he loved the maiden, and he spoke to her heart. Shechem said to Hamor his father, saying, Take this girl as a wife for me. Jacob heard that the son of Hamor defiled Dinah his daughter, but his sons were with his cattle in the plain, and Jacob kept silent until they came. And Hamor the father of Shechem went out to Jacob to speak to him. The sons of Jacob came from the plain; and when they heard, the men were pierced with grief, and it was exceedingly grievous to them, because he did a shameful thing in Israel by sleeping with the daughter of Jacob, and it shall not be thus. And Hamor spoke to them, saying, Shechem my son chose your daughter with his soul; therefore give her to him as a wife, and intermarry with us; give your daughters to us, and take our daughters for your sons. And dwell among us, and behold, the land is broad before you; dwell, trade upon it, and acquire property in it. And Shechem said to her father and to her brothers, May I find favor before you, and whatever you say, we will give. Increase the dowry as much as you want, and I will give whatever you say to me, and you will give me this girl as a wife. The sons of Jacob answered Shechem and Hamor his father with deceit and spoke to them, because they had defiled Dinah their sister. And Simeon and Levi, the brothers of Dinah, said to them, We will not be able to do this thing, to give our sister to a man who has a foreskin, for it is a disgrace to us. Only in this will we be like you, and we will dwell among you, if you become as we are, by every male among you being circumcised. And we will give our daughters to you, and from your daughters we will take women for us, and we will dwell among you, and

we will be as one race. But if you will not listen to us about being circumcised, we will take our daughter and go away. And the words pleased Hamor and Shechem the son of Hamor. And the young man did not delay to do this thing; for he was pressing upon the daughter of Jacob; and he was most honored of all in the house of his father. And Hamor and Shechem his son came to the gate of their city, and they spoke to the men of their city, saying, These men are peaceful; let them dwell with us upon the land and let them trade in it, and behold the land is broad before them. We will take their daughters as wives for us, and we will give our daughters to them. Only in this will the men be made like us to dwell with us, so that we may be one people: in the circumcising of every male among us, just as they themselves are circumcised. And their livestock and their four-footed animals and their possessions, will they not be ours? Only in this let us be made like them, and they will dwell with us. And all the ones who traded at the gate of their city listened to Hamor and his son Shechem, and every male was circumcised in the flesh of his foreskin. It came to pass on the third day, when they were in pain, the two sons of Jacob, Simeon and Levi, brothers of Dinah, each took his sword, and they entered into the city safely, and they killed every male. They killed Hamor and his son Shechem by the edge of the sword, and they took Dinah from Shechem's house, and they went out. The sons of Jacob came upon the wounded and plundered the city in which they had defiled Dinah their sister. And their sheep, and their oxen, and their donkeys, as many as were in the city, and as many as were in the plain, they took. And they took captive all

their people, and all their baggage, and their women; and they plundered whatever was in the city, and whatever was in the houses. Jacob said to Simeon and Levi, You have made me hated, so that I am evil to all those dwelling in the land, both among the Canaanites and among the Perizzites. But I am few in number, and having gathered together against me they will strike me down, and I will be destroyed, I and my house. But they said, Should he use our sister as a prostitute?

35

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

he built an altar there, and he called the name of the place Bethel; for there God appeared to him when he was fleeing from Esau his brother. And Deborah, the nurse of Rebekah, died, and she was buried below Bethel by the oak, and Jacob called the name of it Oak of Mourning. God appeared to Jacob again in Luz, when he came from Mesopotamia of Syria, and God blessed him. And God said to him, Your name will no longer be called Jacob, but your name will be Israel, and he called his name Israel. And God said to him, I am your God: increase and multiply; nations and assemblies of nations will come from you, and kings will come from your loins. And the land which I gave to Abraham and Isaac, to you I have given it; to you it will be; and to your seed after you I will give this land. And God went up from him from the place where he spoke with him. And Jacob set up a pillar in the place where God spoke with him, a stone pillar, and he poured out a drink offering upon it, and he poured oil upon it. And Jacob called the name of the place in which God spoke with him there, Bethel. Having departed from Bethel, Jacob pitched his tent beyond the tower of Gader; and it came to pass when he drew near to Chabratha to come into Ephrathah that Rachel gave birth; and she had difficulty in childbirth. It came to pass when she was giving birth with difficulty, the midwife said to her, Take courage, for this one is also a son to you. It came to pass as her soul was departing, for she was dying, that she called his name son of my pain, but the father called his name Benjamin. Rachel died and she was buried on the road to Ephrathah; this is Bethlehem. And Jacob set up a pillar upon her tomb; this is the pillar upon the tomb of Rachel until this day.

And it came to pass when Israel dwelt in that land, Reuben went and slept with Bilhah, the concubine of his father Jacob, and Israel heard, and it appeared evil before him. The sons of Jacob were twelve. The sons of Leah, the firstborn of Jacob: Reuben, Simeon, Levi, Judah, Issachar, Zebulun. And the sons of Rachel: Joseph and Benjamin. The sons of Bilhah, Rachel's maidservant, were Dan and Naphtali. And the sons of Zilpah, Leah's maidservant, were Gad and Asher; these were the sons of Jacob who were born to him in Mesopotamia of Syria. Jacob came to Isaac his father to Mamre, to the city of the plain; this is Hebron in the land of Canaan, where Abraham and Isaac sojourned. And the days of Isaac which he lived were one hundred eighty years. And failing, Isaac died, and he was added to his people, old and full of days, and Esau and Jacob his sons buried him.

36

These are the generations of Esau; he is Edom. Esau took the women for himself from the daughters of the Canaanites: Adah, daughter of Elon the Hittite, and Oholibamah, daughter of Anah the son of Zibeon the Hivite. And Basemath, the daughter of Ishmael, the sister of Nebaioth. And Adah bore him Eliphaz, and Basemath bore Reuel. And Oholibamah bore Jeush, and Jalam, and Korah; these were the sons of Esau, who were born to him in the land of Canaan. Esau took his wives and his sons and his daughters and all the members of his household and all his possessions and all the livestock and all that he acquired and all

that he acquired for himself in the land of Canaan, and Esau went from the land of Canaan from the presence of Jacob his brother. For their possessions were many for dwelling together; and the land of their sojourning was not able to support them, because of the multitude of their possessions. And Esau settled in the mountain of Seir; Esau himself is Edom. These are the generations of Esau, father of Edom, in the mountains of Seir. And these are the names of the sons of Esau: Eliphaz son of Adah the wife of Esau, and Reuel son of Basemath the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. Thamna was the concubine of Eliphaz the son of Esau, and she bore Amalek to Eliphaz; these were the sons of Adah the wife of Esau. These were the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah; these were sons of Basemath, wife of Esau. These are the sons of Oholibamah daughter of Anah the son of Zibeon, wife of Esau; and she bore to Esau Jeush, and Jalam, and Korah. These are the leaders who were sons of Esau: the sons of Eliphaz the firstborn of Esau: leader Teman, leader Omar, leader Zepho, leader Kenaz, leader Korah, leader Gatam, leader Amalek; these are the leaders of Eliphaz in the land of Edom; these are the sons of Adah. And these are the sons of Reuel son of Esau: leader Nahath, leader Zerah, leader Shammah, leader Mizzah; these are the leaders of Reuel in the land of Edom; these are the sons of Basemath wife of Esau. These are the sons of Oholibamah wife of Esau: leader Jeush, leader Jalam, leader Korah; these are the leaders of Oholibamah daughter of Anah wife of Esau. These are the sons of Esau, and these are their leaders; these are the sons of Edom. These are the

sons of Seir the Horite, the one dwelling in the land: Lotan, Shobal, Zibeon, Anah, and Dishon, and Ezer, and Dishan; these are the leaders of the Horite, the sons of Seir in the land of Edom. The sons of Lotan were Hori and Heman, and Lotan's sister was Timnah. These are the sons of Shobal: Alvan, Manahath, Gaibel, Zepho, and Omar. And these are the sons of Zibeon: Aiah and Anah. This is Anah who found the Jamin in the wilderness when he was pasturing the pack animals of Zibeon his father. And these are the sons of Anah: Dishon and Oholibamah daughter of Anah. These are the sons of Dishon: Amada, and Eshban, and Ithran, and Haran. These are the sons of Ezer: Balaam, Zukam, and Ioukam. These are the sons of Dishan: Uz and Aran. These are the leaders of Horri: leader Lotan, leader Shobal, leader Zibeon, leader Ana, leader Dishon, leader Ezer, leader Dishan; these are the leaders of Horri in their leaderships in the land of Edom. And these are the kings who reigned in Edom, before a king reigned in Israel. And Balak son of Beor reigned in Edom, and the name of his city was Dennaba. Balak died, and Jobab son of Zerah from Bozrah reigned in his place. And Jobab died, and Asom from the land of the Temanites reigned in his place. And Asom died, and Adad son of Barad reigned instead of him, the one who cut off Midian in the plain of Moab, and the name of his city was Getthaim. Adad died, and Samada from Masrekah reigned in his place. Samlah died, and Saul from Rehoboth, the one beside the river, reigned instead of him. Saul died, and Ballenon son of Achobor reigned instead of him. Ballenon son of Achobor died, and Arad son of Barad reigned in his place; and the name of his city was Phogor; and

the name of his wife was Metebeel, daughter of Matraith, son of Maizob. These are the names of the leaders of Esau, in their tribes, according to their place, in their regions, and in their nations: leader Timnah, leader Alvah, leader Jether, leader Oholibamah, leader Elah, leader Pinon, leader Kenaz, leader Teman, leader Mazar, leader Magdiel, leader Iram; these are the leaders of Edom, in the settlements in the land of their possession; this one is Esau, father of Edom.

37

Jacob was dwelling in the land where his father sojourned, in the land of Canaan, and these are the generations of Jacob. Joseph was seventeen years old, shepherding his father's sheep with his brothers, being young, with the sons of Bilhah and with the sons of Zilpah, his father's wives; and Joseph brought an evil report to Israel their father. And Jacob loved Joseph more than all his sons, because he was a son of old age to him; and he made a variegated tunic for him. Having seen that the father loves him more than all his other sons, his brothers hated him, and they were not able to speak anything peaceful to him. Having dreamed a dream, Joseph reported it to his brothers. And he said to them, Hear this dream which I dreamed. I thought you were binding sheaves in the middle of the field, and my sheaf rose up and was set upright, and your sheaves, having turned around, bowed down to my sheaf. And his brothers said to him, Will you really reign over us, or will you really rule over us? And they

continued to hate him because of his dreams and because of his words. He saw another dream, and he recounted it to his father and to his brothers; and he said, Behold, I dreamed another dream; just as the sun, and the moon, and eleven stars were bowing down to me. And his father rebuked him and said to him, What is this dream that you dreamed? Then will we indeed come—I and your mother and your brothers—having come to worship you upon the earth? His brothers envied him, but his father preserved the word. His brothers went to feed their father's sheep in Shechem. And Israel said to Joseph, Are not your brothers shepherding in Shechem? I will send you here to them, and he said to him, Behold, here I am. And Israel said to him, Go and see if your brothers are well and the sheep, and report to me; and he sent him from the valley of Hebron, and he came into Shechem. And a man found him wandering in the plain, and the man asked him, What do you seek? He said, I am looking for my brothers; tell me where they are feeding. And the man said to him, They have departed from here, for I heard them saying, Let us go to Dothan. And Joseph went after his brothers, and he found them in Dothan. They saw him beforehand from afar before he drew near to them, and they were plotting to kill him. And each one said to his brother, Behold, that dreamer comes. Now therefore come, let us kill him and throw him into one of the pits, and we will say an evil beast devoured him, and we will see what will become of his dreams. But having heard, Reuben rescued him from their hands, and he said, Let us not strike him to the soul. And Reuben said to them, do not pour out blood; throw him into one of these pits in the

wilderness, and do not lay a hand upon him; so that he might rescue him from their hands, and might give him back to his father. And it came to pass when Joseph came to his brothers, they stripped the variegated tunic off Joseph that was around him. And having taken him, they threw him into the pit; but the pit was empty, it had no water. They sat down to eat bread, and having looked up with their eyes they saw, and behold, Ishmaelite travelers were coming from Gilead, and their camels were full of incense and resin and myrrh. They were going to take him down to Egypt. And Judah said to his brothers, What is useful if we kill our brother and hide his blood? Come, let us sell him to these Ishmaelites; and our hands, let them not be upon him, because he is our brother and our flesh. And his brothers heard. And the Midianite merchants were passing by, and they dragged out and brought up Joseph from the pit, and they sold Joseph to the Ishmaelites for twenty pieces of gold. And they brought Joseph down into Egypt. Reuben returned to the pit, and he did not see Joseph in the pit, and he tore his garments. And he returned to his brothers and said, The child is not there; but where am I still going? Having taken Joseph's tunic, they slaughtered a young goat and stained the tunic with the blood. And they sent the variegated tunic, and they brought it in to their father, and they said, We found this, recognize if it is the tunic of your son, or not. And he recognized it, and said, It is the tunic of my son; an evil beast devoured him; a beast seized Joseph. Jacob tore his garments, and put on sackcloth upon his loins, and mourned his son many days. And all his sons and daughters were gathered together, and they came to comfort

him, but he was not willing to be comforted, saying, I will go down to my son mourning into Hades. And his father wept for him. The Midianites sold Joseph into Egypt to Potiphar, Pharaoh's eunuch and chief cook.

38

It came to pass in that time that Judah went down from his brothers, and he arrived at a certain Adullamite man, whose name was Hirah. And Judah saw there a daughter of a Canaanite man whose name was Shua, and he took her, and he went in to her. And after conceiving, she bore a son, and she called his name Er. And having conceived again, she bore a son, and she called his name Onan. And again she bore a son, and she called his name Shelah; she was in Chasbi when she bore them. And Judah took a wife for Er his firstborn, whose name was Tamar. Er, the firstborn of Judah, was wicked before the Lord, and God killed him. And Judah said to Onan: Enter to the wife of your brother, and intermarry with her, and raise up seed for your brother. But Onan, having known that the seed would not be his, whenever he went in to his brother's wife, he poured out upon the earth so as not to give seed to his brother. And what he did appeared evil before God, and he put this one to death also. And Judah said to Tamar his daughter-in-law, Remain as a widow in your father's house until Shelah my son becomes grown, for he said, Lest this one should die also, just as his brothers. Having gone away, Tamar was sitting in her father's house. The days

were multiplied, and Shua the wife of Judah died, and having been comforted, Judah went up to the shearers of his sheep, he himself and Hirah his shepherd the Adullamite, to Timnah. And it was reported to Tamar, his daughter-in-law, saying, Behold, your father-in-law goes up to Timnah to shear his sheep. And having removed the garments of widowhood from herself, she threw around the veil, and she adorned herself, and she sat at the gates of Enan, which is on the way to Timnah; for she saw that Shelah had become great, but he did not give her to him as a wife. And when he saw her, Judah thought her to be a prostitute, for she had covered her face and he did not recognize her. He turned aside toward her on the road and said to her, Allow me to come in to you, for he did not know that she was his daughter-in-law, and she said, What will you give me if you come in to me? And he said, I am sending you a young goat from my flock; and she said, If you give me a pledge until you send it. And he said, What pledge will I give to you? And she said, Your ring, and the necklace, and the staff in your hand. And he gave her, and he entered to her, and she conceived by him. And having risen up, she went away, and she took off her veil, and she put on her widow's garments. And Judah sent the young goat from the goats by the hand of his shepherd, the Adullamite, to recover the pledge from the woman, and he did not find her. He asked the men from the place, Where is the prostitute who was in Enan on the road? And they said, There was no prostitute here. And he turned back to Judah, and said, I did not find her; and the men from the place say there is not a prostitute here. And Judah said, Let him have them, but let us not ever be

laughed at. I indeed have sent this young goat, but you have not found her. It came to pass that after three months it was reported to Judah, saying, Tamar your daughter-in-law has played the harlot, and behold she is with child from sexual immorality. And Judah said, Bring her out, and let her be burned. She, being led away, sent to her father-in-law, saying, I am pregnant by the man to whom these things belong, and she said, Recognize whose ring, necklace, and staff this is. Judah recognized her, and said, Tamar has been justified rather than I, because I did not give her to Shelah my son. And he did not continue to know her. And it came to pass when she bore, and behold there were twins in her womb. It came to pass in her giving birth that the one put forth the hand; and the midwife, having taken it, bound scarlet upon his hand, saying, this one will go out first. As he drew back his hand, his brother immediately went out; and she said, What barrier was broken through because of you? And she called his name Perez. And after this his brother went out, who had the scarlet on his hand, and he called his name Zerah.

39

Joseph was brought down into Egypt, and Potiphar the eunuch of Pharaoh, the chief cook, an Egyptian man, acquired him from the hands of the Ishmaelites, who brought him down there. And the Lord was with Joseph, and he was a prospering man, and he was in the house of his Egyptian lord. And his lord knew that the

Lord was with him, and whatever he does, the Lord prospers in his hands. And Joseph found favor before his lord, and he pleased him. And he appointed him over his house, and everything that was his, he gave into the hand of Joseph. And it came to pass after he was established over his house and over all things that were his, and the Lord blessed the house of the Egyptian because of Joseph, and the blessing of the Lord came to be in all the things belonging to him in the house and in his field. And he entrusted all things that were his into the hands of Joseph, and he knew nothing concerning himself except the bread which he himself was eating. And Joseph was beautiful in form, and very beautiful in appearance. And it came to pass after these things that the wife of his lord cast her eyes upon Joseph, and she said, Lie down with me. But he was not willing; and he said to his lord's wife, My lord knows nothing in his house because of me, and he gave all things that are his into my hands, and nothing in this house is greater than me, nor has anything been withheld from me except you, because you are his wife, so how will I do this evil thing and sin before God? When she was speaking to Joseph day after day, he was not obeying her to sleep with her or to be with her. It came to pass on such a day, and Joseph entered into the house to do his work, and no one in the house was inside. And she grabbed him by his garments, saying, Lie down with me, and leaving his garments in her hands, he fled and went outside. And it came to pass when she saw that he had left behind his garments in her hands and fled and went out outside, and she called the ones being in the house, and she said to them, saying, See, he brought in to us

a Hebrew servant to mock us; he entered to me, saying, Lie down with me, and I cried out with a loud voice. And when he heard that I raised my voice and cried out, he left his garments beside me, fled, and went outside. And she left the garments beside her until the lord came into his house. And she spoke to him according to these words, saying, The Hebrew son whom you brought in to us entered to me to mock me, and he said to me, I will lie down with you. When he heard that I raised my voice and cried out, he left his garments beside me, fled, and went outside. It came to pass that when the lord heard the words of his wife that she spoke to him, saying, Thus your servant did to me, he was angered with anger. And the lord, having taken Joseph, threw him into the stronghold, into the place in which the king's prisoners are held there in the stronghold. And the Lord was with Joseph, and he poured out his mercy on him, and he gave him favor before the chief jailer. And the chief jailer gave the prison into the hand of Joseph, and all the prisoners who were in the prison, and everything that they did there, he himself was doing. The chief jailer of the prison was not concerned with anything under him, for all things were in the hand of Joseph, because the Lord was with him, and whatever he was doing, the Lord was causing to prosper in his hands.

40

It came to pass after these words that the chief cupbearer of the

king of Egypt and the chief baker sinned against their lord, the king of Egypt. And Pharaoh was angry at his two eunuchs, at the chief cupbearer and at the chief baker. And he placed them in custody in the prison, in the place where Joseph was confined. And the chief jailer appointed them to Joseph, and he attended to them, and they were in the prison for some days. And both saw a dream in one night; and the vision of the dream of the chief cupbearer and chief baker, who belonged to the king of Egypt, who were in the prison, was this. Joseph came to them in the morning, and he saw them, and they were troubled. And he was asking Pharaoh's eunuchs, who were with him in the prison beside his lord, saying, Why are your faces gloomy today? And they said to him, We saw a dream, and there is no one to interpret it; and Joseph said to them, Do not interpretations belong to God? Therefore, recount to me. And the chief cupbearer related his dream to Joseph, and he said, In my sleep there was a vine before me. In the vine were three branches, and it was flourishing, having put forth shoots, and the clusters of grapes were ripe. And Pharaoh's cup was in my hand, and I took the grapes, and I squeezed them into the cup, and I gave the cup into Pharaoh's hand. And Joseph said to him, This is its interpretation: the three branches are three days. In three more days, Pharaoh will remember your office and he will restore you to your chief cupbearer's position, and you will give the cup into Pharaoh's hand according to your former office, as you were cupbearer. But remember me when it goes well with you, and you will show mercy to me, and you will mention me to Pharaoh, and you will bring me out from this stronghold.

Because I was stolen by theft from the land of the Hebrews, and here I did nothing, but they threw me into this pit. And the chief baker saw that he interpreted correctly, and said to Joseph, I also saw a dream, and I thought I was carrying three baskets of bread upon my head. In the top basket were all the kinds of baked goods which Pharaoh eats, and the birds of heaven were eating them from the basket above my head. And Joseph answering said to him, This is its interpretation: the three baskets are three days. In three more days, Pharaoh will take away your head from you and will hang you upon a tree, and the birds of heaven will eat your flesh from you. It came to pass on the third day, which was Pharaoh's birthday, that he made a feast for all his servants, and he remembered the office of the cupbearer and the office of the baker in the midst of his servants. And he restored the chief cupbearer to his position, and he gave the cup into Pharaoh's hand. But he hanged the chief baker, just as Joseph had interpreted for them. And the chief cupbearer did not remember Joseph, but forgot him.

41

It came to pass after two full years, Pharaoh saw a dream; he thought he was standing upon the river. And behold, seven cows were coming up from the river, beautiful in appearance and choice in flesh, and they were grazing in the marsh grass. And seven other cows were coming up after these from the river, ugly in appearance and thin in flesh, and they stood beside the

cows on the bank of the river. And the seven cows, the ugly and thin in flesh, devoured the seven cows, the beautiful in appearance and choice in flesh; and Pharaoh woke up. And he dreamed a second time, and behold, seven ears of grain were growing up on one stalk, choice and good. And behold, seven thin ears blasted by the wind were sprouting up after them. And the seven thin and wind-blasted ears of grain swallowed up the seven chosen and full ears of grain; and Pharaoh woke up, and it was a dream. In the morning it came to pass that his soul was troubled, and having sent, he called all the interpreters of Egypt and all her wise men, and Pharaoh related his dream to them, but there was no one interpreting it to Pharaoh. And the chief cupbearer spoke to Pharaoh, saying, I remember my sin today. Pharaoh was angry at his servants, and placed us in prison, in the house of the chief cook, both me and the chief baker. And we both saw a dream in one night, I and he; we each saw our own dream. And there was with us a young man, a Hebrew son of the chief cook, and we told him, and he interpreted for us. And it came to pass, just as he interpreted to us, thus it happened, I was restored to my rule, and that one was hanged. Having sent, Pharaoh called Joseph, and they led him out from the fortress, and they shaved him, and they changed his robe, and he came to Pharaoh. And Pharaoh said to Joseph, I have had a dream, and there is no one to interpret it; but I have heard it said about you that when you hear a dream, you can interpret it. Answering, Joseph said to Pharaoh, without God the salvation of Pharaoh will not be answered. And Pharaoh spoke to Joseph, saying, In my sleep I thought I was standing beside the bank of the river.

And just as seven cows were coming up from the river, beautiful in appearance and choice in flesh, and they grazed in the marsh. And behold, seven other cows were coming up after them from the river, bad and ugly in appearance, and thin in flesh—I had not seen such uglier ones in the whole land of Egypt. And the seven ugly and thin cows devoured the first seven cows, the beautiful and choice ones. And they entered into their bellies, but it was not evident that they had entered into their bellies, and their appearances were ugly, just as at the beginning, but after I awoke I went back to sleep. And I saw again in my sleep, and just as seven ears of grain were coming up on one stalk, full and beautiful. But seven other ears of grain, thin and blasted by the wind, were sprouting after them. And the seven thin and wind-blasted ears of grain swallowed up the seven good and full ears of grain. So I told the interpreters, and there was no one who could explain it to me. And Joseph said to Pharaoh, Pharaoh's dream is one; God has shown Pharaoh what he is about to do. The seven beautiful cows are seven years; and the seven beautiful ears of grain are seven years; Pharaoh's dream is one. And the seven thin cows, the ones coming up after them, are seven years; and the seven thin and wind-blasted ears of grain are seven years; there will be seven years of famine. The word which I have spoken to Pharaoh is this: whatever God does, he has shown to Pharaoh. Behold, seven years of great abundance are coming in all the land of Egypt. And seven years of famine will come after these things, and they will forget the fullness that will be in all Egypt, and the famine will consume the land. And the prosperity upon the land will not be

recognized from the famine about to be after these things, for it will be exceedingly strong. And concerning the dream being repeated to Pharaoh twice, the word from God will be true, and God will hasten to do it. Now therefore consider a prudent and intelligent man, and appoint him over the land of Egypt. And let Pharaoh do this and let him appoint governors over the land, and let them collect a fifth of all the produce of the land of Egypt during the seven years of abundance, and let them gather all the food of these seven good years that are coming, and let the grain be gathered under Pharaoh's hand, and let the food be stored in the cities. And the foods having been stored for the land for the seven years of the famine, which will be in the land of Egypt, and the land will not be destroyed by the famine. The word pleased Pharaoh and all his servants. And Pharaoh said to all his servants, Will we not find such a man who has the spirit of God in him? And Pharaoh said to Joseph, Since God showed you all these things, there is not a man wiser and more intelligent than you. You will be over my house, and at your mouth all my people will obey; except for the throne, I will be above you. And Pharaoh said to Joseph, Behold, I appoint you today over all the land of Egypt. And Pharaoh, having removed the ring from his hand, put it upon the hand of Joseph, and clothed him in a robe of fine linen, and put a golden collar around his neck. And he caused him to go up upon his second chariot, and a herald proclaimed before him, and he appointed him over the whole land of Egypt. And Pharaoh said to Joseph, I am Pharaoh; without you no one will lift his hand upon all the land of Egypt. And Pharaoh called Joseph's name Psonthomphanech, and he

gave him Aseneth, daughter of Potiphera priest of Heliopolis, as a wife. Joseph was thirty years old when he stood before Pharaoh king of Egypt, and Joseph went out from the face of Pharaoh and passed through all the land of Egypt. And the land produced sheaves in the seven years of prosperity. And he gathered together all the food of the seven years, in which there was abundance in the land of Egypt, and he placed the food in the cities; the food of the plains around each city he placed in it. And Joseph gathered grain like the sand of the sea, exceedingly much, until it could not be counted, for there was no number. And to Joseph were born two sons before the seven years of the famine came, whom Aseneth the daughter of Potiphera priest of Heliopolis bore to him. Joseph called the name of the firstborn Manasseh, because God made me forget all my troubles and all of my father's house. And he called the name of the second Ephraim, because God made me fruitful in the land of my affliction. The seven years of abundance which occurred in the land of Egypt passed by. And the seven years of famine began to come, just as Joseph said, and famine came to pass in all the land, but in all the land of Egypt there was bread. And all the land of Egypt was hungry, and the people cried out to Pharaoh concerning bread, and Pharaoh said to all the Egyptians, Go to Joseph, and whatever he says to you, do. And the famine was upon the face of all the earth, and Joseph opened all the granaries and was selling to all the Egyptians. And all the lands came into Egypt to buy from Joseph, for the famine prevailed in all the land.

42

And having seen that there is grain for sale in Egypt, Jacob said to his sons, Why are you being idle? Behold, I have heard that there is grain in Egypt; go down there and buy us a little food, so that we may live and not die. The ten brothers of Joseph went down to buy grain from Egypt, but he did not send Benjamin, the brother of Joseph, with his brothers, for he said, Lest harm should ever happen to him. The sons of Israel came to buy with the others coming, for the famine was in the land of Canaan. And Joseph was the ruler of the land; he was selling to all the people of the land; and when they came, the brothers of Joseph bowed down to him with their faces to the ground. Having seen his brothers, Joseph recognized them, and he acted as a stranger toward them, and he spoke harshly to them, and he said to them, Where have you come from? They said, From the land of Canaan to buy food. Joseph recognized his brothers, but they did not recognize him. And Joseph remembered his dreams which he had seen, and he said to them, You are spies. You have come to observe the weak points of the land. But they said, No, lord; we your servants came to buy food. We are all sons of one man; we are peaceful, your children are not spies. He said to them, No! You came to see the vulnerable areas of the land. And they said, We are twelve brothers, your children, in the land of Canaan; and behold the younger is with our father today; but the other does not exist. And Joseph said to them, This is what I have said to you, saying that you are spies. By this you will be

revealed: by the health of Pharaoh, you will not go out from here, unless your younger brother comes here. Send one from among you to get your brother; but you will be led away into custody until your words become clear, whether you speak the truth or not; but if not, by the health of Pharaoh, you are indeed spies. And he placed them in prison for three days. He said to them on the third day, Do this, and you will live; for I fear God. If you are peaceful, let one of your brothers be detained in the prison; but you yourselves go and take away your purchased grain supply. And bring your younger brother to me, and your words will be believed, but if not, you will die. And they did so. And each one said to his brother, Yes, for we are in sins concerning our brother, because we overlooked the affliction of his soul when he pleaded with us, and we did not listen to him; and because of this, this affliction came upon us. Reuben answered and said to them, Did I not speak to you, saying, Do not wrong the child, and you did not listen to me? And behold, his blood is being required. They themselves did not know that Joseph heard, for the interpreter was in the middle between them. Having turned away from them, Joseph wept, and again he approached them and spoke to them, and took Simeon from them and bound him before them. And Joseph commanded to fill their vessels with grain, and to give back each one's silver into his sack, and to give them provisions for the road, and it was done for them in this way. And having placed the grain upon their donkeys, they departed from there. And one of them, having loosened his sack to give fodder to his donkeys where they lodged, saw his bundle of silver, and it was on top of the

opening of the sack. And he said to his brothers, The silver was returned to me, and behold, it is in my bag, and their hearts were astonished, and they were troubled with one another, saying, What is this God has done to us? They came to Jacob their father into the land of Canaan, and they reported to him all the things that had happened to them, saying, The man, the lord of the land, has spoken harshly to us, and he put us in prison as ones spying out the land. We said to him, We are peaceful, we are not spies. We are twelve brothers, sons of our father; one does not exist; and the small one is with our father today in the land of Canaan. The man, the lord of the land, said to us, By this I will know that you are peaceful: leave one brother here with me, and having taken the grain supply for your house, depart. And bring to me your younger brother, and I will know that you are not spies, but that you are peaceful, and I will give back your brother to you, and you will trade in the land. It came to pass as they were emptying out their sacks, that each one's bundle of silver was in his sack, and they and their father saw their bundles of silver, and they were afraid. Jacob their father said to them, You have bereaved me of children; Joseph is not, Simeon is not, and you will take Benjamin? All these things came upon me. And Reuben said to their father, saying, Kill my two sons if I do not bring him to you; give him into my hand, and I will bring him back to you. But he said, My son will not go down with you, because his brother died, and he alone has been left behind; and it will happen that he will be weakened on the way which you go, and you will bring down my old age with sorrow into Hades.

43

The famine grew strong upon the land. It came to pass when they had finished eating up the grain which they had brought from Egypt, that their father said to them, Go again and buy a little food for us. And Judah said to him, saying, The man, the lord of the land, has solemnly testified to us, saying, You will not see my face, if your younger brother is not with you. If therefore you send our brother with us, we will go down and we will buy food for you. But if you do not send our brother with us, we will not go; for the man said to us, You will not see my face if your younger brother is not with you. And Israel said, Why did you treat me badly by telling the man that you have a brother? And they said, The man questioned us closely about ourselves and our family, saying, Is your father still living, and do you have a brother? And we reported to him according to this questioning. How could we know that he would say to us, Bring your brother? And Judah said to his father Israel, Send the little child with me, and we will rise up and go, so that we may live and not die, both we and you and our baggage. And I will receive him; seek him from my hand; if I do not bring him to you and establish him before you, I will have sinned against you all the days. For if we had not delayed, we would have already returned twice. And Israel their father said to them, If it is thus, do this: take from the fruits of the land in your vessels, and bring down to the man gifts of resin, and of honey, incense and myrrh, and terebinth, and nuts. And take double the silver in

your hands; return with you the silver that was returned in your sacks; perhaps it was an oversight. And take your brother, and get up and go down to the man. And may my God give you favor before the man and send your other brother and Benjamin; for I indeed, just as I have been bereaved of children, am bereaved of children. And the men, having taken these gifts and the double silver, took Benjamin with them, and having risen up they went down into Egypt, and they stood before Joseph. And Joseph saw them, and Benjamin his brother born of the same mother, and he said to the one over his house, Bring in the men into the house, and slaughter sacrifices, and prepare, for the men will eat bread with me at noon. The man did just as Joseph said, and he brought the men into Joseph's house. When the men saw that they were brought into the house of Joseph, they said, Because of the silver that was returned in our sacks in the beginning, we are being brought in to accuse us falsely and attack us, to take us as slaves and our donkeys. Having approached the man over Joseph's house, they spoke to him in the gateway of the house, saying, We beg you, lord; we came down the first time to buy food. And it came to pass when we came to the lodging place and we opened our sacks and behold each man's silver was in his sack we have now returned our silver in full weight in our hands. And we brought other silver with us to buy food; we do not know who threw the silver into our sacks. He said to them, Peace be to you, do not fear. Your God and the God of your fathers gave you treasures in your sacks, and I have received your silver in good standing. And he led out Simeon to them. And he brought water to wash their feet, and he gave fodder to

their donkeys. They prepared the gifts until Joseph came at midday, for they heard that he was about to dine there. Joseph entered into the house, and they brought to him the gifts which they had in their hands into the house, and they bowed down to him with their faces to the ground. He asked them, How are you? And he said to them, Is your father, the old man whom you mentioned, healthy? Is he still alive? And they said, Your son our father is healthy; he still lives. And he said, Blessed is that man by God, and bowing down they worshiped him. Having looked up with his eyes, Joseph saw Benjamin his brother by the same mother, and he said, Is this your younger brother, whom you told me to bring? And he said, May God have mercy on you, child. Joseph was troubled, for his inward parts were being stirred over his brother, and he was seeking to weep; and entering the chamber, he wept there. And after washing his face and going out, he composed himself, and he said, Serve the food. And they set food before him alone, and them by themselves, and the Egyptians dining with him by themselves; for the Egyptians were not able to eat together with the Hebrews; for it is an abomination to the Egyptians. They sat before him, the firstborn according to his seniority and the younger according to his youth, and the men were amazed, each one at his brother. They took portions from him for themselves, and Benjamin's portion was five times larger than all of their portions, and they drank and became drunk with him.

44

And Joseph commanded the one over his house, saying, Fill the men's sacks with food, as much as they are able to carry, and put each one's silver in the mouth of his sack. And put my silver cup into the sack of the younger, and the price of his grain; and it came to pass according to the word of Joseph, just as he said. The morning dawned and the men were sent away, they themselves and their donkeys. After they had gone out of the city and were not far distant, Joseph said to the one over his house, rise up and pursue after the men, and you will overtake them, and you will say to them why have you repaid evil instead of good? Why did you steal my silver cup? Is this not what my lord drinks from? He himself practices divination in himself. You have accomplished the evil things which you have done. And when he found them, he said these words to them. And they said to him, Why does the lord speak these words? May your children not do according to this word. If the silver which we found in our sacks we returned to you from the land of Canaan, how would we steal silver or gold from the house of your lord? With whichever of your children you find the cup, let him die, and we will be servants to our lord. And he said, And now, as you say, so it will be: with whomever the cup is found, he will be my slave, but you will be clean. And they hastened, and each one took down his sack to the ground, and each one opened his sack. He searched, beginning from the elder, until he came to the younger. And he found the cup in Benjamin's bag. And they tore their garments, and each one placed his sack upon his donkey, and they returned to the city. Judah and his brothers entered to Joseph while he was still there, and they fell before him upon

the ground. Joseph said to them, What is this thing you have done? Do you not know that a man such as I practices divination? And Judah said, What will we answer to the lord, or what will we speak, or how will we be cleared of guilt? God has found the injustice of your children; behold we are servants to our lord, both we and the one with whom the cup was found. And Joseph said, May it not be for me to do this thing; the man with whom the cup was found, he himself will be my servant; but you go up in safety to your father. Drawing near to him, Judah said, I beg you, my lord, let your servant speak a word before you, and do not be angry with your servant, because you are like Pharaoh. Lord, you asked your children, saying, Do you have a father or brother? And we said to the lord, We have an older father, and a younger child of his old age, and his brother died, but he alone was left to his mother, and his father loved him. But you said to your servants, Bring him down to me, and I will take care of him. And we said to the lord, The child will not be able to leave his father; but if he should leave his father, he will die. And you said to your children, if your younger brother does not come down with you, you will not see my face again. And it came to pass when we went up to your servant our father, we reported to him the words of our lord. And our father said, Go again and buy us a little food. We said, We will not be able to go down; but if our younger brother goes down with us, we will go down; for we will not be able to see the man's face, our younger brother not being with us. And your son, our father, said to us, You know that the wife bore two to me, and the one went out from me, and you said that he has become devoured by

a wild beast, and I have not seen him until now. If therefore you take this one also from me, and harm happens to him on the way, then you will bring down my old age with sorrow into Hades. Now therefore if I should go in to your servant, our father, and the child is not with us, and his soul hangs from this one's soul, and it will be when he sees the child is not with us, he will die, and your servants will bring down the old age of your servant, our father, with grief into Hades. For your son has received the child from the father, saying, If I do not bring him to you and set him before you, I will have sinned against the father all the days. Now therefore I will remain with you as a servant instead of the child, a household servant of the lord; but let the child go up with his brothers. For how will I go up to my father if the child is not with us? So that I might not see the evils which will find my father.

45

And Joseph was not able to endure all the ones standing by him, but he said, send all away from me; and no one was standing by Joseph when he made himself known to his brothers. And he released his voice with weeping, and all the Egyptians heard, and it was heard in the house of Pharaoh. And Joseph said to his brothers, I am Joseph; does my father still live? And the brothers were not able to answer him, for they were troubled. And Joseph said to his brothers, Draw near to me, and they drew near, and he said, I am Joseph your brother, whom you sold into Egypt.

Now therefore do not be grieved, nor let it appear harsh to you that you sold me here; for God sent me before you to preserve life. For this is the second year of famine upon the land, and there are still five years remaining in which there will be no plowing nor harvest. For God sent me before you to preserve a remnant of you upon the land and to keep alive for you a great preservation. Now therefore you have not sent me here, but God; and he made me as a father to Pharaoh, and lord of all his house, and ruler of all the land of Egypt. Therefore, having hastened, go up to my father and say to him, your son Joseph says these things: God made me lord of all the land of Egypt; therefore come down to me and do not remain; And you will dwell in the land of Goshen of Arabia; and you will be near me, you and your sons and your sons sons, your sheep and your cows, and all that is yours. And I will nourish you there, for there are still five years of famine, so that you may not be destroyed, you and your sons and all your possessions. Behold, your eyes see, and the eyes of Benjamin my brother see, that it is my mouth speaking to you. Report therefore to my father all my glory in Egypt and as much as you have seen, and having hastened bring my father down here. And falling upon the neck of his brother Benjamin, he wept upon him, and Benjamin wept upon his neck. And after kissing all his brothers, he wept over them, and after this his brothers spoke to him. And the report was proclaimed in the house of Pharaoh, saying, The brothers of Joseph have come; and Pharaoh and his household rejoiced. And Pharaoh said to Joseph, Say to your brothers, Do this: fill your litters and depart into the land of Canaan. And having taken up

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

46

Israel departed, himself and all his things, and came to the well of the oath, and he sacrificed a sacrifice to the God of his father

Isaac. And God said to Israel in a vision of the night, saying, Jacob, Jacob, and he said, What is it? And he says to him, I am the God of your fathers; do not fear to go down into Egypt, for I will make you into a great nation there. And I will go down with you into Egypt, and I will bring you up at the end, and Joseph will lay his hands upon your eyes. Jacob arose from the well of the oath, and the sons of Israel took up their father and the baggage and their women upon the wagons which Joseph sent to take him up. And having taken up their possessions and all the possessions which they acquired from the land of Canaan, Jacob and all his descendants entered into Egypt with him. Sons and sons of his sons with him; daughters and daughters of his daughters; and all his seed he led into Egypt. These are the names of the sons of Israel who entered into Egypt at the same time as Jacob their father. Jacob and his sons; the firstborn of Jacob, Reuben. And the sons of Reuben: Enoch, Pallu, Hezron, and Carmi. And the sons of Simeon: Jemuel, and Jamin, and Ehud, and Jachin, and Zohar, and Saul the son of the Canaanite woman. And the sons of Levi: Gershon, Kohath, and Merari. The sons of Judah were 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 Jemuel. The sons of Issachar: Tola, and Puah, and Asum, and Shimron. And the sons of Zebulun: Sered, and Elon, and Jahleel. These are the sons of Leah, whom she bore to Jacob in Mesopotamia of Syria, and Dinah his daughter; all the souls, sons and daughters, thirty-three. The sons of Gad: Zephon, Haggi, Shuni, Ezbon, Arodi, and Areli. And the sons of Asher: Imnah, Ishvah, and Jeush, and Beriah, and

Serah their sister. The sons of Baria: Chobor and Melchiil. These are the sons of Zilpah, whom Laban gave to Leah his daughter, who bore these to Jacob—sixteen souls. The sons of Rachel, Jacob's wife, were Joseph and Benjamin. Sons were born to Joseph in the land of Egypt, whom Aseneth daughter of Potiphera priest of Heliopolis bore to him: Manasseh and Ephraim; and sons were born to Manasseh, whom the Syrian concubine bore to him: Machir; and Machir begot Gilead; and the sons of Ephraim, brother of Manasseh, were Shuthelah and Taam; and the sons of Shuthelah: Edom. And the sons of Benjamin: Bala and Becher and Ashbel. And the sons of Bala were Gera, and Noeman, and Anchis, and Rosh, and Muppim; and Gera begot Arad. These are the sons whom Rachel bore to Jacob; all the souls numbered eighteen. And the sons of Dan: Asom. And the sons of Naphtali: Asiel, and Guni, and Izhar, and Shillem. These are the sons of Bilhah, whom Laban gave to Rachel his daughter, who bore these to Jacob—all seven souls. All the souls who entered into Egypt with Jacob, the ones who came from his thighs, apart from the wives of Jacob's sons, all the souls were sixty-six. And the sons of Joseph who were born to him in the land of Egypt were nine souls. All the souls of the house of Jacob who entered Egypt with Jacob were seventy-five souls. And he sent Judah ahead of him to Joseph, to meet him at the city of Heroes, in the land of Rameses. Having yoked his chariots, Joseph went up to meet his father Israel at the city of Heroopolis, and when he appeared to him he fell upon his neck and wept abundantly. And Israel said to Joseph, I can die now, since I have seen your face; for you are still alive. And Joseph

said to his brothers, I will go up and report to Pharaoh, and I will say to him, My brothers and my father's house, who were in the land of Canaan, have come to me. The men are shepherds; for they were cattle herders; and they have brought the livestock, and the oxen, and all their things. If therefore Pharaoh calls you and says to you, What is your work? You will say, your children are men who are livestock keepers from childhood until now, both we and our fathers, so that you may dwell in the land of Goshen of Arabia, for every shepherd of sheep is an abomination to the Egyptians.

47

And Joseph came and reported to Pharaoh, saying, My father, and my brothers, and the livestock, and their oxen, and all their things, have come from the land of Canaan; and behold they are in the land of Goshen. And from his brothers he took five men, and he set them before Pharaoh. And Pharaoh said to the brothers of Joseph, What is your work? And they said to Pharaoh, Your servants are shepherds of sheep, both we and our fathers. They said to Pharaoh, We have come to sojourn in the land, for there is no pasture for your servants livestock, for the famine has prevailed in the land of Canaan; now therefore we will dwell in the land of Goshen. And Pharaoh said to Joseph, Let them dwell in the land of Goshen, and if you know that there are able men among them, appoint them rulers of my livestock. Jacob and his sons came into Egypt to Joseph, and Pharaoh, king

of Egypt, heard. And Pharaoh said to Joseph, saying, Your father and your brothers have come to you. Behold, the land of Egypt is before you; settle your father and your brothers in the best land. And Joseph brought in Jacob his father and set him before Pharaoh, and Jacob blessed Pharaoh. And Pharaoh said to Jacob, How many years are the days of your life? And Jacob said to Pharaoh, The days of the years of my life, in which I sojourn, are one hundred thirty years; few and evil have been the days of the years of my life; they have not reached the days of the years of the life of my fathers, the days in which they sojourned. And Jacob blessed Pharaoh and went out from him. And Joseph settled his father and his brothers, and gave them possession in the land of Egypt, in the best land, in the land of Rameses, just as Pharaoh commanded. And Joseph was measuring out grain to his father, and to his brothers, and to all his father's house, grain according to body. Grain was not in all the land, for the famine prevailed exceedingly; and the land of Egypt and the land of Canaan failed from the famine. And Joseph gathered together all the silver that had been found in the land of Egypt and in the land of Canaan, from the grain which they were buying, and he was measuring out grain to them, and Joseph brought all the silver into the house of Pharaoh. And all the silver was gone from the land of Egypt and from the land of Canaan, and all the Egyptians came to Joseph, saying, Give us bread, and why should we die before you? For our money has run out. And Joseph said to them, Bring your livestock, and I will give you bread in exchange for your livestock, if your silver has run out. They brought their livestock to Joseph, and Joseph gave them bread in

exchange for the horses and in exchange for the sheep and in exchange for the oxen and in exchange for the donkeys, and he fed them with bread in exchange for all their livestock in that year. That year passed, and they came to him in the second year, and they said to him, Should we perish from before our lord? For if our silver has failed, and the possessions and the livestock have gone to you the lord, and nothing has been left to us before our lord, but our own body and our land, so that therefore we may not die before you, and the land be made desolate, acquire us and our land in exchange for bread, and we will be, we and our land, servants to Pharaoh; give seed, so that we may sow, and live and not die, and the land will not be made desolate. And Joseph acquired all the land of the Egyptians for Pharaoh; for the Egyptians sold their land to Pharaoh; for the famine prevailed over them; and the land became Pharaoh's. And he enslaved the people to him as servants, from one extreme boundary of Egypt to the other extreme boundary, apart from the land of the priests only; Joseph did not acquire this; for Pharaoh gave a gift to the priests, and they ate the gift which Pharaoh gave them; because of this they did not sell their land. And Joseph said to all the Egyptians, Behold, I have acquired you and your land today for Pharaoh; take for yourselves seed, and sow the land. And the produce will be, and you will give the fifth part to Pharaoh, but the four parts will be for you yourselves for seed for the land and for food for you and for all those in your houses. And they said, You have saved us; we have found favor before our lord, and we will be servants to Pharaoh. And Joseph set a command for them until this day upon the land of Egypt to

pay a fifth part to Pharaoh, apart from the land of the priests only; that was not Pharaoh's. Israel dwelled in the land of Egypt upon the land of Goshen, and they inherited it, and they increased and they multiplied exceedingly. Jacob lived in the land of Egypt seventeen years, and the days of the years of Jacob's life became one hundred forty-seven years. Israel's days drew near to die, and he called his son Joseph, and said to him, If I have found favor before you, place your hand under my thigh, and you will show mercy and truth to me by not burying me in Egypt. But I will sleep with my fathers, and you will take me from Egypt, and you will bury me in their tomb. And he said, I will do according to your word. And he said, Swear to me, and he swore to him, and Israel bowed down upon the top of his staff.

48

It came to pass after these things, and it was reported to Joseph that his father was troubled, and taking his two sons Manasseh and Ephraim, he came to Jacob. And it was reported to Jacob, saying, Behold, your son Joseph comes to you; and Israel, having strengthened himself, sat upon the bed. And Jacob said to Joseph, My God appeared to me in Luz in the land of Canaan, and blessed me, and said to me, Behold, I will increase you and will multiply you and will make you into assemblies of nations, and I will give to you this land and to your seed after you, into eternal possession. Now therefore your two sons, the ones born

to you in the land of Egypt before I came to you into Egypt, are mine, Ephraim and Manasseh; they will be to me as Reuben and Simeon. The offspring which you beget after this will be under the name of their brothers; they will be called by the inheritance of those. And when I was coming from Mesopotamia of Syria, your mother Rachel died in the land of Canaan, as I was approaching the distance of Chabratha of the land, to come to Ephrathah, and I buried her on the road of the distance; this is Bethlehem. Having seen Joseph's sons, Israel said, Who are these to you? Joseph said to his father, They are my sons, whom God gave to me here. And Jacob said, Bring them to me, so that I will bless them. The eyes of Israel were dim from old age, and he was not able to see, and he drew them near to him, and he kissed them, and he embraced them. And Israel said to Joseph, Behold, I was not deprived of your face, and behold, God has shown me your seed also. And Joseph led them out from his knees, and they bowed down to him with their faces to the ground. And Joseph, having taken his two sons, Ephraim at his right, from Israel's left, and Manasseh at his left, from Israel's right, drew them near to him. Having stretched out his right hand, Israel laid it upon the head of Ephraim (but this one was the younger) and his left upon the head of Manasseh, crossing his hands. And he blessed them and said, The God whom my fathers Abraham and Isaac were well pleasing before, the God nourishing me from youth until this day, the Messenger delivering me from all evils, bless these children, and my name will be called upon in them, and the name of my fathers Abraham and Isaac, and may they be multiplied into a great multitude upon the earth. When

Joseph saw that his father laid his right hand upon the head of Ephraim, it appeared wrong to him, and Joseph took hold of his father's hand to remove it from the head of Ephraim to the head of Manasseh. Joseph said to his father, Not so, father, for this one is the firstborn; place your right hand upon his head. And he was not willing, but he said, I know, child, I know; and this one will be a people, and this one will be exalted; but his younger brother will be greater than him, and his seed will be a multitude of nations. And he blessed them on that day, saying, In you Israel will be blessed, saying, May God make you as Ephraim and as Manasseh. And he placed Ephraim before Manasseh. And Israel said to Joseph, Behold, I am dying, and God will be with you, and will turn you back into the land of your fathers. And I give you Shechem as a special portion above your brothers, which I took from the hand of the Amorites with my sword and bow.

49

Jacob called his sons and said to them, Be gathered together, so that I may declare to you what will happen to you in the last days. Be gathered together, and hear me, sons of Jacob; hear, Israel, hear your father. Reuben my firstborn, you are my strength and the beginning of my children, hard to be borne and hard self-willed. You acted insolently as water; may you not boil over, for you went up upon your father's bed; then you defiled the couch where you went up. Simeon and Levi, brothers,

completed an injustice of their removal. Into their council may my soul not come, and upon their constitution may my liver not contend, because in their anger they killed men, and in their desire they hamstrung a bull. Cursed is their anger, because it is self-willed, and their wrath, because it was hardened; I will divide them in Jacob, and I will scatter them in Israel. Judah, your brothers will praise you; your hands are upon the back of your enemies; the sons of your father will bow down to you. A cub of a lion of Judah; from a sprout, my son, you went up; having lain down you slept as a lion and as a cub; who will raise him up? A ruler will not fail from Judah, nor a leader from his thighs, until the things stored up for him should come, and he himself is the expectation of nations. Binding his colt to the vine, and the colt of his donkey to the tendril, he will wash his garment in wine, and his clothing in the blood of grapes. His eyes bring joy concerning wine, and his teeth are whiter than milk. Zebulun will dwell by the coast, and he himself will be beside a harbor for ships, and will extend as far as Sidon. Issachar desired the good, resting in the middle of the allotments. And having seen that the rest was beautiful, and that the land was rich, he put his shoulder to the labor, and he became a farmer. Dan will judge his people, like one tribe in Israel. And let Dan become a serpent upon the road, sitting upon the path, biting the heel of a horse, and the horseman will fall backward, waiting for the salvation of the Lord. Gad, a raiding band will raid him, but he himself will raid at their heels. Asher's bread is rich, and he will give luxury to rulers. Naphtali is a relaxed trunk, giving beauty in his offspring. Joseph, my

increased son, my increased enviable son, my youngest son, turn back to me. Against whom, while deliberating, they were reviling, and masters of arrows held a grudge against him. And their bows were shattered with power, and the sinews of the arms of their hands were loosened, through the hand of the Mighty One of Jacob; from there came the one who made Israel strong, from the God of your father. And my God helped you, and blessed you with the blessing of heaven from above, and the blessing of the earth having all things, for the sake of the blessing of breasts and womb, the blessings of your father and your mother; it prevailed over the blessings of the steadfast mountains, and upon the blessings of the everlasting hills; they will be upon the head of Joseph, and upon the crown of the head of the brothers whom he led. Benjamin is a ravenous wolf; in the morning he eats, and in the evening he gives food. All these sons of Jacob were twelve, and their father spoke these things to them and blessed them; he blessed each of them according to his blessing. And he said to them, I am going to my people; bury me with my fathers in the cave which is in the field of Ephron the Hittite, in the double cave opposite Mamre, in the land of Canaan, the cave which Abraham acquired from Ephron the Hittite as a burial possession. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; there they buried Leah; in the possession of the field and of the cave that is in it, from the sons of Heth. And Jacob finished commanding his sons, and having drawn his feet up onto the bed, he died, and he was gathered to his people.

50

And Joseph, having fallen upon the face of his father, wept over him and kissed him. And Joseph commanded his servants the embalmers to embalm his father, and the embalmers embalmed Israel. And they completed forty days for him; for thus are counted the days of burial; and Egypt mourned him seventy days. Since the days of mourning passed, Joseph spoke to the rulers of Pharaoh, saying, if I have found favor before you, speak about me in the ears of Pharaoh, saying, my father made me swear, saying, in the tomb which I dug for myself in the land of Canaan, there you will bury me; now therefore let me go up and I will bury my father, and I will return. And Pharaoh said to Joseph, go up, bury your father, just as he made you swear. And Joseph went up to bury his father, and there went up with him all the children of Pharaoh, and the elders of his house, and all the elders of the land of Egypt, and all the household of Joseph, and his brothers, and all his paternal house, and his kinship, and they left behind the sheep and the oxen in the land of Goshen. Chariots and horsemen went up with him, and the camp was very large. And they arrived at the threshing floor of Atad, which is beyond the Jordan, and they mourned him with a great and exceedingly strong lamentation, and he made the mourning for his father seven days. And the inhabitants of the land of Canaan saw the mourning upon the threshing floor of Atad, and they said, This is a great mourning for the Egyptians; because of this he called its name, Mourning of Egypt, which is beyond the

Jordan. And his sons did this for him. And his sons took him up into the land of Canaan and they buried him in the double cave, which cave Abraham acquired as possession of a tomb from Ephron the Hittite, opposite Mamre. And Joseph returned to Egypt, he and his brothers, and those who went up with them to bury his father. Having seen that their father had died, the brothers of Joseph said, May Joseph never bear a grudge against us and repay us for all the evils which we did to him. And having arrived to Joseph, they said, Your father made us swear before he died, saying, Thus you shall say to Joseph: Forgive them their injustice and their sin, because they showed evil things to you; and now receive the injustice of the servants of the God of your father. And Joseph wept as they were speaking to him. And after coming to him they said, We are your servants. And Joseph said to them, Do not fear, for I am God's. You planned evil things against me, but God planned good things for me, so that it might come to pass as it has today, and many people might be nourished. And he said to them, Do not fear; I will provide for you and your houses. And he urged them and spoke to their hearts. And Joseph dwelt in Egypt, he and his brothers, and all his father's household; and Joseph lived one hundred and ten years. And Joseph saw Ephraim's children until the third generation, and the sons of Machir the son of Manasseh were born upon Joseph's thighs. And Joseph said to his brothers, saying, I am dying; but God will surely visit you, and will lead you up from this land into the land which God swore to our fathers, Abraham, Isaac, and Jacob. And Joseph made the sons of Israel swear, saying, When God visits you, you will carry up my

bones from here with you. And Joseph died at one hundred ten years old, and they buried him and placed him in the coffin in Egypt.

Exodus

1

These are the names of the sons of Israel who entered into Egypt at the same time as Jacob their father; each one entered with their whole household. Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, and Naphtali, Gad, and Asher. Joseph was in Egypt, and all the souls from Jacob were seventy-five. Joseph died, and all his brothers, and all that generation. The sons of Israel increased, and they were multiplied, and they became abundant, and they prevailed exceedingly exceedingly; and the land multiplied them. And another king arose over Egypt, who did not know Joseph. He said to his nation, Behold, the race of the sons of Israel is a great multitude, and it is stronger than us. Come therefore, let us deal wisely with them, lest they multiply, and when war happens to us, these also will be added to the adversaries, and having made war against us, they will go out from the land. And he set overseers of the works over them so that they might oppress them with the works. And they built fortified cities for Pharaoh, Pithom and Rameses and

On, which is the city of the Sun. But the more they humbled them, the more they became, and they were exceedingly, exceedingly strong; and the Egyptians abhorred the sons of Israel. And the Egyptians oppressed the sons of Israel by force. And they embittered their life with hard labor, with mud and brickmaking, and all the work in the fields, with all the tasks by which they enslaved them with force. And the king of the Egyptians said to the midwives of the Hebrews, one of them name Zipporah, and the name of the second Puah: And he said, when you assist in childbirth the Hebrew women, and they are about to give birth, if indeed it is male, kill it; but if female, preserve it. The midwives feared God, and they did not do just as the king of Egypt commanded them, and they kept the male children alive. The king of Egypt called the midwives and said to them, Why did you do this thing and keep the males alive? And the midwives said to Pharaoh, The Hebrew women are not like the women of Egypt, for they give birth before the midwives come to them, and they gave birth. God dealt well with the midwives, and the people multiplied and became very strong. Since the midwives feared God, God made houses for them. And Pharaoh commanded all his people, saying, Every male that is born to the Hebrews, throw into the river, and every female, keep alive.

2

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

daughters of Levi. And she conceived and bore a male; and having seen that it was refined, they hid it for three months. Since they were not able to hide him any longer, his mother took a basket for him, and smeared it with bitumen and pitch, and put the child into it, and placed it in the marsh beside the river. And his sister was watching from afar to learn what would happen to him. And the daughter of Pharaoh went down to bathe at the river, and her maidens were passing by beside the river; and when she saw the basket in the marsh, she sent the maidservant and took it up. Having opened it, she sees a child crying in the basket, and Pharaoh's daughter spared him, and said, This is one of the Hebrews children. And his sister said to Pharaoh's daughter, Do you want me to call for you a nursing woman from the Hebrews, and she will nurse the child for you? The daughter of Pharaoh said, Go. And the young woman, having come, called the mother of the child. And the daughter of Pharaoh said to her, Keep this child for me, and nurse it for me, and I will give you the wage. And the woman took the child, and nursed it. And when the child had grown, she brought him to the daughter of Pharaoh, and he became her son; and she named him Moses, saying, I drew him out from the water. It came to pass in those many days that Moses, having become great, went out to his brothers the sons of Israel; and having observed their toil, he sees an Egyptian man striking a certain Hebrew, one of his own brothers the sons of Israel. Having looked around here and there, he sees no one, and having struck the Egyptian, he hid him in the sand. Having gone out on the second day, he sees two Hebrew men quarreling, and he says to

the wrongdoer, Why do you strike your neighbor? And he said, Who appointed you ruler and judge over us? You don't want to kill me the way you killed the Egyptian yesterday, do you? Moses was afraid, and he said, If this matter has thus become evident. And Pharaoh heard this word, and he was seeking to kill Moses. Moses withdrew from the face of Pharaoh, and he dwelt in the land of Midian; and having come into the land of Midian, he sat down by the well. The priest of Midian had seven daughters who were shepherding the sheep of their father Jethro, and when they arrived they drew water until they filled the cisterns to water the sheep of their father Jethro. Having arrived, the shepherds were casting them out; but Moses stood up and rescued them, and he drew water for them, and he gave drink to their sheep. They arrived at Raguel their father, and he said to them, Why did you hasten to arrive today? They said, An Egyptian man rescued us from the shepherds, and drew water for us, and gave drink to our sheep. He said to his daughters, And where is he? And why have you left the man behind? Call him therefore, so that he may eat bread. Moses was settled with the man, and he gave his daughter Zipporah to Moses as a wife. And having conceived in the womb, the woman bore a son, and Moses named his name Gershom, saying, Because I am a sojourner in a foreign land. After those many days, the king of Egypt died, and the sons of Israel groaned from their labors and cried out, and their cry went up to God from their labors. And God heard their groaning, and God remembered his covenant with Abraham and Isaac and Jacob. And God saw the sons of Israel, and made himself known to them.

3

And Moses was shepherding the sheep of Jethro his father-in-law, the priest of Midian, and he led the sheep beyond the wilderness, and he came to the mountain Horeb. And a Messenger of the Lord appeared to him in a flame of fire from the bush, and he sees that the bush is burning with fire, but the bush was not being consumed. And Moses said, I will come forward and see this great vision, because the bush is not being burned up. And as the Lord saw that he was drawing near to see, the Lord called him from the bush, saying, Moses, Moses; and he said, what is it? And he said, Do not come near here; loosen the sandal from your feet, for the place is holy. The land in which you stand is holy. And he said, I am the God of your father, God of Abraham, and God of Isaac, and God of Jacob. And Moses turned away his face, for he was afraid to look upon God. And the Lord said to Moses, I have surely seen the affliction of my people in Egypt, and I have heard their cry from the taskmasters; for I know their pain, and I went down to rescue them from the hand of the Egyptians, and to bring them out from that land, and to bring them into a good and large land, into a land flowing with milk and honey, into the place of the Canaanites, and Hittites, and Amorites, and Perizzites, and Girgashites, and Hivites, and Jebusites. And now behold, the cry of the sons of Israel has come to me; and I have seen the oppression with which the Egyptians oppress them. And now come here, I will send you to Pharaoh king of Egypt, and you

will lead my people the sons of Israel out from the land of Egypt. And Moses said to God, Who am I that I should go to Pharaoh king of Egypt, and that I should bring out the sons of Israel from the land of Egypt? And God said to Moses, saying, I will be with you, and this is the sign to you that I will send you out: when you lead out my people from Egypt, you will serve God on this mountain. And Moses said to God, Behold, I will go out to the sons of Israel, and I will say to them, The God of our fathers has sent me to you. They will ask me, What is his name? What will I say to them? And God said to Moses, saying, I am the Being, and he said, Thus you will say to the sons of Israel, The Being has sent me to you. And God said again to Moses, Thus you will say to the sons of Israel, The Lord, the God of our fathers, God of Abraham, and God of Isaac, and God of Jacob, has sent me to you; this is my eternal name, and a memorial from generation to generation. Having come therefore, gather together the council of elders of the sons of Israel, and you will say to them, The Lord, the God of our fathers, has appeared to me, the God of Abraham, and God of Isaac, and God of Jacob, saying, I have surely visited you, and seen what has happened to you in Egypt. And he said, I will bring you up from the affliction of the Egyptians, into the land of the Canaanites, and Hittites, and Amorites, and Perizzites, and Girgashites, and Hivites, and Jebusites, into a land flowing with milk and honey. And they will listen to your voice, and you and the council of elders of Israel will enter to Pharaoh king of Egypt, and you will say to him, The God of the Hebrews has called us. Therefore we will go a journey of three days into the wilderness so that we may

sacrifice to our God. But I know that Pharaoh, king of Egypt, will not let you go unless with a mighty hand. And having stretched out my hand, I will strike the Egyptians with all my wonders which I will do among them, and after these things he will send you away. And I will give favor to this people before the Egyptians, and when you depart, you will not go away empty. But a woman will ask from her neighbor and from her tent dweller for silver vessels and golden vessels and clothing, and you will put them upon your sons and upon your daughters, and you will plunder the Egyptians.

4

And Moses answered and said, If they do not believe me nor listen to my voice, for they will say that God has not appeared to you, what will I say to them? And the Lord said to him, What is this in your hand? And he said, A rod. And he said, Throw it upon the earth, and he threw it upon the earth, and it became a serpent, and Moses fled from it. And the Lord said to Moses, Stretch out your hand and take hold of the tail. So having stretched out his hand, he took hold of the tail, and it became a rod in his hand. So that they might believe you, that the God of their fathers has appeared to you, the God of Abraham, and the God of Isaac, and the God of Jacob. And the Lord said to him again, Bring your hand into your bosom, and he brought his hand into his bosom, and he brought out his hand from his bosom, and his hand became like snow. And he said again, Put

your hand into your cloak, and he put his hand into his cloak, and he brought it out from his cloak, and again it was restored to the color of his flesh. But if they do not believe you, nor listen to the voice of the first sign, they will believe you because of the voice of the second sign. And it will be that if they do not believe you regarding these two signs, nor listen to your voice, you will take from the water of the river and you will pour it out upon the dry land, and the water which you take from the river will be blood upon the dry land. And Moses said to the Lord, I beg you, Lord, I have not been sufficient since the day before yesterday nor since three days ago, nor since you began to speak to your servant; I am weak-voiced and slow-tongued. And the Lord said to Moses, Who gave a mouth to man? And who made the hard of hearing and the deaf, the seeing and the blind? Am I not God? And now go, and I will open your mouth, and I will instruct you in what you are about to speak. And Moses said, I beg you, Lord, appoint someone else who is able, whom you will send. And the Lord, having become angry with anger at Moses, said, Behold, is not Aaron the Levite your brother? I know that he himself will speak to you; and behold, he himself will go out to meet you, and when he sees you he will rejoice in himself. And you will say to him, and you will give my words into his mouth, and I will open your mouth and his mouth, and I will instruct you what you will do. And he himself will speak for you to the people, and he himself will be your mouth; but you will be for him the one who goes to God. And you will take this rod, the one that was turned into a serpent, in your hand, with which you will do the signs. And Moses went and turned back to Jethro

his father-in-law, and he says, I will go and return to my brothers in Egypt, and I will see if they still live. And Jethro said to Moses, Go in health. And after those many days, the king of Egypt died. And the Lord said to Moses in Midian, Go, depart into Egypt, for all the ones seeking your soul have died. Having taken up his wife and the children, Moses brought them upon the pack animals and returned to Egypt, and Moses took the rod from God in his hand. And the Lord said to Moses, as you are going and returning into Egypt, see all the wonders which I have given in your hands, you will do them before Pharaoh; but I will harden his heart, and he will not send away the people. And you will say to Pharaoh, the Lord says these things: Israel is my firstborn son. I said to you, send away my people, so that they may serve me; if therefore you do not wish to send them away, see therefore, I will kill your firstborn son. It came to pass on the way at the lodging place that a Messenger of the Lord met him and was seeking to kill him. And Zipporah, having taken a stone, circumcised her son's foreskin, and she fell at his feet and said, The blood of my child's circumcision has stood. And he/she departed from him, because he/she said, The blood of my child's circumcision has stopped. And the Lord said to Aaron, Go into the wilderness to meet Moses, and he went, and he met him in the mountain of God, and they kissed one another. And Moses reported to Aaron all the words of the Lord which he sent and all the words which he commanded him. Moses and Aaron went, and they gathered together the council of elders of the sons of Israel. And Aaron spoke all these words which God spoke to Moses, and he did the signs before the people. And the people

believed and rejoiced, because God visited the sons of Israel, and because he saw their affliction; and having bowed down, the people worshiped.

5

And after these things Moses and Aaron went in to Pharaoh, and they said to him, Thus says the Lord the God of Israel: send out my people, so that they may celebrate a festival to me in the wilderness. And Pharaoh said, Who is he that I should listen to his voice to send away the sons of Israel? I do not know the Lord, and I will not send Israel away. And they say to him, The God of the Hebrews has called us; therefore we will go a three days journey into the wilderness, so that we may sacrifice to the Lord our God, lest death or slaughter should ever meet us. And the king of Egypt said to them, Why are Moses and Aaron turning the people away from their works? Go away, each one of you, to his own work. And Pharaoh said, Behold, now the people multiply; therefore let us not let them cease from their works. And Pharaoh commanded the taskmasters of the people and the scribes, saying, No longer will you continue to give straw to the people for the brickmaking, just as yesterday and the day before, but let them go and let them gather straw for themselves. And the arrangement of the brickmaking which they themselves make each day you will impose upon them; you will not take away anything; for they have leisure; because of this they have cried out, saying, let us arise and let us sacrifice to our God. Let

the work be made heavy on these men, and let them be concerned about these things, and let them not be concerned with empty words. And the taskmasters and the scribes were urging them on, and they were saying to the people, Pharaoh says these things: I no longer give you straw. You yourselves, going, gather straw for yourselves from wherever you find it; for nothing is taken away from your quota. And the people were scattered in the whole land of Egypt to gather stubble for straw. The taskmasters were urging them on, saying, Complete the works, the daily duties, just as when the straw was given to you. And the scribes of the race of the sons of Israel, who had been appointed over them, were beaten by the overseers of Pharaoh, who said, Why did you not complete your quota of brickmaking just as yesterday and the day before, and today? And having entered, the scribes of the sons of Israel cried out to Pharaoh, saying, Why do you do thus to your servants? Straw is not given to your servants, and they tell us to make the bricks, and behold your servants have been beaten, therefore you are wronging your people. And he said to them, You are idle, you are idlers; because of this you say, Let us go, let us sacrifice to our God. Now therefore, go and work; for the straw will not be given to you, and you will deliver the quota of brickmaking. The scribes of the sons of Israel saw themselves in trouble, saying, You will not reduce the daily quota of brickmaking. They met Moses and Aaron who were coming to meet them as they were going out from Pharaoh, and they said to them, May God see you and judge, because you have made our smell abominable before Pharaoh and before his servants, to give a sword into his hands

to kill us. And Moses returned to the Lord and said, I beg you, Lord, why have you mistreated this people? And why have you sent me? And since I have gone to Pharaoh to speak in your name, he has afflicted this people, and you have not delivered your people.

6

And the Lord said to Moses, Now you will see what I will do to Pharaoh; for with a mighty hand he will send them out, and with an uplifted arm he will drive them out from his land. And God spoke to Moses, and said to him, I am the Lord. And I appeared to Abraham and Isaac and Jacob as their God, and I did not make known to them my name Lord. And I established my covenant with them to give to them the land of the Canaanites, the land in which they sojourned. And I heard the groaning of the sons of Israel, whom the Egyptians are enslaving, and I remembered your covenant. Go, say to the sons of Israel, saying, I am the Lord, and I will bring you out from the power of the Egyptians, and I will deliver you from slavery, and I will redeem you with a high arm and great judgment. And I will take you as a people for myself, and I will be your God, and you will know that I am the Lord your God, the one who led you out from the oppression of the Egyptians. And I will bring you into the land into which I stretched out my hand to give it to Abraham, and Isaac, and Jacob, and I will give it to you as an inheritance; I am the Lord. Moses spoke thus to the sons of

Israel, and they did not listen to Moses because of their faintheartedness and because of the hard labor. And the Lord said to Moses saying, Enter, speak to Pharaoh king of Egypt, so that he might send the sons of Israel out from his land. And Moses spoke before the Lord, saying, Behold, the sons of Israel have not listened to me, and how will Pharaoh listen to me? But I am irrational. And the Lord said to Moses and Aaron, and he commanded them to go to Pharaoh king of Egypt, so that he would send out the sons of Israel from the land of Egypt. And these are the leaders of their fathers houses: the sons of Reuben, the firstborn of Israel: Enoch, and Pallu, Hezron, and Carmi: this is the kinship of Reuben. And the sons of Simeon: Jemuel, and Jamin, and Ehud, and Jachin, and Zohar, and Saul the son of the Canaanite woman; these are the families of the sons of Simeon. And these are the names of the sons of Levi according to their families: Gershon, Kohath, and Merari; and the years of the life of Levi were one hundred thirty-seven. And these are the sons of Gershon: Libni and Shimei, the houses of their families. And the sons of Kohath: Amram, Izhar, Hebron, and Uzziel; and the years of the life of Kohath were one hundred thirty-three years. And the sons of Merari: Mahli and Mushi. These are the houses of the fathers of Levi according to their families. And Amram took Jochebed, daughter of his father's brother, for himself as wife, and she bore to him both Aaron and Moses, and Miriam their sister, and the years of the life of Amram were one hundred thirty-two years. And the sons of Izhar: Korah, and Nepheg, and Zichri. And the sons of Uzziel: Mishael, and Elizaphan, and Sithri. And Aaron took Elisheba, daughter of Amminadab, sister

of Nahshon, as his wife, and she bore him Nadab and Abihu and Eleazar and Ithamar. And the sons of Korah: Assir, and Elkanah, and Abiasaph; these are the generations of Korah. And Eleazar the son of Aaron took one of the daughters of Putiel as his wife, and she bore him Phinehas; these are the heads of the families of the Levites, according to their generations. This is Aaron and Moses, to whom God said to bring out the sons of Israel from the land of Egypt with their power. These are the ones who spoke to Pharaoh king of Egypt, and they led out the sons of Israel from the land of Egypt, Aaron and Moses themselves, on the day the Lord spoke to Moses in the land of Egypt. And the Lord spoke to Moses, saying, I am the Lord; speak to Pharaoh king of Egypt all that I say to you. And Moses said before the Lord, Behold, I am weak-voiced, and how will Pharaoh listen to me?

7

And the Lord said to Moses, saying, Behold, I have given you as god to Pharaoh, and Aaron your brother will be your prophet. You will speak to him everything that I command you, and Aaron your brother will speak to Pharaoh, so that he may send out the sons of Israel from his land. And I will harden Pharaoh's heart, and I will multiply my signs and wonders in the land of Egypt. And Pharaoh will not listen to you, and I will lay my hand upon Egypt, and I will lead out my people, the sons of Israel, from the land of Egypt with my power, with great vengeance. And all the Egyptians will know that I am Lord, stretching out

my hand upon Egypt, and I will bring out the sons of Israel from among them. Moses and Aaron did just as the Lord commanded them. Moses was eighty years old, and Aaron his brother was eighty-three years old, when he spoke to Pharaoh. And the Lord said to Moses and Aaron, saying, if Pharaoh should speak to you, saying, give us a sign or wonder, then you will say to your brother Aaron, take the rod and throw it upon the earth before Pharaoh and before his servants, and it will become a serpent. Moses and Aaron entered before Pharaoh and his servants, and they did thus, just as the Lord commanded them, and Aaron threw the rod before Pharaoh and before his servants, and it became a serpent. Pharaoh called together the sophists of Egypt and the sorcerers, and the enchanters of the Egyptians did likewise with their sorceries. And each one threw their rod, and they became serpents, and the rod of Aaron swallowed those rods. And the heart of Pharaoh became strong, and he did not listen to them, just as the Lord had commanded. And the Lord said to Moses, The heart of Pharaoh has been hardened so as not to send away the people. Go to Pharaoh in the morning; behold, he goes out to the water, and you will be meeting him on the bank of the river; and the rod that was turned into a serpent you will take in your hand. And you will say to him, The Lord, the God of the Hebrews, has sent me to you, saying, Send out my people, so that they may serve me in the wilderness, and behold, you have not listened until now. The Lord says these things: by this you will know that I am the Lord; behold, I strike the water in the river with the rod in my hand, and it will change into blood. And the fish in the river will die, and the river will stink,

and the Egyptians will not be able to drink water from the river. And the Lord said to Moses, Say to Aaron your brother, Take your rod in your hand, and stretch out your hand upon the waters of Egypt, and upon their rivers, and upon their canals, and upon their marshes, and upon all their collected water, and it will be blood. And it became blood in all the land of Egypt, both in the wooden vessels and in the stone vessels. And Moses and Aaron did thus, just as the Lord commanded them; and having lifted up his rod he struck the water in the river before Pharaoh and before his servants; and he changed all the water in the river into blood. And the fish in the river died, and the river stank, and the Egyptians were not able to drink water from the river, and the blood was in all the land of Egypt. And the enchanters of the Egyptians did likewise with their sorceries, and the heart of Pharaoh was hardened, and he did not listen to them, just as the Lord said. Pharaoh turned around and entered into his house, and he did not set his mind upon this either. All the Egyptians dug around the river so that they could drink water, and they were not able to drink water from the river. And seven days were fulfilled after the Lord struck the river. And the Lord said to Moses, Go in to Pharaoh, and you will say to him, Thus says the Lord: Send forth my people, so that they may serve me. If you do not wish to send them out, behold I will strike all your boundaries with frogs. And the river will spew forth frogs, and having gone up they will enter into your houses, and into the chambers of your bedrooms, and upon your beds, and into the houses of your servants and of your people, and in your kneading troughs, and in your ovens. And the frogs will go up

upon you, and upon your servants, and upon your people.

8

And the Lord said to Moses, Say to Aaron your brother, Stretch out your hand with your rod upon the rivers, and upon the canals, and upon the marshes, and bring up the frogs. And Aaron stretched out his hand upon the waters of Egypt, and he brought up the frogs, and the frogs came up and covered the land of Egypt. And the enchanters of the Egyptians did likewise with their sorceries, and they brought up the frogs upon the land of Egypt. And Pharaoh called Moses and Aaron, and said, Pray for me to the Lord, and let him remove the frogs from me and from my people, and I will send them away, and they may sacrifice to the Lord. And Moses said to Pharaoh, Tell me when I will pray for you and for your servants and your people to destroy the frogs from you and from your people and from your houses, except they will be left behind in the river. And he said, Tomorrow. Therefore he said, As you have said, so that you may know that there is no other except the Lord. And the frogs will be removed from you, and from your houses, and from the farmsteads, and from your servants, and from your people, except they will be left in the river. Moses and Aaron went out from Pharaoh, and Moses cried out to the Lord concerning the agreement of the frogs, as Pharaoh had appointed. And the Lord did just as Moses said, and the frogs died from the houses and from the farmsteads and from the fields. And they gathered

them in heaps upon heaps, and the land stank. But when Pharaoh saw that relief had happened, his heart was hardened, and he did not listen to them, just as the Lord had spoken. And the Lord said to Moses, Say to Aaron, Stretch out your hand with your rod, and strike the dust of the earth, and there will be gnats on the men, and on the quadrupeds, and in all the land of Egypt. Aaron therefore stretched out the rod with his hand and struck the dust of the earth, and the gnats came upon the men and upon the four-footed animals, and the gnats came in all the dust of the earth. And the enchanters did likewise with their sorceries to bring out the gnats, but they were not able, and the gnats were on the men and on the four-footed animals. Therefore the enchanters said to Pharaoh, This is the finger of God, and the heart of Pharaoh was hardened, and he did not listen to them, just as the Lord spoke. And the Lord said to Moses, Rise early in the morning, and stand before Pharaoh; and behold he will go out to the water; and you will say to him, These things says the Lord: Send forth my people, so that they may serve me in the wilderness. If you do not wish to send away my people, behold I will send out upon you, and upon your servants, and upon your people, and upon your houses, dog flies; and the houses of the Egyptians will be filled with the dog flies, and also the land upon which they are. And I will make a distinction on that day for the land of Goshen, upon which my people are, upon which the dog fly will not be there, so that you may know that I am the Lord, the God of all the earth. And I will make a distinction between my people and your people; and tomorrow this will happen upon the earth. And the Lord did

thus, and a multitude of dog flies came into the houses of Pharaoh, and into the houses of his servants, and into all the land of Egypt, and the land was destroyed by the dog flies. And Pharaoh called Moses and Aaron, saying, Come and sacrifice to the Lord your God in the land. And Moses said, It is not possible to do thus; for we will sacrifice the abominations of the Egyptians to the Lord our God; for if we sacrifice the abominations of the Egyptians before them, we will be stoned. We will go a journey of three days into the wilderness, and we will sacrifice to our God, just as the Lord said to us. And Pharaoh said, I am sending you, and you shall sacrifice to your God in the wilderness; but you will not go far away; therefore pray for me to the Lord. And Moses said, But I will go out from you, and I will pray to God, and the dog fly will depart from your servants and from your people tomorrow; Pharaoh should not still deceive again, not sending away the people to sacrifice to the Lord. And Moses went out from Pharaoh, and he prayed to God. And the Lord did just as Moses said, and he removed the dog flies from Pharaoh and his servants and his people, and none was left. And Pharaoh made his heart heavy at this time too, and he was not willing to send away the people.

9

And the Lord said to Moses, Go in to Pharaoh, and you will say to him, Thus says the Lord the God of the Hebrews: Send forth my people, so that they may serve me. If therefore you do not wish

to send away my people, but still hold them, behold, the hand of the Lord will be upon your livestock in the plains, both on the horses, and on the pack animals, and the camels, and oxen, and sheep, a very great death. And I will make a distinction at that time between the cattle of the Egyptians and the cattle of the sons of Israel; not a thing will die from all the sons of Israel. And God set a limit, saying, Tomorrow the Lord will do this thing upon the earth. And the Lord did this thing the next day, and all the livestock of the Egyptians died, but of the livestock of the sons of Israel nothing died. But when Pharaoh saw that not one of all the cattle of the sons of Israel had died, the heart of Pharaoh was hardened, and he did not send out the people. And the Lord said to Moses and Aaron, saying, You take handfuls of soot from a furnace, and let Moses scatter it toward heaven before Pharaoh and before his servants. And let there be dust upon all the land of Egypt, and it will be upon the men and upon the four-footed animals—sores, blisters breaking out in the men and in the four-footed animals, in all the land of Egypt. And he took the soot of the furnace before Pharaoh, and Moses scattered it toward the sky, and it became sores and blisters breaking out on both the men and on the four-footed animals. And the sorcerers were not able to stand before Moses because of the sores, for the sores came upon the sorcerers and in all the land of Egypt. And the Lord hardened the heart of Pharaoh, and he did not listen to them, just as the Lord commanded. And the Lord said to Moses, Rise early in the morning and stand before Pharaoh, and you will say to him, Thus says the Lord the God of the Hebrews, send forth my people so that they may serve me.

For at this time I am sending out all my encounters against your heart, and against your servants, and against your people, so that you may know that there is no other like me in all the earth. For now I will send forth my hand and strike you, and I will put your people to death, and you will be wiped out from the earth. And because of this you were preserved, so that I might show my strength in you, and so that my name might be proclaimed in all the earth. Are you still acting against my people by not sending them away? Behold, I will rain down very heavy hail tomorrow at this time, such as has not happened in Egypt from the day it was founded until this day. Now therefore hasten to gather together your livestock and whatever you have in the plain; for all the men and the livestock that you have in the plain; for all the men and the livestock that are found in the plains and do not enter into a house, but the hail falls upon them, will die. The one among Pharaoh's servants who feared the word of the Lord gathered his livestock into the houses. But whoever did not pay attention to the word of the Lord left his livestock in the fields. And the Lord said to Moses, Stretch out your hand into heaven, and there will be hail upon all the land of Egypt, upon both the men and the livestock, and upon all the vegetation upon the land. And Moses stretched out his hand into heaven, and the Lord gave sounds and hail; and the fire ran through upon the earth; and the Lord rained hail upon all the land of Egypt. And there was the hail and the fire flaming in the hail; and the hail was exceedingly great, such as has not happened in Egypt from the day a nation came to be upon it. And the hail struck in all the land of Egypt, from man to beast,

and the hail struck all the vegetation in the plain, and the hail shattered all the trees in the plains. Except in the land of Goshen, where the sons of Israel were, the hail did not fall. Having sent, Pharaoh called Moses and Aaron, and said to them, I have sinned this time; the Lord is righteous, but I and my people are ungodly. Pray therefore concerning me to the Lord, and let the sounds of God and hail and fire cease, and I will send you forth, and you will no longer remain. And Moses said to him, As I go out of the city, I will spread out my hands toward the Lord, and the voices will cease, and the hail and the rain will not be anymore, so that you may know that the earth is the Lord's. And I know that you and your servants have not yet feared the Lord. The flax and the barley were struck; for the barley was standing ready, and the flax was in seed. But the wheat and the spelt were not struck, for they were late crops. And Moses went out from Pharaoh outside of the city, and he stretched out his hands toward the Lord, and the voices ceased, and the hail and the rain did not drip anymore upon the earth. And having seen that the rain and the hail and the thunder had ceased, Pharaoh added to his sin, and he hardened his heart and the hearts of his servants. And the heart of Pharaoh was hardened, and he did not send out the sons of Israel, just as the Lord spoke to Moses.

10

And the Lord said to Moses, saying, Go in to Pharaoh, for I have

hardened his heart and the hearts of his servants, so that these signs may come upon them in succession, so that you may tell in the ears of your children and your children's children how many things I have mocked the Egyptians and my signs which I did among them, and you will know that I am the Lord. And Moses and Aaron entered before Pharaoh, and they said to him, The Lord, the God of the Hebrews, says these things: How long will you refuse to humble yourself before me? Send away my people, so that they may serve me. If you do not wish to send away my people, behold I am bringing much locust upon all your boundaries at this hour tomorrow. And it will cover the appearance of the earth, and you will not be able to see the earth, and it will devour all the excess of the earth that was left behind, which the hail left for you, and it will devour every tree growing for you upon the earth. And your houses will be filled, and the houses of your servants, and all the houses in all the land of the Egyptians; which your fathers have never seen, nor their forefathers, from the day they came upon the earth, until this day; and Moses turned aside and went out from Pharaoh. And Pharaoh's servants say to him, How long will this be a snare to us? Send out the men so that they may serve their God; or do you wish to know that Egypt has perished? And they brought Moses and Aaron back to Pharaoh, and he said to them, Go and serve the Lord your God; but who exactly are the ones going? And Moses says, With the young men and elders we will go, with the sons and daughters, and sheep, and our cattle; for it is a feast of the Lord. And he said to them, Let the Lord be with you in the same way that I am sending you—not with your baggage also?

See that wickedness is attached to you. Not so; but let the men go, and let them serve God; for this is what you yourselves seek; and they drove them out from Pharaoh's presence. And the Lord said to Moses, Stretch out your hand upon the land of Egypt, and let the locust ascend upon the land, and it will devour all the vegetation of the earth, and all the fruit of the trees, which the hail left behind. And Moses lifted up the rod into heaven, and the Lord brought a south wind upon the land all that day and all the night; the morning came, and the south wind took up the locusts and brought them upon all the land of Egypt; and they settled upon all the borders of Egypt, exceedingly great; before it there had not been such a locust plague, and after this there will not be one like it. And it covered the appearance of the land, and the land was destroyed, and it devoured all the vegetation of the land, and all the fruit of the trees which was left behind from the hail; nothing green was left behind in the trees and in all the vegetation of the plain, in all the land of Egypt. Pharaoh was hastening to call Moses and Aaron, saying, I have sinned before the Lord your God, and against you. Therefore receive my sin even now, and pray to the Lord your God, and let him take away this death from me. And Moses went out from Pharaoh, and he prayed to God. And the Lord changed the wind to a violent wind from the sea, and he took up the locusts, and threw them into the Red Sea, and not one locust was left in all the land of Egypt. And the Lord hardened the heart of Pharaoh, and he did not send out the sons of Israel. And the Lord said to Moses, Stretch out your hand into the heaven, and let there be darkness upon the land of Egypt, a tangible darkness. Moses stretched out his

hand into heaven, and there came to pass darkness, gloom, and storm upon all the land of Egypt for three days. And no one saw his brother for three days, and no one rose up from his bed for three days. But for all the sons of Israel there was light in all the places where they were dwelling. And Pharaoh called Moses and Aaron, saying, Go, serve the Lord your God, except leave the sheep and the cattle behind, and let your baggage go with you. And Moses said, But you will give us burnt offerings and sacrifices, which we will make to the Lord our God. And our livestock will go with us, and we will not leave behind a hoof; for from them we will take to serve the Lord our God; but we do not know what we will serve the Lord our God, until we come there. And the Lord hardened the heart of Pharaoh, and he did not wish to send them away. And Pharaoh says, Go away from me; take heed for yourself not to see my face again; for on whatever day you appear to me, you will die. And Moses says, You have said, I will no longer appear to you face to face.

11

And the Lord said to Moses, I will bring one more blow upon Pharaoh and upon Egypt, and after these things he will send you away from here; and when he sends you away with everything, he will cast you out completely. Speak therefore secretly in the ears of the people, and let each one ask from his neighbor for silver vessels and golden vessels and clothing. And the Lord gave favor to his people before the Egyptians, and they lent to them,

and the man Moses became very great before the Egyptians, and before Pharaoh, and before his servants. And Moses said, The Lord says these things: Around the middle of the night I will enter into the middle of Egypt. And every firstborn in the land of Egypt will die, from the firstborn of Pharaoh, who sits upon the throne, to the firstborn of the maidservant who is beside the millstone, and to the firstborn of every beast. And there will be a great cry throughout all the land of Egypt, such as has never happened, and such will never happen again. And among all the sons of Israel not a dog will bark with his tongue, from man to beast, so that you may know how much the Lord will make a distinction between the Egyptians and Israel. And all these children of yours will come down to me, and they will bow down to me, saying, Go out, you and all your people whom you lead, and after these things I will go out. And Moses went out from Pharaoh with anger. And the Lord said to Moses, Pharaoh will not listen to you, so that I will multiply my signs and wonders in the land of Egypt. Moses and Aaron did all these signs and wonders in the land of Egypt before Pharaoh, but the Lord hardened Pharaoh's heart, and he would not consent to send out the sons of Israel from the land of Egypt.

12

And the Lord said to Moses and Aaron in the land of Egypt, saying, This month is to you the beginning of months; it is first to you among the months of the year. Speak to all the assembly of

the sons of Israel, saying, On the tenth of this month let each one take a sheep according to their ancestral houses, each one a sheep per household. But if they are few in the house, so that they are not sufficient for a sheep, he will take with himself his neighbor who is near him; according to the number of souls, each one will be counted together for a sheep according to what is sufficient for him. Your sheep will be a perfect year-old male; you will take it from the lambs and the young goats. And it will be kept by you until the fourteenth of this month, and all the multitude of the assembly of the sons of Israel will slaughter it toward evening. And they will take some of the blood, and they will place it upon the two doorposts and upon the lintel, in the houses in which they eat it. And they will eat the meat roasted with fire this night, and they will eat unleavened bread with bitter herbs. You will not eat from them raw, nor boiled in water, but roasted with fire, head with the feet and the inner parts. Nothing will be left from it until morning, and you will not break a bone from it, but what remains from it until morning you will burn up in fire. Thus you will eat it: your loins girded, your sandals on your feet, and your staffs in your hands, and you will eat it with haste. It is the Passover of the Lord. And I will pass through in the land of Egypt in this night, and I will strike every firstborn in the land of Egypt from man to beast, and upon all the gods of the Egyptians I will execute vengeance, I the Lord. And the blood will be to you as a sign upon the houses in which you are there, and I will see the blood and I will protect you, and there will not be among you a plague of destruction when I strike in the land of Egypt. And this day will

be a memorial to you, and you will celebrate it as a feast to the Lord for all your generations; you will celebrate it as an eternal statute. Seven days you will eat unleavened bread; and from the first day, you will remove leaven from your houses; every one who eats leaven, that soul will be cut off from Israel, from the first day until the seventh day. And the first day will be called holy, and the seventh day will be called holy to you. You will not do any servile work on them, except whatever must be done for every soul—this only will be done by you. And you will keep this commandment; for on this day I will bring out your forces from the land of Egypt, and you will make this day for your generations a lawful eternal observance, beginning on the fourteenth day of the first month, from evening you will eat unleavened bread, until the twenty-first day of the month, until evening. For seven days leaven will not be found in your houses; everyone who eats a leavened thing, that soul will be cut off from the assembly of Israel; both among the sojourners and the native born of the land. You will not eat any leavened thing, but in every dwelling place of yours you will eat unleavened bread. And Moses called all the council of elders of the sons of Israel, and said to them, Having departed, take for yourselves a sheep according to your families, and sacrifice the passover. You will take a bundle of hyssop, and having dipped it in the blood that is beside the door, you will apply it to the lintel and upon both the doorposts, from the blood which is beside the door; but you will not go out, each one through the door of his house, until morning. And the Lord will pass through to strike the Egyptians, and he will see the blood upon the lintel and upon both of the

doorposts, and the Lord will pass by the door, and he will not allow the destroyer to enter into your houses to strike. And keep this word as a law for yourself and your sons forever. And if you enter into the land which the Lord may give you, just as he spoke, you shall keep this service. And it will be, if your sons say to you, What is this service? And you will say to them, This passover sacrifice is to the Lord, as he protected the houses of the sons of Israel in Egypt, when he struck the Egyptians, but rescued our houses, and the people bowed down and worshiped. And having departed, the sons of Israel did just as the Lord commanded Moses and Aaron. It came to pass at the middle of the night that the Lord struck every firstborn in the land of Egypt, from the firstborn of Pharaoh sitting upon the throne to the firstborn of the female captive in the pit and to the firstborn of every beast. And Pharaoh rose up by night, and his servants, and all the Egyptians, and there was a great cry in all the land of Egypt; for there was not a house in which there was not one dead. And Pharaoh called Moses and Aaron by night, and said to them, Rise up and go out from my people, both you and the sons of Israel. Go and serve the Lord your God, just as you say. And having taken up your sheep and your oxen, go, and bless me also. And the Egyptians were urgently pressing the people with haste to cast them out of the land, for they said, All of us are dying. And the people took up their dough before it was leavened, bound up in their garments upon their shoulders. The sons of Israel did just as Moses commanded them, and they asked the Egyptians for silver vessels and golden vessels and clothing. And the Lord gave favor to his people before the

Egyptians, and they lent to them, and they plundered the Egyptians. And the sons of Israel, having set out from Rameses to Succoth, were six hundred thousand men on foot, except for the baggage. And a great mixed multitude went up with them, and sheep, and oxen, and very many livestock. And they baked the dough which they brought out from Egypt into unleavened cakes, for it was not leavened; for the Egyptians drove them out, and they were not able to remain, nor did they make provisions for themselves for the journey. The dwelling of the sons of Israel, during which they dwelt in the land of Egypt and in the land of Canaan, was four hundred thirty years. And it came to pass after the four hundred thirty years, all the power of the Lord went out from the land of Egypt by night. It is a guard to the Lord, so that he might bring them out from the land of Egypt; that night, this one, is a guard to the Lord, so that it might be for all the sons of Israel throughout their generations. And the Lord said to Moses and Aaron, This is the law of the Passover: no foreigner will eat of it. And every servant or one bought with silver, you will circumcise him, and then he will eat of it. A sojourner or hired worker will not eat from it. It will be eaten in one house, and you will not carry any of the meat outside from the house, and you will not break a bone of it. All the assembly of the sons of Israel will do it. If a sojourner should approach you to do the passover to the Lord, you will circumcise every male of his, and then he will approach to do it, and he will be just as the native born of the land. No uncircumcised person will eat from it. One law will be for the native and for the sojourner who has approached among you. And the sons of Israel did just as the

Lord commanded Moses and Aaron to tell them, so they did. And it came to pass on that day, the Lord led out the sons of Israel from the land of Egypt with their power.

13

And the Lord said to Moses, saying, Sanctify to me every firstborn, the first produced opening every womb among the sons of Israel, from man to beast—it is mine. And Moses said to the people, Remember this day in which you went out from the land of Egypt, from the house of slavery; for with a mighty hand the Lord led you out from there; and leaven shall not be eaten. For you go out today in the month of Abib. And it will be that when the Lord your God brings you into the land of the Canaanites and Hittites and Amorites and Hivites and Jebusites and Girgashites and Perizzites, which he swore to your fathers to give you, a land flowing with milk and honey, you will do this service in this month. For six days you will eat unleavened bread, and on the seventh day there will be a festival to the Lord. You will eat unleavened bread for seven days; leavened bread will not be seen by you, nor will there be leaven for you within all your borders. And you will declare to your son on that day, saying, The Lord God did this for me when I was going out from Egypt. And it will be to you a sign upon your hand and a memorial before your eyes, so that the law of the Lord may be in your mouth; for with a mighty hand the Lord God led you out from Egypt. And keep this law at the appointed times, from day

to day. And it will be when the Lord your God brings you into the land of the Canaanites, as he swore to your fathers, that he will give it to you. And you will set apart every firstborn male to the Lord; every firstborn from your herds or among your livestock, as many as are born to you—the males you will consecrate to the Lord. Every donkey that opens the womb you will exchange with a sheep; but if you should not exchange it, you will redeem it; every firstborn of your sons you will redeem. If your son asks you after these things, saying, What is this? And you will say to him, that with a mighty hand the Lord led us out from the land of Egypt, from the house of slavery. When Pharaoh hardened himself to send us out, he killed every firstborn in the land of Egypt, from the firstborn of men to the firstborn of cattle. Because of this I sacrifice every male that opens the womb to the Lord, and every firstborn of my sons I will redeem. And it will be as a sign on your hand, and unshakable before your eyes; for the Lord led you out from Egypt with a mighty hand. As Pharaoh sent out the people, God did not lead them by the way of the land of the Philistines, because it was near; for God said, lest the people might repent when they see war, and turn back to Egypt. And God led the people around by the way into the wilderness, to the Red Sea; and in the fifth generation the sons of Israel went up from the land of Egypt. And Moses took the bones of Joseph with him, for he made the sons of Israel swear by oath, saying, The Lord will surely visit you, and you will carry up my bones from here with you. And the sons of Israel, having set out from Succoth, encamped in Etham beside the desert. And God was leading

them, by day in a pillar of cloud to show them the way, and by night in a pillar of fire. The pillar of cloud by day and the pillar of fire by night did not fail before all the people.

14

And the Lord spoke to Moses, saying, Speak to the sons of Israel, and having turned back let them encamp opposite the encampment, between Migdol and the sea, opposite Baal Zephon; you will encamp before it upon the sea. And Pharaoh will say to his people, These sons of Israel wander in the land, for the desert has shut them in. I will harden the heart of Pharaoh, and he will pursue after them, and I will be glorified in Pharaoh and in all his army, and all the Egyptians will know that I am Lord, and they did thus. And it was reported to the king of the Egyptians that the people had fled, and the heart of Pharaoh and of his servants was turned against the people, and they said, What is this we have done, to send away the sons of Israel so they would not serve us? Therefore Pharaoh harnessed his chariots and gathered together all his people with himself, and having taken six hundred choice chariots and all the horses of the Egyptians and officers upon all. And the Lord hardened the heart of Pharaoh king of Egypt and the hearts of his servants, and he pursued after the sons of Israel, but the sons of Israel were going out with a high hand. And the Egyptians pursued after them and found them encamped beside the sea, and all the horses and the chariots of Pharaoh, and the horsemen, and his

army were opposite the encampment, opposite Baal Zephon. And Pharaoh brought forward, and the sons of Israel looked up with their eyes and saw, and the Egyptians had encamped behind them, and they feared exceedingly, and the sons of Israel cried out to the Lord. And they said to Moses, Because there were no tombs in the land of Egypt, you brought us out to put us to death in the wilderness? What is this you have done to us by leading us out from Egypt? Was this not the word which we spoke to you in Egypt, saying, Leave us alone, so that we may serve the Egyptians? For it is better for us to serve the Egyptians than to die in this wilderness. And Moses said to the people, Take courage, stand and see the salvation from the Lord, which he will do for us today; for in the manner you have seen the Egyptians today, you will not see them again for all time; the Lord will fight for you, and you will be silent. And the Lord said to Moses, Why do you cry out to me? Speak to the sons of Israel, and let them break camp. And you lift up your rod, and stretch out your hand upon the sea, and divide it, and let the sons of Israel enter into the middle of the sea on the dry ground. And behold, I will harden the heart of Pharaoh and of all the Egyptians, and they will enter after them, and I will be glorified in Pharaoh and in all his army and in the chariots and in his horses. And all the Egyptians will know that I am Lord, when I am being glorified in Pharaoh, and in his chariots and horses. And the Messenger of God who was going before the camp of the sons of Israel removed and went to the behind; and the pillar of the cloud also removed from before them and stood at the behind of them. And it entered between the middle of the camp

of the Egyptians and the middle of the camp of Israel, and it stood; and there became darkness and gloom; and the night passed; and they did not mingle with one another the whole night. And Moses stretched out his hand upon the sea, and the Lord drove back the sea by a violent south wind the whole night, and made the sea dry land, and the water was divided. And the sons of Israel entered into the middle of the sea on the dry ground, and the water of it was a wall on the right and a wall on the left. And the Egyptians pursued and entered after them, and every horse of Pharaoh, and the chariots, and the riders, into the middle of the sea. It came to pass in the morning watch, and the Lord looked upon the camp of the Egyptians in a pillar of fire and cloud, and threw into confusion the camp of the Egyptians, and bound together the axles of their chariots, and led them with force, and the Egyptians said, let us flee from the face of Israel, for the Lord fights for them against the Egyptians. And the Lord said to Moses, stretch out your hand upon the sea, and let the water return, and let it cover the Egyptians, both the chariots and the riders. And Moses stretched out his hand over the sea, and the water returned at daybreak to its place, and the Egyptians fled from the water, and the Lord shook off the Egyptians into the middle of the sea. And the water, having turned back, covered the chariots and the riders and all the force of Pharaoh who had entered after them into the sea, and not even one of them was left. The sons of Israel went through the dry land in the midst of the sea; and the water was a wall to them on the right, and a wall on the left. And the Lord rescued Israel in that day from the hand of the Egyptians, and Israel saw

the Egyptians dead beside the edge of the sea. Israel saw the great hand which the Lord used against the Egyptians, and the people feared the Lord, and they believed God and Moses his servant.

15

Then Moses and the sons of Israel sang this song to God, and they said, saying, Let us sing to the Lord, for he has been glorified gloriously; he threw the horse and the rider into the sea. A helper and protector he became to me for salvation; this one is my God, and I will glorify him; he is the God of my father, and I will exalt him. The Lord crushes wars, Lord is his name. He threw the chariots of Pharaoh and his force into the sea, chosen riders, third ranked officers; they were swallowed up in the Red Sea. The deep covered them; they sank into the depth like a stone. Your right hand, Lord, has been glorified in strength; your right hand, Lord, has shattered enemies. And in the multitude of your glory you crushed the adversaries; you sent your anger, and it devoured them as stubble. And through the wind of your anger the water was divided; the waters stood firm like a wall; the waves stood firm in the middle of the sea. The enemy said, I will pursue and overtake, I will divide the spoils, I will fill my soul, I will destroy with my sword, my hand will rule. You sent your spirit; the sea covered them; they sank like lead in violent water. Who is similar to you among the gods, Lord? Who is similar to you? Glorified among the holy ones,

wonderful in glories, doing wonders. You stretched out your right hand; the earth swallowed them. You guided this people of yours whom you redeemed in your righteousness; you led them in your strength to your holy dwelling place. The nations heard, and they were angered; birth pangs seized the inhabitants of Philistia. Then the leaders of Edom hastened, and the rulers of the Moabites; trembling took them; all the ones dwelling in Canaan were melted. May trembling and fear fall upon them; by the magnitude of your arm let them be turned to stone, until your people pass by, Lord; until this your people pass by, whom you acquired. Having brought them in, plant them firmly into the mountain of your inheritance, into your ready dwelling place which you prepared, Lord, the sanctuary, Lord, which your hands prepared. The Lord reigns for the age, and upon the age, and still. Because the horse of Pharaoh entered with chariots and riders into the sea, and the Lord brought upon them the water of the sea; but the sons of Israel went through the dry land in the midst of the sea. And Miriam the prophetess, the sister of Aaron, having taken the tambourine in her hand, and all the women went out after her with tambourines and dances. Miriam was leading them, saying, Let us sing to the Lord, for he has been gloriously glorified; he threw the horse and rider into the sea. And Moses led out the sons of Israel from the Red Sea, and he led them into the wilderness of Shur, and they went three days in the wilderness, and they did not find water to drink. They came to Marah, and they were not able to drink from Marah, for it was bitter; because of this he named that place Bitterness. And the people were grumbling against

Moses, saying, What will we drink? Moses cried out to the Lord, and the Lord showed him a tree, and he threw it into the water, and the water became sweet. There he set ordinances and judgments for him, and there he tested him, and said, If you truly hear the voice of the Lord your God, and you do what is pleasing before him, and you give ear to his commandments, and you keep all his ordinances, every disease which I brought upon the Egyptians, I will not bring upon you, for I am the Lord your God, the one who heals you. And they came into Elim, and there were twelve springs of water and seventy palm trees there, and they encamped there beside the waters.

16

They departed from Elim, and all the assembly of the sons of Israel came into the wilderness of Sin, which is between Elim and Sinai. And on the fifteenth day of the second month after they had gone out from the land of Egypt, all the assembly of the sons of Israel was grumbling against Moses and Aaron. And the sons of Israel said to them, Would that we had died, struck down by the Lord in the land of Egypt, when we sat by the pots of meat and ate bread to the full, because you have brought us out into this wilderness to kill this entire assembly by famine. And the Lord said to Moses, Behold, I will rain loaves to you from heaven, and the people will go out and they will gather each day's portion, so that I may test them whether they will walk by my law or not. And it will be on the sixth day, they will prepare

what they bring in, and it will be double what they gather each day. And Moses and Aaron said to all the assembly of the sons of Israel, In the evening you will know that the Lord led you out from the land of Egypt, and in the morning you will see the glory of the Lord in his hearing your grumbling against God; but we, what are we, that you are grumbling against us? And Moses said, in the Lord giving you meat to eat in the evening and loaves in the morning to fullness, because of the Lord hearing your grumbling which you are grumbling against us, but what are we? For your murmuring is not against us, but against God. And Moses said to Aaron, Say to all the assembly of the sons of Israel, Come near before God, for he has heard your grumbling. When Aaron was speaking to all the assembly of the sons of Israel, and they turned to the wilderness, and the glory of the Lord appeared in a cloud. And the Lord spoke to Moses, saying, I have heard the grumbling of the sons of Israel; speak to them, saying, Toward evening you will eat meat, and in the morning you will be filled with bread; and you will know that I am the Lord your God. And evening came to pass, and quail went up and covered the camp; the morning came to pass, with the dew ceasing around the camp. And behold, upon the face of the wilderness, something thin like coriander seed, white like frost upon the earth. Having seen it, the sons of Israel said to one another, What is this? For they did not know what it was; and Moses said to them, This is the bread which the Lord gave to you to eat. This is the word the Lord commanded: each one gather from it an omer per person, according to the number of your souls, each one gather with your tent dwellers. And the sons of Israel did thus,

and they gathered, one much and one less. And having measured by the omer, the one who gathered much did not have excess, and the one who gathered less did not have too little; each one gathered the appropriate amount for himself. And Moses said to them, Let no one leave any of it until the morning. And they did not listen to Moses, but some left some of it until the morning, and it bred worms, and it stank, and Moses was angry with them. And they gathered it morning by morning, each one the amount fitting for him; but when the sun grew hot, it melted. It came to pass on the sixth day that they gathered double the necessary things, two omers for each one; and all the rulers of the assembly came in, and they reported to Moses. And Moses said to them, Is this not the word the Lord spoke? Tomorrow is a sabbath, a holy rest to the Lord; whatever you will bake, bake; and whatever you boil, boil; and all the excess leave in storage until the morning. And they left some of it until morning, just as Moses commanded them, and it did not stink, nor did any worm appear in it. And Moses said, Eat today, for today is a sabbath to the Lord; it will not be found in the plain. Six days you will gather, but the seventh day is the sabbath, because there will not be any in it. It came to pass on the seventh day that some of the people went out to gather, and they did not find any. And the Lord said to Moses, How long will you refuse to listen to my commandments and my law? See, for the Lord has given you the sabbath this day; because of this he gave you on the sixth day bread for two days; each one of you will remain in your houses; let no one go out from his place on the seventh day. And the people kept the sabbath on the seventh

day. And the sons of Israel named it Manna; and it was like white coriander seed; and its taste was like a wafer in honey. And Moses said, This is the word which the Lord commanded: Fill the omer of the manna for storage for your generations, so that they may see the bread which you ate in the wilderness, as the Lord led you out from the land of Egypt. And Moses said to Aaron, take one golden jar, and put into it a full omer of the manna, and you will place it before God, for preservation for your generations, in the manner which the Lord commanded Moses; and Aaron placed it before the testimony for preservation. The sons of Israel ate the manna for forty years, until they came into the inhabited land. They ate the manna until they arrived at the border of Phoenicia. And the omer was the tenth of the three measures.

17

And all the assembly of the sons of Israel departed from the desert of Sin according to their camps, by the word of the Lord, and they encamped in Rephidim, but there was no water for the people to drink. And the people were reviling Moses, saying, Give us water so that we may drink. And Moses said to them, Why do you revile me, and why do you test the Lord? And the people thirsted there for water, and the people grumbled there to Moses, saying, Why this? You brought us up from Egypt to kill us and our children and our livestock by thirst? And Moses cried out to the Lord, saying, What shall I do with this people? A little

longer, and they will stone me to death. And the Lord said to Moses, Go before this people, and take for yourself some of the elders of the people, and the rod with which you struck the river, take in your hand, and you will go. Behold, I stand there before you upon the rock in Horeb, and you will strike the rock, and water will come out from it, and the people will drink. And Moses did this before the sons of Israel. And he named that place Trial and Quarreling, because of the insult of the sons of Israel, and because of their testing the Lord, saying, Is the Lord among us, or not? Amalek came and waged war against Israel in Rephidim. And Moses said to Joshua, Choose for yourself powerful men, and go out and draw up in battle array against Amalek tomorrow, and behold, I will stand upon the top of the hill, and the rod of God will be in my hand. And Joshua did just as Moses said to him, and going out he drew up for battle against the Amalekites, and Moses and Aaron and Hur went up to the summit of the hill. And it came to pass that when Moses lifted up his hands, Israel prevailed, but when he let down his hands, Amalek prevailed. The hands of Moses were heavy, and having taken a stone they placed it under him, and he sat upon it, and Aaron and Hur were supporting his hands, one on one side and one on the other, and the hands of Moses remained supported until the setting of the sun. And Joshua routed Amalek and all his people with the slaughter of the sword. And the Lord said to Moses, Write this down as a memorial in a book, and give it into the ears of Joshua, because I will utterly blot out the memorial of Amalek from under heaven. And Moses built an altar to the Lord, and he named it, The Lord is my refuge. Because the Lord

wages war with a hidden hand upon Amalek from generation to generation.

18

And Jethro, priest of Midian, the son-in-law of Moses, heard all things that the Lord did for Israel his own people; for the Lord led Israel out from Egypt. And Jethro the son-in-law of Moses took Zipporah the wife of Moses after her release, and her two sons; the name of one of them was Gershom, saying, I was a sojourner in a foreign land; and the name of the second was Eliezer, saying, For the God of my father was my helper, and he delivered me from the hand of Pharaoh. And Jethro, the son-in-law of Moses, and the sons and the wife went out to Moses into the wilderness, where he encamped upon the mountain of God. It was reported to Moses, saying, Behold, your father-in-law Jethro is coming to you, and your wife and your two sons with him. Moses went out to meet his son-in-law, and he bowed down to him, and he kissed him, and they greeted one another, and he brought them into the tent. And Moses recounted to his son-in-law all things that the Lord did to Pharaoh and all the Egyptians on account of Israel, and all the hardship that had befallen them on the way, and that the Lord delivered them from the hand of Pharaoh and from the hand of the Egyptians. Jethro was amazed at all the good things which the Lord did for them, because he delivered them from the hand of the Egyptians and from the hand of Pharaoh. And Jethro said, Blessed is the Lord, because

he delivered them from the hand of the Egyptians and from the hand of Pharaoh. Now I know that the Lord is great among all the gods because of this, because they attacked them. And Jethro, the son-in-law of Moses, took whole burnt offerings and sacrifices to God, and Aaron and all the elders of Israel came to eat bread together with the son-in-law of Moses before God. And it came to pass on the next day that Moses sat down to judge the people, and all the people were standing by Moses from morning until evening. And Jethro, having seen all that he does for the people, says, What is this that you do for the people? Why do you sit alone, and all the people stand beside you from morning until evening? And Moses says to the father-in-law, The people come to me to seek judgment from God. For whenever a dispute arises among them, and they come to me, I judge each one, and I make known to them the commandments of God and his law. And Moses son-in-law said to him, You are not doing this thing rightly. You will be utterly worn out with impatience, both you and all this people who are with you; this matter is too heavy for you; you will not be able to do it alone. Now therefore listen to me, and I will advise you, and God will be with you; you be for the people in matters toward God, and you will bring their words to God. And you will solemnly testify to them the commands of God and his law, and you will make known to them the ways in which they will go, and the works which they will do. And you yourself consider from all the people able men, god-fearing, righteous men, hating arrogance, and you will appoint over them commanders of thousands and commanders of hundreds and commanders of fifties and commanders of tens.

And they will judge the people at all times, but the excessive matters they will bring up to you, and the minor judgments they will judge themselves, and they will lighten your burden, and they will help you. If you do this thing, God will strengthen you, and you will be able to stand, and all these people will come to their own place with peace. Moses heard the voice of his father-in-law, and he did all that he said to him. And Moses selected able men from all Israel, and he made them commanders of thousands and commanders of hundreds and commanders of fifties and commanders of tens over them. And they judged the people at all times, but they brought every difficult matter to Moses, and they judged every minor matter themselves. And Moses sent out his own son-in-law, and he departed into his land.

19

In the third month of the departure of the sons of Israel from the land of Egypt, on this day, they came into the wilderness of Sinai. And they departed from Rephidim, and they came into the wilderness of Sinai, and Israel encamped there opposite the mountain. And Moses went up into the mountain of God, and God called him from the mountain, saying, These things you will say to the house of Jacob, and you will declare to the sons of Israel. You yourselves have seen all that I have done to the Egyptians, and I took you up as if on eagles wings and brought you to myself. And now if you truly hear my voice and you keep

my covenant, you will be my treasured people from all the nations; for all the earth is mine. And you will be to me a royal priesthood and a holy nation; these words you will say to the sons of Israel. And Moses came, and he called the elders of the people, and he set before them all these words which God commanded them. And all the people answered with one accord, and they said, All that God said, we will do and we will hear; and Moses brought up these words to God. And the Lord said to Moses, Behold, I am coming to you in a pillar of cloud, so that the people might hear me speaking to you, and they might believe you forever; and Moses reported the words of the people to the Lord. And the Lord said to Moses, Go down and solemnly warn the people, and consecrate them today and tomorrow, and let them wash their garments, and let them be ready for the third day; for on the third day the Lord will come down upon Mount Sinai, before all the people. And you will set apart the people all around, saying, Take care for yourselves not to go up the mountain and not to touch any part of it; everyone who touches the mountain will surely die. No hand will touch him, for he will be stoned with stones, or he will be shot down with a dart. Whether beast or man, he will not live. When the voices and the trumpets and the cloud depart from the mountain, those will go up upon the mountain. And Moses went down from the mountain to the people, and he sanctified them, and they washed their garments. And he said to the people, Be ready. For three days, do not approach a woman. It came to pass on the third day, having occurred toward dawn, and there were voices and lightnings and a dark cloud upon Mount Sinai; the voice of

the trumpet sounded great; and all the people in the camp were terrified. And Moses led out the people from the camp to meet God, and they stood at the mountain. The mountain of Sinai was smoking entirely, because God had descended upon it in fire; and the smoke was going up, like smoke of a furnace; and all the people were exceedingly amazed. And the sounds of the trumpet were becoming exceedingly stronger as they advanced. Moses spoke, and God answered him with a voice. And the Lord went down upon Mount Sinai upon the summit of the mountain, and the Lord called Moses to the summit of the mountain, and Moses went up. And God said to Moses, saying, Go down and solemnly warn the people not to approach God to look, or a multitude of them might fall. And let the priests who approach the Lord God be sanctified, lest the Lord might destroy them. And Moses said to God, The people will not be able to go up to Mount Sinai, for you have solemnly warned us, saying, Mark off the mountain and consecrate it. And the Lord said to him, Go, go down, and you and Aaron go up with you; but the priests and the people, let them not force their way to go up toward God, lest the Lord might destroy some of them. And Moses went down to the people and said to them.

20

And the Lord spoke all these words, saying, I am the Lord your God, who led you out from the land of Egypt, from the house of slavery. You shall have no other gods except me. You will not

make for yourself an image, nor any likeness of anything that is in the heaven above, and that is in the earth below, and that is in the waters underneath the earth. You will not worship them, nor will you serve them; for I am the Lord your God, a jealous God, giving back the sins of fathers upon children, to the third and fourth generation of those hating me, and doing mercy to thousands of those loving me and keeping my commandments. You will not take the name of the Lord your God in vain; for the Lord your God will not hold guiltless the one taking his name in vain. Remember the Sabbath day to keep it holy. Six days you will work, and you will do all your works. But the seventh day is a sabbath to the Lord your God; you shall not do any work on it, you and your son and your daughter, your servant and your maidservant, your ox and your beast of burden and all your animals, and the sojourner dwelling among you. For in six days the Lord made the heaven and the earth and the sea and all things in them, and he rested on the seventh day; because of this the Lord blessed the seventh day and sanctified it. Honor your father and your mother, so that it may go well for you, and so that you may live long upon the good land, which the Lord your God gives to you. You will not commit adultery. You shall not steal. You will not murder. You will not bear false witness against your neighbor. You will not desire your neighbor's wife; you will not desire your neighbor's house, neither his field, neither his child, neither his maidservant, neither his ox, neither his beast of burden, neither any of his beasts, neither whatever belongs to your neighbor. And all the people saw the voice and the torches and the voice of the trumpet and the smoking mountain; and

being afraid, all the people stood far away. And they said to Moses, You speak to us, and do not let God speak to us, lest we die. And Moses says to them, Take courage, for God came to you to test you, so that his fear would be in you, in order that you might not sin. The people were standing from afar, and Moses entered into the darkness, where God was. And the Lord said to Moses, You will say these things to the house of Jacob, and you will declare to the sons of Israel: You have seen that I have spoken to you from heaven. You will not make for yourselves gods of silver, and gods of gold you will not make for yourselves. You will make an altar from earth for me, and you will sacrifice upon it your burnt offerings and your peace offerings and the sheep and your calves in every place where I cause my name to be invoked, and I will come to you and I will bless you. If you make an altar of stones for me, you will not build them of cut stones, for you have put your dagger upon them, and they are defiled. You will not go up to my altar by steps, so that you will not reveal your nakedness on it.

21

And these are the ordinances which you will set before them. If you acquire a Hebrew child, he will serve you six years, but in the seventh year he will go free without payment. If he enters alone, then he will go out alone; but if a wife enters together with him, then his wife will go out also. And if the lord should give him a wife, and she bears him sons or daughters, the wife

and the children will be the lord's, but he alone will go out. But if the child having answered should say, I have loved my lord, and the wife, and the children, I will not go away free, his lord will bring him to the judgment of God, and then will bring him to the door to the doorpost, and his lord will pierce the ear with the awl, and he will serve him forever. If someone sells his own daughter as a servant, she will not depart just as the female slaves run away. If she is not pleasing to her lord, who designated her for himself, he will let her be redeemed; but he has no authority to sell her to a foreign nation, because he has dealt faithlessly with her. If he should betroth her to the son, he will do to her according to the ordinance of the daughters. If he takes another for himself, he will not deprive her of the necessary things and the clothing and the association. If he does not do these three things for her, she will go out free without payment. If someone strikes someone and he dies, let him be put to death. But if he did not act willingly, but God delivered him into his hands, I will give you a place where the one who killed may flee. If someone should attack his neighbor to kill him by deceit and should flee for refuge, you will take him from my altar to put to death. Whoever strikes his father or his mother shall be put to death. The one speaking evil of his father or mother will die by death. If someone steals one of the sons of Israel, and oppresses him and sells him, and it is proven against him, let him be put to death. If two men quarrel and they strike their neighbor with a stone or with a fist, and he does not die but lies down upon the bed, if the man rises up and walks outside upon a staff, the one having struck will be innocent,

except he will pay for his lost time and the medical costs. If someone strikes his male slave or his female slave with a rod, and the slave dies by his hands, he will surely be punished. But if he survives a day or two, let him not be avenged, for his silver is. If two men fight and they strike a pregnant woman, and her child comes out not fully formed, he will be fined a penalty; he will pay according as the woman's husband imposes, with dignity. But if it is fully formed, he will give soul instead of soul, eye instead of eye, tooth instead of tooth, hand instead of hand, foot instead of foot, burn instead of burn, wound instead of wound, bruise instead of bruise. If someone strikes the eye of his servant, or the eye of his female servant, and destroys it, he will send them away free in place of their eye. If he knocks out the tooth of his servant or the tooth of his female servant, he will send them away free in place of their tooth. If a bull gores a man or woman and they die, the bull will be stoned with stones, and its meat will not be eaten; but the owner of the bull will be innocent. If the bull is a gorer before yesterday and before the third day, and they testify solemnly to his owner, and he does not destroy it, but it kills a man or woman, the bull will be stoned, and its owner will also be put to death. But if a ransom is imposed on him, he will give a ransom for his soul, as much as they impose on him. If it gores a son or daughter, they should do to him according to this ordinance. If the bull gores a child or a female servant, he will give thirty shekels of silver to their lord, and the bull will be stoned. If someone opens a pit or digs a pit and does not cover it, and a calf or donkey falls there, the owner of the pit will repay; he will give silver to their owner, but the

dead animal will be his. If someone's bull gores the bull of the neighbor, and it dies, they will sell the living bull, and they will divide its silver, and they will divide the dead bull. If it is known that the bull is a gorer from before yesterday and the day before, and they have warned its owner, and he does not destroy it, he will repay bull for bull, but the dead one will be his. If someone steals a calf or sheep, and slaughters or sells it, he will repay five calves instead of the calf, and four sheep instead of the sheep.

22

If the thief is found breaking through, and having been struck he dies, there is no murder for him. But if the sun has risen upon him, he is guilty, he will be put to death; but if he has nothing, let him be sold for the theft. But if the theft is left and is found in his hand, from donkey to sheep living, he will repay them double. If someone grazes down a field or vineyard, and lets his animal graze down another field, he will repay from his field according to its produce; but if it grazes down all the field, he will repay the best of his field and the best of his vineyard. If a fire, having gone out, should find thorns and should burn up threshing floors or ears of grain or a plain, the one having kindled the fire will repay. If someone should give to his neighbor silver or vessels to guard, and it is stolen from the house of the man, if the thief is found, he will repay double. But if the thief is not found, the lord of the house will approach before God, and he will swear that he has not acted wickedly concerning the whole

deposit of the neighbor, according to every spoken wrongdoing, concerning both calf and donkey and sheep and garment and all the loss being claimed; whatever therefore it might be, the judgment of both will come before God, and the one caught through God will repay double to the neighbor. If someone should give to his neighbor a beast of burden or a calf or a sheep or any animal to guard, and it should be crushed or it should die or it may become captive, and no one should know, an oath of God will be between both of them, that he has not acted wickedly at all concerning his neighbor's deposit, and thus its owner will accept it, and he will not repay. If it is stolen from him, he will repay the lord. If it is torn by beasts, he will bring it as evidence, and he will not repay. If someone should ask from the neighbor, and it is broken or dies or becomes captive, and the owner is not with him, he will repay. But if the lord is with him, he will not repay; but if he is a hired worker, it will be to him in place of his wage. If someone deceives an unbetrothed virgin and lies with her, he will pay a dowry for her to be his wife. But if refusing he should refuse, and her father does not wish to give her to him as wife, he will pay silver to the father according to as much as the dowry of virgins is. You will not allow sorcerers to live. Everyone who sleeps with a beast, you shall put them to death. The one sacrificing to gods will be utterly destroyed by death, except to the Lord alone. And you will not mistreat a sojourner, nor will you oppress him; for you were sojourners in the land of Egypt. You will not mistreat any widow and orphan. If you harm them with wickedness, and they cry out to me, I will surely hear their voice, and I will be angry

with wrath, and I will kill you with the sword, and your women will be widows, and your children orphans. If you lend silver to the poor brother among you, you will not press him, you will not put interest on him. If you take as pledge the cloak of your neighbor, before the setting of the sun you will return it to him. For this is his covering, only this, the cloak of his nakedness. In what will he sleep? If therefore he cries out to me, I will listen to him, for I am merciful. You will not speak evil of gods, and you will not speak badly of the ruler of your people. You will not delay the firstfruits of your threshing floor and your winepress; you will give the firstborn of your sons to me. Thus you will do with your calf and your sheep and your beast of burden: seven days it will be with the mother, but on the eighth day you will give it back to me. And you will be holy men to me, and you will not eat meat torn by beasts, throw it to the dog.

23

You will not admit a vain report; you will not agree with the unjust to become an unjust witness. You will not be with the majority for evil; you will not join with a multitude to turn aside with the majority, so as to pervert judgment. And you will not show mercy to a poor man in judgment. If you should meet your enemy's ox or his donkey wandering, you will turn it back and return it to him. If you see the beast of burden of your enemy having fallen under his cargo, you will not pass by it, but you will help lift it with him. You will not pervert the judgment of a

poor man in his case. You will withdraw from every unjust word; you will not kill the innocent and just; and you will not justify the ungodly on account of gifts. And you will not take gifts; for the gifts blind the eyes of those who see, and destroy just words. And you will not oppress a sojourner, for you know the soul of the sojourner, for you yourselves were sojourners in the land of Egypt. Six years you will sow your land, and you will gather its produce. In the seventh year you will make a release, and you will let it rest, and the poor of your nation will eat; and the wild beasts will eat what remains; thus you will do with your vineyard and your olive grove. Six days you will do your works, but the seventh day is rest, so that your ox and your beast of burden may rest, and so that the son of your maidservant and the sojourner may be refreshed. Guard all things that I have said to you; and you will not remember the name of other gods, nor should it be heard from your mouth. You will celebrate to me three times of the year. Keep the festival of unleavened bread; for seven days you will eat unleavened bread, just as I commanded you at the time of the month of new grain, for in it you went out from Egypt; you will not appear before me empty. And you will make a feast of harvest of the firstfruits of your works which you sow in your field, and a feast of completion at the end of the year in the gathering of your works from your field. Three times a year every male of yours will appear before the Lord your God. For when I cast out the nations from before you and enlarge your borders, you shall not offer the blood of my sacrifice with anything leavened, nor shall the fat of my feast remain until morning. You will bring the firstfruits of the first

produced things of your land into the house of the Lord your God; you will not boil a lamb in its mother's milk. And behold, I am sending my messenger before your face, so that he will guard you on the way, so that he may bring you into the land which I have prepared for you. Pay attention for yourself, and listen to him, and do not disobey him, for he will not draw back from you; for my name is upon him. If you really hear my voice, and you do all that I command you, and you keep my covenant, you will be to me a treasured people from all the nations; for all the earth is mine; and you will be to me a royal priesthood, and a holy nation; these words you will say to the sons of Israel, if you really hear my voice, and you do all that I say to you, I will be an enemy to your enemies, and I will oppose those opposing you. For my messenger will go leading you, and he will bring you to the Amorite, and Hittite, and Perizzite, and Canaanite, and Girgashite, and Hivite, and Jebusite, and I will destroy them. You will not worship their gods, nor will you serve them; you will not do according to their works; but you will utterly tear down, and you will utterly shatter their pillars. And you will serve the Lord your God, and I will bless your bread and your wine and your water, and I will turn away sickness from you. There will not be one barren, nor one barren in your land; I will fill up the number of your days completely. And I will send the fear leading before you, and I will throw into confusion all the nations into which you are entering, and I will make all your opponents fugitives. And I will send the hornets before you, and you will drive out the Amorites and the Hivites and the Canaanites and the Hittites from you. I will not cast them out in

one year, so that the land may not become desolate, and the wild beasts of the land may not become many against you. Little by little I will cast them out from before you, until you are increased and inherit the land. And I will set your boundaries from the Red Sea until the sea of the Philistines, and from the wilderness until the great river Euphrates, and I will deliver into your hands the ones dwelling in the land, and I will cast them out from you. You will not consent to a covenant with them and with their gods. And they will not dwell in your land, so that they might not make you sin toward me; for if you should serve their gods, these will be a stumbling block to you.

24

And he said to Moses, Go up to the Lord, you and Aaron, and Nadab, and Abihu, and seventy of the elders of Israel, and they will worship the Lord from afar. And Moses will draw near alone toward God, but they themselves will not draw near, and the people will not go up together with them. Moses entered and recounted to the people all the words of God and the ordinances, and all the people answered with one voice, saying, All the words which the Lord spoke we will do and we will obey. And Moses wrote all the words of the Lord, and having risen early in the morning Moses built an altar by the mountain, and twelve stones for the twelve tribes of Israel. And he sent out the young men of the sons of Israel, and they offered up burnt offerings, and they sacrificed calves as a peace offering to God. Having

taken half of the blood, Moses poured it into mixing bowls, and half of the blood he poured upon the altar. And having taken the book of the covenant, he read it in the ears of the people, and they said, All that the Lord spoke, we will do and we will hear. Having taken the blood, Moses sprinkled it on the people, and he said, Behold the blood of the covenant, which the Lord made with you concerning all these words. And Moses and Aaron, and Nadab, and Abihu, and seventy of the council of elders of Israel went up. And they saw the place where the God of Israel was standing, and what was under his feet was like a work of sapphire brick, and like the appearance of the firmament of heaven in purity. And of the chosen of Israel not even one perished, and they were seen in the place of God, and they ate and drank. And the Lord said to Moses, go up to me on the mountain, and be there, and I will give you the stone tablets, the law and the commandments, which I wrote to give as law to them. And having risen up, Moses and Joshua, who was standing by him, went up into the mountain of God. And they said to the elders, Stay here until we return to you; and behold, Aaron and Hur are with you; if anyone has a dispute, let them go to them. And Moses and Joshua went up into the mountain, and the cloud covered the mountain. And the glory of God went down upon the mountain Sinai, and the cloud covered it six days, and the Lord called Moses on the seventh day from the midst of the cloud. The form of the glory of the Lord was like fire burning upon the summit of the mountain, before the sons of Israel. And Moses entered into the middle of the cloud, and he went up into the mountain, and he was there in the mountain forty days and

forty nights.

25

And the Lord spoke to Moses, saying, Say to the sons of Israel, take firstfruits from all whose heart it seems good to, and you will take my firstfruits. And this is the firstfruit which you will receive from them: gold, and silver, and bronze, and hyacinth, and purple, and double scarlet, and spun fine linen, and goat hairs, and skins of rams dyed red, and blue skins, and incorruptible wood, and stones of Sardius, and stones for the engraving for the ephod, and the robe reaching to the feet. And you will make me a sanctuary, and I will appear among you. And you will make for me according to all that I show you on the mountain, the pattern of the tent, and the pattern of all its furnishings; thus you will make it. And you will make an ark of testimony from incorruptible wood, two and a half cubits the length, and a cubit and a half the width, and a cubit and a half the height. And you will overlay it with pure gold, inside and outside you will overlay it, and you will make for it golden twisted moldings around it. And you will cast four golden rings for it, and you will place them upon the four sides: two rings upon the one side, and two rings upon the second side. And you will make carrying poles of incorruptible wood, and you will overlay them with gold. And you will insert the carrying poles into the rings in the sides of the ark, to carry the ark with them. The poles shall remain immovable in the rings of the ark. And

you will put into the ark the testimonies which I will give you. And you will make a mercy seat covering of pure gold, two and a half cubits the length, and a cubit and a half the width. And you will make two cherubim of hammered gold, and you will place them on both sides of the mercy seat. One cherub will be made from this side, and one cherub from the second side of the mercy seat; and you will make the two cherubim upon the two sides. The cherubim will be stretching out their wings above, overshadowing the mercy seat with their wings, and their faces will be toward one another, the faces of the cherubim will be toward the mercy seat. And you will place the mercy seat upon the ark from above, and into the ark you will put the testimony which I will give you. And I will make myself known to you from there, and I will speak to you from above the mercy seat between the two cherubim that are upon the ark of the testimony, and all that I command you for the sons of Israel. And you will make a golden table of pure gold, two cubits in length, and a cubit in width, and a cubit and a half in height. And you will make for it twisted golden moldings around, and you will make for it a rim of a handbreadth around. And you will make a twisted molding for the rim around. And you will make four golden rings, and you will place the four rings upon the four parts of its feet by the rim. And the rings will be holders for the poles so that they may carry the table with them. And you will make the carrying poles from incorruptible wood, and you will overlay them with pure gold, and the table will be carried by them. And you will make its dishes, and the censers, and the libation bowls, and the cups with which you will pour out

libations; you will make them from pure gold. And you will place upon the table the loaves of the presence before me continually. And you will make a lampstand from pure gold, you will make the lampstand of hammered work; its shaft and the branches and the bowls and the knobs and the lilies will be from it. Six branches going out from the sides, three branches of the lampstand from its one side, and three branches of the lampstand from the second side. And three bowls shaped like almonds, a knob and a lily in one branch—thus for the six branches going out from the lampstand. And in the lampstand there were four bowls shaped like almond blossoms; in one branch there were knobs and its lilies. The knob under the two branches of it, and a knob under the four branches of it, thus for the six branches going out from the lampstand, and in the lampstand four bowls shaped like almond blossoms. The knobs and the branches shall be of one piece with it; the whole shall be hammered work of one piece of pure gold. And you will make seven lamps for it, and you will place the lamps, and they will shine from one side. And you will make its cover and its bases from pure gold. All these vessels were a talent of pure gold. See, you will make according to the form that was shown to you on the mountain.

26

And you will make the tent with ten curtains from twisted fine linen, and blue, and purple, and twisted scarlet with cherubim,

you will make them the work of a weaver. The length of the one curtain will be twenty-eight cubits, and the width of the one curtain will be four cubits; the same measure will be for all the curtains. Five curtains will be adjoining one another, one to another, and five curtains will be joined together, one to another. And you will make for them hooks of violet blue yarn upon the edge of the one curtain, from the one part at the joining; and thus you will make upon the edge of the outer curtain toward the second joining. You will make fifty hooks for the one curtain, and you will make fifty hooks on the part of the curtain at the joining of the second, facing, falling opposite to each other into each. And you will make fifty golden rings, and you will join the curtains one to the other with the rings, and the tent will be one. And you will make curtains of hair as a covering upon the tent; you will make eleven of them. The length of one curtain, thirty cubits, and the width of one curtain, four cubits; the same measure will be for the eleven curtains. And you will join the five curtains together, and the six curtains together; and you will double over the sixth curtain at the front of the tent. And you will make fifty hooks upon the edge of the one curtain, the one in the middle at the joining, and you will make fifty hooks upon the edge of the curtain that joins the second. And you will make fifty bronze rings, and you will join the rings from the clasps, and you will join the curtains, and it will be one. And you will place the excess in the curtains of the tent; you will cover the remaining half of the curtain over the excess of the curtains of the tent, you will cover it at the back of the tent. A cubit from this side and a cubit from that side, from the excess of the

curtains, from the length of the curtains of the tent, will be hanging over the sides of the tent on this side and on that side, so that it may cover. And you will make a covering for the tent of ram skins dyed red, and coverings of blue skins above. And you will make pillars for the tent from incorruptible wood. You will make the one pillar ten cubits, and the width of the one pillar one and a half cubits. Two tenons for the one pillar, corresponding one to another; thus you will make all the pillars of the tent. And you will make pillars for the tent, twenty pillars on the side toward the North. And you will make forty silver bases for the twenty pillars, two bases for the one pillar for both the parts of it, and two bases for the one pillar for both the parts of it. And the second side, the one toward the South, had twenty pillars and forty silver bases for them; two bases for each pillar on both its parts, and two bases for each pillar on both its parts. And at the back of the tent on the part toward the sea you will make six pillars. And you will make two pillars at the corners of the tent at the back. And they will be equal from below; according to the same they will be equal from the heads into one joining; thus you will make both the two corners; let them be equal. And there will be eight pillars, and their bases will be sixteen silver ones, two bases for each pillar on both its sides, and two bases for each pillar. And you will make bars from incorruptible wood, five for one pillar on one part of the tent, and five bars for the pillar on the second side of the tent, and five bars for the pillar on the back side of the tent toward the sea. And let the middle bar between the pillars pass through from the one side to the other side. And you will overlay the

pillars with gold, and you will make the rings golden, into which you will insert the bars, and you will overlay the bars with gold. And you will set up the tent according to the form shown to you on the mountain. And you will make a curtain from twisted blue and purple and scarlet and spun fine linen; you will make it as woven work with cherubim. And you will place it upon four incorruptible pillars overlaid with gold, and their capitals shall be golden, and their four bases shall be silver. And you will place the veil upon the pillars, and you will bring in there inside the veil the ark of the testimony, and the veil will separate for you between the holy place and the holy of holies. And you will cover the ark of the testimony with the veil in the Holy of Holies. And you will place the table outside the veil, and the lampstand opposite the table upon the part of the tent toward the South, and you will place the table upon the part of the tent toward the North. And you will make a curtain for the door of the tent from twisted blue and purple and scarlet and twisted fine linen, the work of an embroiderer. And you will make five pillars for the veil, and you will overlay them with gold, and their capitals shall be golden, and you will cast five bronze bases for them.

27

And you will make an altar from incorruptible wood, five cubits in length and five cubits in width; the altar will be square, and its height will be three cubits. And you will make the horns upon the four corners; the horns will be from it, and you will cover

them with bronze. And you will make a rim for the altar, and its covering, and its bowls, and its flesh hooks, and its fire pan, and all its vessels you will make of bronze. And you will make for it a bronze grating of network work, and you will make four bronze rings for the grating under the four sides. And you will place them under the grating of the altar from below, and the grating will extend to the middle of the altar. And you will make carrying poles for the altar from incorruptible wood, and you will overlay them with bronze. And you will insert the carrying poles into the rings, and let the carrying poles be on the sides of the altar when carrying it. You will make it hollow with boards joined together; according to what was shown to you in the mountain, thus you will make it. And you will make a court for the tent: for the side toward the South, hangings of the court from twisted fine linen, length one hundred cubits for one side. And their pillars were twenty, and their bases were twenty of bronze, and their rings and their hooks were of silver. Thus the side toward the east: hangings of one hundred cubits in length; and their pillars twenty, and their bases twenty, of bronze; and the rings and the hooks of the pillars, and their bases overlaid with silver. And the width of the courtyard on the sea side: hangings of fifty cubits, with their ten pillars and their ten bases. And the width of the court toward the South: hangings of fifty cubits, with their ten pillars and their ten bases. And fifteen cubits was the height of the hangings for the one side: their pillars were three, and their bases were three. And the second side was fifteen cubits, the height of the hangings; their pillars were three, and their bases three. And for the gate of the

courtyard, a covering: twenty cubits in height, from blue and purple and scarlet twisted and fine linen twisted, the work of the embroiderer; their pillars were four and their bases were four. All the pillars of the court around were overlaid with silver, and their capitals were silver, and their bases were bronze. And the length of the courtyard was one hundred by one hundred, and the width fifty by fifty, and the height five cubits of twisted fine linen, and their bases were bronze. And all the construction and all the tools and the pegs of the courtyard were of bronze. And you command the sons of Israel, and let them take to you pure, clean oil beaten from olives for light to burn, so that a lamp may burn continually in the tent of the testimony; outside the veil that is upon the covenant, Aaron and his sons will burn it from evening until morning before the Lord, an eternal law for your generations from the sons of Israel.

28

And you bring near to yourself both Aaron your brother, and his sons, from the sons of Israel, to serve as priests to me: Aaron, and Nadab, and Abihu, and Eleazar, and Ithamar, the sons of Aaron. And you will make a holy garment for Aaron your brother for honor and glory. And you speak to all who are wise in mind, whom I have filled with spirit of wisdom and perception, and they will make the holy robe of Aaron for the holy place, in which he will serve as priest to me. And these are the garments which they will make: the breastpiece, and the

ephod, and the long robe, and checkered tunic, and turban, and belt; and they will make holy garments for Aaron and his sons to serve as priests to me. And they themselves will take the gold, and the hyacinth, and the purple, and the scarlet, and the fine linen. And they will make the ephod from twisted fine linen, the woven work of an embroiderer. Two shoulder pieces will be for him, holding together one to the other, attached at the two parts. And the fabric of the shoulder pieces which is upon it shall be of the same workmanship, from pure gold, and blue, and purple, and twisted scarlet, and twisted fine linen. And you will take the two stones, emerald stones, and you will engrave on them the names of the sons of Israel. Six names upon the one stone, and the six remaining names upon the second stone according to their generations. A work of stonecraft art, an engraving of a seal—you will engrave the two stones with the names of the sons of Israel. And you will place the two stones upon the shoulders of the ephod; stones of memorial are for the sons of Israel; and Aaron will bear the names of the sons of Israel before the Lord upon his two shoulders, a memorial concerning them. And you will make small shields from pure gold. And you will make two twisted chains from pure gold, mixed with flowers, a work of weaving, and you will place the braided twisted chains upon the settings, on their shoulder pieces at the front. And you will make a breastpiece of judgments, the work of an embroiderer; according to the pattern of the ephod you will make it from gold, and blue, and purple, and twisted scarlet, and twisted fine linen. You will make it square; it will be double, a span its length and a span the width. And you will weave into it

a fabric set with stones in four rows. There will be a row of stones: sardius, topaz, and emerald, the first row. And the second row, carbuncle, and sapphire, and jasper. And the third row, ligure, agate, amethyst. And the fourth row, chrysolite, and beryl, and onyx, covered around with gold, bound together in gold; let them be according to their row. And let the stones be from the names of the sons of Israel, twelve according to their names, engravings of seals; let each one according to the name be for the twelve tribes. And you will make twisted chains upon the oracle, chain-linked work from pure gold. And Aaron will take the names of the sons of Israel upon the breastpiece of judgment upon his chest when entering into the holy place as a memorial before God. And you will place upon the breastpiece of judgment the manifestation and the truth; and it will be upon the chest of Aaron when he enters into the holy place before the Lord; and Aaron will bear the judgments of the sons of Israel upon the chest before the Lord continually. And you will make a whole blue undergarment reaching to the feet. And the opening will be in its middle, having an edge around the opening, the work of a weaver, with the joining woven together from it, so that it may not be torn. And you will make on the hem of the robe from below, like a blooming pomegranate, little pomegranates from twisted blue and purple and scarlet and twisted fine linen, on the hem of the robe all around; in the same form, golden little pomegranates and bells between these all around. A golden bell among the small pomegranates, and flowers upon the hem of the tunic in a circle. And it will be that when Aaron is ministering, his voice will be audible when

entering into the holy place before the Lord and when going out, so that he should not die. And you will make a pure golden plate, and you will engrave on it like a seal engraving, Holiness to the Lord. And you will place it upon twisted blue cord, and it will be upon the turban, it will be on the front of the turban. And it will be upon the forehead of Aaron, and Aaron will take away the sins of the holy things, as many as the sons of Israel may sanctify of every gift of their holy things, and it will be upon the forehead of Aaron continually, acceptable for them before the Lord. And the fringes of the tunics shall be of fine linen, and you shall make a turban of fine linen, and you shall make a belt, the work of an embroiderer. And for the sons of Aaron you will make tunics and belts, and you will make turbans for them for honor and glory. And you will clothe Aaron your brother and his sons with him, and you will anoint them, and you will fill their hands, and you will consecrate them, so that they may serve as priests to me. And you will make linen undergarments for them to cover the nakedness of their skin, from the loins to the thighs they will be. And Aaron and his sons will have them when they enter into the tent of testimony, or when they approach to minister at the altar of the holy place, and they will not bring sin upon themselves so that they may not die, an eternal law for him and for his descendants after him.

29

And these things are which you will do for them: you will

consecrate them so that they serve as priests for me; you will take one young bull from cattle, and two unblemished rams, and unleavened loaves mixed with oil, and unleavened wafers anointed with oil; you will make them from fine flour of wheat. And you will place them upon one basket, and you will bring them with the basket, and the calf, and the two rams. And you will bring Aaron and his sons to the entrance of the tent of the testimony, and you will wash them with water. And having taken the robes, you will clothe your brother Aaron with the long tunic, the ephod, and the breastpiece; and you will join the breastpiece to the ephod for him. And you will place the turban upon his head, and you will place the holy plate upon the turban. And you will take the anointing oil and you will pour it upon his head, and you will anoint him. And you will bring his sons near, and you will clothe them with tunics. And you will gird them with the sashes, and you will put the turbans around them, and the priesthood will be theirs forever, and you will consecrate the hands of Aaron and the hands of his sons. And you will bring the calf to the doors of the tent of testimony, and Aaron and his sons will place their hands upon the head of the calf, before the Lord, beside the doors of the tent of testimony. And you will slaughter the calf before the Lord, beside the doors of the tent of testimony. And you will take from the blood of the young bull, and you will place it upon the horns of the altar with your finger; and all the remaining blood you will pour out beside the base of the altar. And you will take all the fat upon the belly, and the lobe of the liver, and the two kidneys, and the fat upon them, and you will place them upon the altar. The meats of

the calf, and the skin, and the dung you will burn up with fire outside of the camp; for it is a sin offering. And you will take the one ram, and Aaron and his sons will lay their hands upon the head of the ram. And you will slaughter him, and having taken the blood you will pour it out around the altar. And you will cut the ram in pieces according to its limbs, and you will wash the entrails and the feet with water, and you will place them upon the pieces with the head. And you will offer up the whole ram upon the altar, a burnt offering to the Lord as a fragrant smell; it is incense to the Lord. And you will take the second ram, and Aaron and his sons will place their hands upon the head of the ram. And you will slaughter him, and you will take his blood, and you will place it upon the lobe of Aaron's right ear, and upon the tip of the right hand, and upon the tip of the right foot, and upon the lobes of the right ears of his sons, and upon the tips of their right hands, and upon the tips of their right feet. And you will take from the blood from the altar, and from the oil of anointing, and you will sprinkle upon Aaron and upon his garment, and upon his sons and upon the garments of his sons with him; and he himself will be sanctified and his garment, and his sons and the garments of his sons with him; and the blood of the ram you will pour out around the altar. And you will take from the ram its fat, the fat covering the belly, the lobe of the liver, the two kidneys, the fat upon them, and the right thigh; for this is a consecration. And one bread made with oil, and one cake from the basket of the unleavened breads that have been set before the Lord. And you will place all the things upon the hands of Aaron and upon the hands of his sons, and you will set

them apart as a separated portion before the Lord. And you will take them from their hands, and you will offer them up upon the altar of the burnt offering as a fragrant smell before the Lord; it is an offering to the Lord. And you will take the breast piece from the ram of the consecration, which is Aaron's, and you will set it apart as a separated portion before the Lord, and it will be a portion for you. And you will consecrate the breast piece that is set apart, and the shoulder of the offering, which has been set apart and which has been taken away from the ram of consecration from Aaron and from his sons. And it will be to Aaron and to his sons an eternal lawful portion from the sons of Israel; for this is a separated portion; and it will be an offering from the sons of Israel from the sacrifices of the peace offerings of the sons of Israel, an offering to the Lord. And the holy garment which is Aaron's will be his sons after him, to anoint them in it and to consecrate their hands. For seven days the priest from his sons who is in his place will put them on, who will enter into the tent of testimony to serve in the holy places. And you will take the ram of the consecration, and you will boil the meat in a holy place. And Aaron and his sons will eat the meat of the ram, and the loaves in the basket, beside the doors of the tent of testimony. They will eat the things by which they were sanctified to consecrate their hands, to sanctify them, and a foreigner will not eat from them, for they are holy. If any is left from the meats of the sacrifice of consecration and from the breads until morning, you will burn up the remaining with fire; it will not be eaten, for it is a holy thing. And you will do to Aaron and his sons thus according to all that I commanded you;

you will consecrate their hands for seven days. And you will make the calf of the sin on the day of purification, and you will cleanse the altar when you sanctify it, and you will anoint it so that you sanctify it. For seven days you will cleanse the altar, and you will consecrate it; and the altar will be most holy; everyone touching the altar will be sanctified. And these are the things which you will do upon the altar: two unblemished year-old lambs per day upon the altar continually, a continual offering. The one lamb you will make in the morning, and the second lamb you will make in the evening. And a tenth of fine flour mixed with a fourth of a hin of beaten oil, and a drink offering of a fourth of a hin of wine for each lamb. And you will make the second lamb in the evening, according to the morning sacrifice and according to its drink offering; you will make it as a fragrant smell, an offering to the Lord, a continual sacrifice for your generations, at the door of the tent of testimony before the Lord, where I will make myself known to you, so that I may speak to you. And I will appoint myself there to the sons of Israel, and I will be sanctified in my glory. And I will sanctify the tent of the testimony and the altar, and I will sanctify Aaron and his sons to serve as priests for me. And I will be called upon among the sons of Israel, and I will be their God. And they will know that I am the Lord their God, the one who led them out from the land of Egypt, to be called upon by them and to be their God.

30

And you will make an altar of incense from incorruptible wood. And you will make it a cubit in length and a cubit in width; it will be square; and two cubits in height; its horns will be part of it. And you will overlay with pure gold its grating, and its walls around, and its horns, and you will make for it a twisted golden crown around. And you will make two pure golden rings under its twisted rim on the two sides, and they will be holders for the poles so that you can carry it with them. And you will make staffs from incorruptible wood, and you will overlay them with gold. And you will place it opposite the veil that is upon the ark of the testimonies, where I will make myself known to you. And Aaron will burn fine composite incense upon it in the morning; when he prepares the lamps, he will burn incense upon it. And when Aaron lights the lamps in the evening, he will burn incense on it. Continual incense continually before the Lord throughout their generations. And he will not offer up any other incense upon it; you will not pour out an offering, a sacrifice, or a drink offering upon it. And Aaron will make atonement upon its horns once a year; with the blood of purification he will cleanse it for their generations; it is most holy to the Lord. And the Lord spoke to Moses, saying, if you should take the count of the sons of Israel in their census, then each one will give a ransom for his soul to the Lord, and there will not be a plague among them in their census. And this is what they will give, as many as pass through the examination: the half of the didrachma which is according to the holy didrachma, twenty obols per didrachma, and the half of the didrachma is a contribution to the Lord. Everyone who passes into the

examination from twenty years old and above will give the contribution to the Lord. The rich will not add, and the poor will not diminish from the half of the didrachma in giving the contribution to the Lord, to make atonement for your souls. And you will take the silver of the contributions from the sons of Israel, and you will give it for the work of the tent of the testimony, and it will be to the sons of Israel a memorial before the Lord, to make atonement for your souls. And the Lord spoke to Moses, saying, Make a bronze basin and a bronze base for it for washing, and you will place it between the tent of the testimony and the altar, and you will pour water into it. And Aaron and his sons will wash their hands and their feet with water from it. Whenever they enter into the tent of the testimony, they will wash with water, and they will not die, whenever they approach the altar to minister and to offer up the burnt offerings to the Lord. They will wash their hands and their feet with water whenever they enter into the tent of testimony; they will wash with water so that they might not die, and it will be an eternal law for them, for him and for his generations after him. And the Lord spoke to Moses, saying, and you take spices, the flower of choice myrrh five hundred shekels, and of fragrant cinnamon half of this two hundred fifty, and of fragrant reed two hundred fifty, and of cassia five hundred shekels of the holy, and oil from olives a hin. And you will make it a holy anointing oil, a perfumed ointment by the art of a perfumer; it will be a holy anointing oil. And you will anoint with it the tent of the testimony, and the ark of the tent of the testimony, and all its vessels, and the lampstand and all its vessels, and the altar of

incense, and the altar of burnt offerings and all its vessels, and the table and all its vessels, and the laver. And you will consecrate them, and they will be most holy; everyone who touches them will be sanctified. And you will anoint Aaron and his sons, and you will consecrate them to serve as priests to me. And you will speak to the sons of Israel, saying, this will be holy anointing oil to you for your generations. It will not be anointed upon the flesh of man; and according to this composition you will not make likewise for yourselves; it is holy, and it will be a sanctuary to you. Whoever does likewise, and whoever gives any of it to a foreigner, will be utterly destroyed from his people. And the Lord said to Moses, take for yourself spices, stacte, onycha, sweet galbanum and transparent frankincense, they will be equal to equal. And they will make in it perfumed incense, a perfumer's work mixed, a pure and holy work. And you will beat some of these things fine, and you will place it before the testimonies in the tent of the testimony, from where I will make myself known to you; the incense will be most holy to you. According to this composition you will not make it for yourselves; it will be a sanctuary to you for the Lord; whoever makes it likewise to smell it will be destroyed from his people.

31

And the Lord spoke to Moses, saying, Behold, I have called by name Bezalel the son of Uri, the son of Hur, from the tribe of Judah. And I filled him with divine spirit of wisdom and

understanding and knowledge, in every work to think and to design, to work the gold and the silver and the bronze and the hyacinth and the purple and the spun scarlet and the stonework, and in the works of carpentry of wood, to work in all the works. And I gave him and Eliab the son of Ahisamach from the tribe of Dan, and to every understanding heart I have given understanding, and they will make all the things that I commanded you: the tent of testimony, and the ark of the covenant, and the mercy seat upon it, and the equipment of the tent, and the altars, and the table and all its vessels, and the pure lampstand and all its vessels and the laver and its base, and the ministerial robes of Aaron, and the robes of his sons to serve as priests to me, and the oil of anointing, and the incense of the holy composition; according to all the things that I commanded you, they will make them. And the Lord spoke to Moses, saying, And you command the sons of Israel, saying, See, and you will keep my sabbaths; it is a sign between me and you for your generations, so that you may know that I am the Lord who sanctifies you. And you will keep the sabbaths, because this is holy to the Lord for you; the one profaning it will be put to death; everyone who does work on it, that soul will be destroyed from the midst of his people. Six days you will do work, but the seventh day is the sabbath, a rest holy to the Lord; everyone who does work on the seventh day will be put to death. And the sons of Israel will keep the sabbaths, to observe them throughout their generations. It is an eternal covenant between me and the sons of Israel, an eternal sign between me and them, because in six days the Lord made the heaven and the earth,

and on the seventh day he stopped and rested. And he gave to Moses, when he stopped speaking to him on the mountain of Sinai, the two tablets of the testimony, stone tablets written with the finger of God.

32

And the people having seen that Moses has delayed to come down from the mountain, the people arose against Aaron, and they say to him, Arise, and make us gods who will go before us; for this Moses, the man who led us out from the land of Egypt, we do not know what has happened to him. And Aaron says to them, Take off the golden earrings in the ears of your women and daughters, and bring them to me. And all the people removed the golden earrings in their ears, and they brought them to Aaron. And he received them from their hands, and he formed them with the stylus, and he made them into a molten calf, and he said, These are your gods, Israel, who brought you up from the land of Egypt. And having seen it, Aaron built an altar before it, and Aaron proclaimed, saying, A feast of the Lord tomorrow. And having risen early the next day, he brought up burnt offerings and he brought a peace offering sacrifice, and the people sat down to eat and drink, and they rose up to play. And the Lord spoke to Moses, saying, Go with speed, come down from here; for your people whom you brought out from the land of Egypt have acted lawlessly. They transgressed quickly from the way which I commanded them; they made for themselves a

calf, and they have worshipped it, and they have sacrificed to it, and they said, These are your gods, Israel, who brought you up from the land of Egypt. And now allow me, and being angry with wrath against them, I will utterly destroy them, and I will make you into a great nation. And Moses begged before the Lord God, and said, Why, Lord, are you angry with passion against your people, whom you brought out from the land of Egypt with great strength and with your uplifted arm? The Egyptians should never say, With wickedness he led them out to kill them in the mountains and to consume them utterly from the earth. Stop your angry wrath and become gracious concerning the wickedness of your people, remembering Abraham and Isaac and Jacob your servants, to whom you swore by yourself and spoke to them, saying, I will multiply your descendants like the stars of heaven in multitude, and all this land which you said to give to them, they will possess it forever. And the Lord was appeased to preserve his people. And having turned away, Moses went down from the mountain, and the two tablets of the testimony were in his hands, stone tablets having been inscribed on both of their parts, on this side and on that side they were written, and the tablets were the work of God, and the writing was the writing of God engraved on the tablets. And Joshua, having heard the voice of the people shouting, says to Moses, The voice of war is in the camp. And he says, It is not the voice of those leading off in strength, nor the voice of those leading off in rout, but I hear the voice of those leading off in wine. And when he was drawing near to the camp, he saw the calf and the dances, and having become angry with wrath, Moses threw the

two tablets from his hands and shattered them at the mountain, and having taken the calf which they made, he burned it in fire and ground it fine and scattered it on the water and made the sons of Israel drink it. And Moses said to Aaron, What did this people do to you, that you have brought great sin upon them? And Aaron said to Moses, Do not be angry, lord; for you know the impulse of this people. For they say to me, Make us gods who will go before us, for this Moses, the man who led us out of Egypt, we do not know what has happened to him. And I said to them, If anyone has gold things, take them off, and they gave them to me, and I threw them into the fire, and this calf came out. And Moses, having seen that the people had been scattered, for Aaron had scattered them as a laughingstock to their adversaries, stood at the gate of the camp and said, Who is for the Lord? Let him come to me. Therefore, all the sons of Levi came together to him. And he says to them, These things says the Lord the God of Israel: Let each one place his own sword upon his thigh, and go through and return from gate to gate through the camp, and let each one kill his brother, and each one his neighbor, and each one his nearest kin. And the sons of Levi did just as Moses spoke to them, and about three thousand men from the people fell on that day. And Moses said to them, You have filled your hands today to the Lord, each one against his son or against his brother, that a blessing be given upon you. And it came to pass after the next day Moses said to the people, You have sinned a great sin, and now I will go up to God so that I may make atonement concerning your sin. Moses returned to the Lord and said, I beg you, Lord, this people has sinned a great

sin, and they made for themselves golden gods. And now if you forgive them their sin, forgive it; but if not, blot me out from your book which you wrote. And the Lord said to Moses, If someone has sinned before me, I will blot them out from my book. Now go, come down, and lead this people into the place which I said to you; behold my messenger will go before your face; but on whatever day I visit, I will bring upon them their sin. And the Lord struck the people concerning the making of the calf which Aaron made.

33

And the Lord said to Moses, Go on, go up from here, you and your people whom you brought out from the land of Egypt, into the land which I swore to Abraham and Isaac and Jacob, saying, To your seed I will give it. And I will send my messenger before your face, and he will cast out the Amorite and Hittite and Perizzite and Girgashite and Hivite and Jebusite and Canaanite. And I will bring you into a land flowing with milk and honey, for I will not go up with you, because you are a stiff-necked people, so that I will not consume you on the way. And having heard this evil word, the people mourned in mourning garments. And the Lord said to the sons of Israel, You are a stiff-necked people; see that I do not bring another blow upon you and consume you. Now therefore remove the robes of your glory and the ornament, and I will show you what I will do to you. And the sons of Israel stripped off their attire from the mountain of

Horeb. And Moses, having taken his tent, pitched it outside the camp, far from the camp; and it was called the Tent of Testimony; and it came to pass that everyone seeking the Lord was going out to the tent outside the camp. When Moses was entering into the tent outside of the camp, all the people stood watching, each one beside the door of his tent, and they were observing Moses as he went away until he entered into the tent. Whenever Moses entered into the tent, the pillar of the cloud would descend and stand at the door of the tent, and would speak to Moses. And all the people saw the pillar of cloud standing at the door of the tent, and all the people stood and worshipped, each one from the door of his tent. And the Lord spoke to Moses, face to face, as anyone would speak to his own friend; and he would return to the camp; but the servant Joshua son of Nun, a young man, did not go out from the tent. And Moses said to the Lord, Behold, you say to me, Bring up this people, but you have not made known to me whom you will send with me. But you said to me, I know you above all, and you have favor with me. If therefore I have found favor before you, reveal yourself to me that I may see you clearly, so that I may have found favor before you, and so that I may know that this great nation is your people. And he says, I myself will go before you, and I will give you rest. And he says to him, If you yourself do not go with me, do not bring me up from here. And how will it be truly known that your people and I have found favor with you, except by your going with us? And I will be glorified, both I and your people, among all the nations that are upon the earth. And the Lord said to Moses, And this word which you have

spoken I will do; for you have found favor before me, and I know you above all. And he says, Reveal yourself to me. And he said, I will pass by before you in my glory, and I will call in my name, Lord, before you, and I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. And he said, You will not be able to see my face; for no man shall see my face and live. And the Lord said, Behold, there is a place beside me; you will stand upon the rock. When my glory passes by, I will place you into an opening of the rock, and I will cover you with my hand until I pass by. And I will take away my hand, and then you will see my back, but you will not see my face.

34

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

out: compassionate and merciful, patient and abounding in mercy and true, maintaining righteousness and mercy for thousands, removing lawlessnesses and injustices and sins, but he will not cleanse the guilty, bringing the lawlessnesses of fathers upon children and upon children's children to the third and fourth generation. And hastening, Moses, having bowed to the earth, bowed down and said, If I have found favor before you, let my Lord go with us, for the people are stiff-necked, and you will take away our sins and our lawlessnesses, and we will be yours. And the Lord said to Moses, Behold, I place a covenant with you before all your people, I will do glorious things which have not happened in all the earth and in every nation; and all the people among whom you are will see the works of the Lord, because they are wonderful, which I will do for you. Pay attention to all things that I command you; behold, I cast out before you the Amorite and Canaanite and Perizzite and Hittite and Hivite and Girgashite and Jebusite. Take heed for yourself, lest you ever make a covenant with the inhabitants of the land into which you are entering, lest it may become a stumbling block among you. You will tear down their altars, and you will shatter their pillars, and you will cut down their groves, and you will burn their carved images of their gods in fire. For you shall not bow down to other gods; for the Lord God, whose name is Jealous, is a jealous God. Never make a covenant with the ones dwelling upon the land, lest they prostitute themselves after their gods, and sacrifice to their gods, and invite you, and you eat of their sacrifices, and you take of their daughters for your sons, and give your daughters to their sons, and your daughters

prostitute themselves after their gods, and your sons prostitute themselves after their gods. And you will not make molten gods for yourself. And you will keep the feast of unleavened bread; seven days you will eat unleavened bread, just as I have commanded you, at the appointed time in the month of new grain; for in the month of new grain you went out from Egypt. Every male that opens the womb is mine, every firstborn of the cattle and of the sheep. And you will redeem the firstborn of a beast of burden with a sheep, but if you will not redeem it, you will give a price. Every firstborn of your sons you will redeem; you will not appear before me empty. Six days you will work, but on the seventh you will rest; in the sowing and in the harvest there is rest. And you will make a feast of weeks for me, the beginning of the wheat harvest, and a feast of gathering in the middle of the year. Three times a year all your males will appear before the Lord the God of Israel. For when I cast out the nations before your face, and enlarge your boundaries, no one will desire your land, when you go up to be seen before the Lord your God, three times of the year. You will not slaughter the blood of my sacrifice upon leaven, and the sacrifices of the feast of the passover will not remain until the morning. The first fruits of your land you will place into the house of the Lord your God; you will not boil a lamb in the milk of its mother. And the Lord said to Moses, write these words for yourself; for upon these words I have established a covenant with you and with Israel. And Moses was there before the Lord forty days and forty nights; he did not eat bread, and he did not drink water; and he wrote upon the tablets these words of the covenant, the ten

words. As Moses was descending from the mountain with the two tablets upon the hands of Moses, and as he was descending from the mountain, Moses did not know that the appearance of the color of his face had been glorified when he was speaking to him. And Aaron and all the elders of Israel saw Moses, and the appearance of his face was glorified. And they were afraid to approach him. And Moses called them, and Aaron and all the rulers of the assembly turned toward him, and Moses spoke to them. And after these things, all the sons of Israel approached him. And he commanded them everything that the Lord commanded to him in the mountain of Sinai. And since he stopped speaking to them, he placed a veil upon his face. When Moses would enter before the Lord to speak to him, the veil was removed until he went out; and when he went out he would speak to all the sons of Israel all the things that the Lord commanded him. And the sons of Israel saw Moses face, that it had been glorified, and Moses put a veil upon his own face until he would enter to speak with him.

35

And Moses gathered together all the assembly of the sons of Israel and said, These are the words which the Lord said to do. For six days you will do work, but the seventh day is a cessation, holy, a sabbath, a rest to the Lord; everyone who does work on it, let him die. You will not kindle fire in any of your dwellings on the day of the Sabbath; I am the Lord. And Moses said to all

the assembly of the sons of Israel, saying, This is the word which the Lord commanded, saying, Take from among yourselves an offering to the Lord: every one who is willing in heart, let them bring the firstfruits to the Lord, gold, silver, bronze, hyacinth, purple, scarlet double-spun, and fine linen spun, and goat hairs, and skins of rams dyed red, and blue skins, and incorruptible woods, and stones of sardius, and stones for the engraving for the ephod and the long robe. And everyone wise in heart among you, let him come and work all things that the Lord commanded: The tent, and the curtains, and the coverings, and the curtains, and the bars, and the pillars, and the ark of the testimony, and its carrying poles, and its mercy seat, and the veil, and the table and all its vessels, and the lampstand of light and all its vessels, and the altar and all its vessels, and the holy robes of Aaron the priest, and the robes in which they will minister, and the tunics for the sons of Aaron of the priesthood, and the oil of anointing, and the incense of composition. And all the assembly of the sons of Israel went out from Moses. And each one brought what their heart brought, and as many as it seemed good to their soul brought an offering, and they brought an offering to the Lord for all the works of the tent of the testimony, and for all its furnishings and for all the holy garments. And the men brought from the women—everyone whose mind was willing—they brought seals, and earrings, and rings, and hair ornaments, and bracelets, every golden vessel. And all who brought offerings of gold to the Lord, and those with whom was found fine linen and blue skins and skins of rams dyed red, brought them. And everyone who removed an

offering brought silver and bronze as offerings to the Lord; and those among whom incorruptible wood was found brought it for all the works of preparation. And every woman who was wise in mind to spin with her hands brought spun things: the hyacinth, the purple, the scarlet, and the fine linen. And all the women whose minds moved them with wisdom spun the goat hair. And the rulers brought the emerald stones and the stones of filling for the ephod and for the breastpiece, and the compositions for the oil of anointing and the composition of incense. And every man and woman whose mind moved them to come in to do all the works that the Lord commanded to do through Moses, the sons of Israel brought an offering to the Lord. And Moses said to the sons of Israel, Behold, God has called by name Bezalel the son of Uri, the son of Hur, from the tribe of Judah, and filled him with a divine spirit of wisdom and of understanding, and of knowledge of all things, to design according to all the works of craftsmanship, to make the gold and the silver and the bronze, and to cut the stone, and to work the wood, and to make every work of wisdom. And indeed he gave the ability to advance in understanding to him and to Eliab the son of Ahisamach from the tribe of Dan. And he filled them with wisdom, understanding, and intelligence to comprehend how to make all the works of the holy place, and the woven and embroidered things to weave with the scarlet and the fine linen, to make every work of craftsmanship and design.

36

And Bezalel and Eliab, and every one wise in mind to whom was given wisdom and knowledge in themselves to understand to do all the works according to the holy duties, according to all things which the Lord commanded, made them. And Moses called Bezalel and Eliab, and all those having wisdom, to whom God gave knowledge in their hearts, and all those willingly wishing to come forward to the works, so that they might complete them. And they received from Moses all the contributions which the sons of Israel brought for all the works of the holy place to do them, and they themselves were still receiving the offerings from the ones bringing them in the morning. And all the wise men who were making the works of the holy place were arriving, each one according to his own work which he was working. And he said to Moses that the people are bringing more than enough for doing the work that the Lord commanded to do. And Moses commanded, and he proclaimed in the camp, saying, Let man and woman no longer work on the firstfruits of the holy place, and the people were prevented from still offering. And the works were sufficient for them to complete the construction and they had some left over. And all the skilled workers made the holy garments for Aaron the priest, just as the Lord commanded Moses. And he made the ephod from gold, and blue, and purple, and spun scarlet, and twisted fine linen; and the sheets of the gold were cut into threads, so that they could weave them together with the blue, and the purple, and with the thoroughly spun scarlet, and the twisted fine linen; they made it as woven work; shoulder pieces joining it from both parts, woven work interwoven into one another as one piece. From his

materials they made it according to his design, from gold, and blue, and purple, and scarlet twisted thread, and twisted fine linen, just as the Lord commanded Moses; and they made both the emerald stones fastened together and enclosed with gold, engraved and carved out with the engraving of a seal from the names of the sons of Israel; and he placed them upon the shoulders of the ephod, stones of memorial of the sons of Israel, just as the Lord commanded Moses. And they made a breastpiece, a woven work with variety according to the work of the ephod, from gold, and blue, and purple, and twisted scarlet, and twisted fine linen; they made the breastpiece square and double; the length of a span, and the width of a span, double. And a fabric set with stones in four rows was woven together in it, a row of stones: sardius and topaz and emerald, the first row, and the second row, carbuncle and sapphire and jasper, and the third row, ligure and agate and amethyst, and the fourth row, chrysolite and beryl and onyx, encircled with gold and bound together with gold. And the stones were according to the names of the sons of Israel, twelve, according to their names engraved as seals, each one according to his own name for the twelve tribes. And they made twisted chains upon the breastpiece, work of braided cord, from pure gold. And they made two small golden shields and two golden rings, and they placed the two golden rings on both ends of the breastpiece. And they placed the gold braids upon the rings on both parts of the breastpiece, and the two braids into the two settings. And they placed them upon the two small shields, and they placed them upon the shoulders of the ephod on the opposite side, facing forward. And

they made two golden rings, and they placed them upon the two edges at the end of the breastpiece, and upon the extremity of the back of the ephod on the inside. And they made two golden rings, and they placed them upon both the shoulders of the ephod below it, at the front at the joining above the woven band of the ephod. And he bound together the breastpiece from the rings upon it to the rings of the ephod, held together with the blue cord, woven together into the fabric of the ephod, so that the breastpiece would not come loose from the ephod, just as the Lord commanded Moses. And they made the tunic for the ephod, woven work, entirely of blue; and the opening of the tunic in the middle was woven through and interwoven, having an edge around the opening that was indissoluble; And they made upon the hem of the tunic at the bottom, like blossoming pomegranates, little pomegranates from blue and purple and scarlet spun and fine linen twisted. And they made golden bells, and they placed the bells upon the hem of the robe around between the pomegranates; a golden bell and a pomegranate upon the hem of the robe around, for ministering, just as the Lord commanded Moses. And they made tunics of fine linen, woven work, for Aaron and his sons, and the turbans from fine linen, and the turban from fine linen, and the undergarments from twisted fine linen, and their belts from fine linen, and blue, and purple, and scarlet spun, embroidered work, in the manner which the Lord commanded Moses. And they made the golden plate, the separated portion of the holy place, of pure gold, and he wrote upon it letters engraved like a seal, Sanctuary to the Lord. And they placed it upon the blue cord so that it would lie

upon the turban from above, in the manner which the Lord commanded Moses.

37

And they made ten curtains for the tent; the length of one curtain was twenty-eight cubits; it was the same for all; and the width of one curtain was four cubits. And they made the veil from blue and purple and scarlet spun and fine linen twisted, woven work of cherubim, and they placed it upon four incorruptible pillars overlaid with gold, and their capitals were golden, and their four bases were silver. And they made the curtain for the door of the tent of the testimony from blue and purple and spun scarlet and twisted fine linen, woven work with cherubim, and their five pillars and the rings and their capitals and their bands they overlaid with gold, and their five bases were bronze. And they made the court toward the south, hangings of the court from twisted fine linen one hundred by one hundred, and their pillars twenty, and their bases twenty. And the side toward the North, one hundred by one hundred; and the side toward the South, one hundred by one hundred; and their pillars twenty, and their bases twenty; And the side toward the sea, curtains of fifty cubits; their pillars ten, and their bases ten; And the side toward the east, fifty cubits, hangings of fifteen cubits on the back; and their pillars three, and their bases three; And on the second back, on this side and on that side at the gate of the court, curtains of fifteen cubits; their pillars

three, and their bases three; all the curtains of the tent of fine linen twisted. And the bases of their pillars were bronze, and their hooks were silver, and their capitals were overlaid with silver, and the pillars were overlaid with silver, all the pillars of the court. And the curtain of the gate of the court was the work of an embroiderer, from blue and purple and scarlet spun and fine linen twisted, twenty cubits in length, and the height and the width five cubits, corresponding to the hangings of the court. And their pillars were four, and their bases were four, bronze, and their hooks were silver, and their capitals were overlaid with silver. And all the pegs around the court were bronze, and they themselves were overlaid with silver. And this is the arrangement of the tent of testimony, as Moses was commanded, the service to be of the Levites through Ithamar the son of Aaron the priest. And Bezalel the son of Uri, from the tribe of Judah, made just as the Lord commanded Moses, and Eliab the son of Ahisamach from the tribe of Dan, who was chief craftsman of the woven things and the embroidered works and variegated works, to weave the scarlet and the fine linen.

38

And Bezalel made the ark, and he overlaid it with pure gold inside and outside; and he cast for it four golden rings, two upon the one side and two upon the second side, wide for the poles, so that they could carry it with them. And he made the mercy seat above the ark from pure gold, and the two golden cherubim; one

cherub upon one end of the mercy seat, and one cherub upon the second end of the mercy seat, overshadowing the mercy seat with their wings. And he made the table set before from pure gold, and he cast four rings for it, two upon one side and two upon the second side, wide, so that it could be carried with the poles in them. And he made the poles of the ark and of the table, and he overlaid them with gold. And he made the vessels of the table, both the dishes and the censers and the cups and the libation bowls in which he will pour libations, golden. And he made the lampstand that gives light, golden, with a solid stalk, and the branches from both the parts of it; from the branches of it the shoots, from the branches of it the shoots projecting; three from this side, and three from this side, being made equal with one another. And their lamps, which are upon the extremities, are almond shaped, and the sockets are from them, so that the lamps may be upon them, and the seventh socket, the one upon the end of the lampstand, upon the top from above, is solid, whole, golden. And seven golden lamps are upon it, and its golden tongs, and their golden snuff dishes. He overlaid the pillars with silver, and cast golden rings for the pillar, and overlaid the bars with gold, and overlaid the pillars of the veil with gold, and made the hooks golden. This one made the golden rings of the tent, and the rings of the court, and bronze rings for stretching out the covering from above. This one cast the silver capitals of the tent, and the bronze capitals of the doors of the tent, and the gate of the court; and he made silver hooks for the pillars, upon the pillars this one overlaid them with silver. This one made the bronze pegs of the tent, and the bronze pegs of the

court. This one made the bronze altar from the bronze fire pans which belonged to the men who rebelled with the assembly of Korah. This one made all the vessels of the altar, and its fire pan, and the base, and the bowls, and the bronze flesh hooks. This one made a grating for the altar, a work of network below the fire pan under it reaching to its half; and he placed upon it four bronze rings on the four parts of the grating of the altar, wide for the bars, so as to lift the altar with them. This one made the holy oil of anointing, and the pure composition of incense, a work of a perfumer. This one made the bronze laver, and its bronze base from the mirrors of the women who fasted, who fasted beside the doors of the tent of testimony, on the day he pitched it. And he made the basin, so that Moses and Aaron and his sons might wash their hands and feet from it when they entered into the tent of testimony, or whenever they approached the altar to minister, they washed from it, just as the Lord commanded Moses.

39

All the gold which was worked into the works according to all the work of the holy things was gold of the firstfruits, twenty-nine talents and seven hundred twenty shekels according to the holy shekel. And the silver offering from the numbered men of the assembly was one hundred talents and one thousand seven hundred seventy-five shekels, one drachma per head, the half of the shekel, according to the holy shekel. Everyone passing by the

examination from twenty years old and above was six hundred three thousand five hundred and fifty. And the hundred talents of silver were used for the casting of the hundred sockets of the tent and for the sockets of the veil, one hundred sockets for the hundred talents, a talent per socket. And the thousand seven hundred seventy-five shekels he made into the hooks for the pillars, and he overlaid their capitals with gold, and he adorned them. And the bronze of the offering was seventy talents and one thousand five hundred shekels. And they made from it the bases of the doors of the tent of the testimony, and the bases of the courtyard around it, and the bases of the gate of the courtyard, and the pegs of the tent, and the pegs of the courtyard around it, and the bronze grating of the altar, and all the vessels of the altar, and all the tools of the tent of the testimony. And the sons of Israel made them just as the Lord commanded Moses, thus they made them. And the remaining gold of the offering they made into vessels to serve with them before the Lord. And the hyacinth that had been left behind, and purple, and the scarlet they made into ministerial robes for Aaron, so that he could serve in them in the holy place. And they brought the robes to Moses, and the tent, and its vessels, the bases and its bars, and the pillars, and the altar, and all its vessels. And the oil of anointing, and the incense of composition, and the pure lampstand, and its lamps, lamps of burning, and the oil of light. And the table of purpose, and all its vessels, and the loaves set forth. And the robes of the holy, which are Aaron's, and the robes of his sons, for the priesthood. And the hangings of the court, and the pillars, and the veil of the door of the tent,

and of the gate of the court. And all the vessels of the tent, and all its tools, and the hides, skins of rams dyed red, and the blue coverings, and the coverings of the remaining, and the pegs, and all the tools for the works of the tent of testimony. As many things as the Lord commanded Moses, thus the sons of Israel made all the equipment. And Moses saw all the works, and they had made them in the manner the Lord commanded Moses, thus they made them, and Moses blessed them.

40

And the Lord spoke to Moses, saying, On the first day of the first month, the new moon, you will set up the tent of the testimony. And you will place the ark of the testimony, and you will cover the ark with the veil. And you will bring in the table and set forth its arrangement, and you will bring in the lampstand and put its lamps on it. And you will place the golden altar for burning incense before the ark, and you will put the veil covering upon the door of the tent of the testimony. And you will place the altar of the offerings beside the doors of the tent of the testimony, and you will surround the tent, and you will consecrate all its things around it. And you will take the oil of anointing, and you will anoint the tent, and all the things in it, and you will consecrate it, and all its vessels, and it will be holy. And you will anoint the altar of the offerings and all its vessels, and you will consecrate the altar, and the altar will be most holy. And you will bring Aaron and his sons to the doors of the tent of

the testimony, and you will wash them with water. And you will clothe Aaron in the holy robes, and you will anoint him, and you will consecrate him, and he will serve as priest to me. And you will bring his sons near, and you will clothe them with tunics. And you will anoint them in the manner you anointed their father, and they will serve as priests to me, and it will be so that there will be to them an anointing of priesthood forever, throughout their generations. And Moses did everything that the Lord commanded him, thus he did. And it came to pass in the first month, in the second year of their going out from Egypt, on the new moon the tent was set up. And Moses set up the tent, and he placed the capitals, and he inserted the bars, and he set up the pillars. And he stretched out the curtains upon the tent, and he placed the covering of the tent upon it from above, just as the Lord commanded Moses. And having taken the testimonies he put them into the ark, and he placed the poles under the ark, and he brought the ark into the tent, and he placed the covering of the veil upon it, and he covered the ark of the testimony, in the manner the Lord commanded Moses. And he placed the table into the tent of testimony, on the north side outside the veil of the tent. And he placed upon it the bread of the Presence before the Lord, in the manner which the Lord commanded Moses. And he placed the lampstand in the tent of the testimony, on the side of the tent toward the south. And he placed its lamps before the Lord, in the manner the Lord commanded Moses. And he placed the golden altar in the tent of the testimony opposite the veil, and he burned incense on it, incense of the composition, just as the Lord commanded Moses.

And he placed the altar of the offerings beside the doors of the tent. And he set up the courtyard around the tent and the altar, and Moses completed all the works. And the cloud covered the tent of the testimony, and the tent was filled with the glory of the Lord. And Moses was not able to enter into the tent of the testimony, because the cloud was overshadowing upon it, and the tent was filled with the glory of the Lord. When the cloud went up from the tent, the sons of Israel set out with their equipment. But if the cloud did not go up, they did not set out until the day on which the cloud went up. For a cloud was upon the tent by day, and fire was upon it by night before all Israel, in all their journeys.

Numbers

1

And the Lord spoke to Moses in the wilderness of Sinai, in the tent of testimony, on the first day of the second month, in the second year after they had gone out from the land of Egypt, saying, Take a census of all the assembly of Israel according to their families, according to their fathers houses, according to the number of their names, by their heads: every male from twenty years old and above, everyone going out in the forces of Israel—you and Aaron number them with their forces. And with you there will be one person from each tribe of the rulers, each according to their ancestral houses. And these are the names of the men who will stand beside you: from Reuben, Elizur son of Shedeur; from Simeon, Shelumiel son of Zurishaddai. Of Judah: Nahshon the son of Amminadab. Of Issachar, Nathanael son of Zuar; of Zebulun, Eliab son of Helon; of the sons of Joseph, of Ephraim, Elishama son of Ammihud; of Manasseh, Gamaliel son of Pedahzur. Of Benjamin, Abidan son of Gideoni. Of Dan, Ahiezer son of Ammishaddai. Of Asher, Pagiel, son of Ochran. Of

Gad, Eliasaph the son of Raguel. Of Naphtali, Ahira son of Enan. These called of the assembly, rulers of the tribes according to their families, are the military tribunes of Israel. And Moses and Aaron took these men who were called by name. And they gathered all the assembly together on the first of the month of the second year; and they were registered according to their generations, according to their families, according to the number of their names, from twenty years old and above, every male by their heads, in the manner the Lord commanded Moses; and they were mustered in the wilderness of Sinai. And the sons of Reuben, firstborn of Israel, were registered according to their kinship, according to their clans, according to their fathers houses, according to the number of their names, by their heads, all males from twenty years old and above, every one going out in the force, their mustering from the tribe of Reuben, forty-six thousand five hundred. The sons of Simeon according to their kinship, according to their clans, according to their fathers houses, according to the number of their names, by their heads, all males from twenty years old and above, every one going out in the force, their census from the tribe of Simeon: fifty-nine thousand three hundred. The sons of Judah according to their families, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, everyone going out in the force—their mustering from the tribe of Judah was seventy-four thousand six hundred. The sons of Issachar according to their families, according to their clans, according to their ancestral houses, according to the number of their names,

according to their heads, all males from twenty years old and above, every one going out in the force, their census from the tribe of Issachar: fifty-four thousand four hundred. The sons of Zebulun according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their head, all males from twenty years old and above, every one going out in the force, their census from the tribe of Zebulun, fifty-seven thousand four hundred. The sons of Joseph, sons of Ephraim, according to their families, according to their clans, according to their fathers houses, according to the number of their names, by their heads, all males from twenty years old and above, every one going out in the army, their census from the tribe of Ephraim, forty thousand and five hundred. The sons of Manasseh according to their families, according to their clans, according to their fathers houses, according to the number of their names, by their heads, all males, from twenty years old and above, everyone going out in the army, their census from the tribe of Manasseh, thirty-two thousand two hundred. The sons of Benjamin according to their kinship, according to their clans, according to the houses of their fathers, according to the number of their names, according to their heads, all males from twenty years old and above, every one going out in the force, their mustering from the tribe of Benjamin, thirty-five thousand four hundred. The sons of Gad according to their families, according to their clans, according to houses of their fathers, according to the number of their names, by their heads, all males from twenty years old and above, everyone going out in the army, their census from the tribe of

Gad, forty-five thousand six hundred and fifty. The sons of Dan according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, everyone going out in the force, their census from the tribe of Dan, sixty-two thousand seven hundred. The sons of Asher according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, every one going out in the force, their census from the tribe of Asher: forty-one thousand five hundred. The sons of Naphtali according to their kinship, according to their clans, according to the houses of their fathers, according to the number of their names, according to their heads, all males from twenty years old and above, everyone going out in the force—their mustering from the tribe of Naphtali was fifty-three thousand four hundred. This was the mustering which Moses and Aaron and the rulers of Israel mustered, twelve men; they were one man according to one tribe, according to the tribe of the houses of families. And it came to pass that the entire census of the sons of Israel with their forces from twenty years old and above, every one going out to draw up in battle array in Israel, was six hundred and three thousand five hundred and fifty. But the Levites from their family tribe were not numbered among the sons of Israel. And the Lord spoke to Moses, saying, See, you will not count the tribe of Levi, and you will not take their number, among the sons of Israel. And you set the Levites over the tent of the testimony, and over all its vessels, and over all things as many as are in it; they

themselves will carry the tent and all its vessels; and they themselves will minister in it, and they will encamp around the tent. And when removing the tent, the Levites will take it down, and when encamping the tent, they will set it up, and the foreigner who approaches, let him die. And the sons of Israel will encamp, each man in his own order and each man according to his own leadership, with their forces. But let the Levites encamp around the tent of the testimony, and there will be no sin among the sons of Israel. And the Levites themselves will keep guard of the tent of the testimony. And the sons of Israel did according to all things which the Lord commanded Moses and Aaron; thus they did.

2

And the Lord spoke to Moses and Aaron, saying, Each man holding to his own according to division, according to standards, according to the houses of their fathers, let the sons of Israel encamp opposite; the sons of Israel will encamp in a circle around the tent of the testimony. And the ones encamping first toward the east, the division of the camp of Judah with their forces, and the ruler of the sons of Judah, Nahshon son of Amminadab. His power, the ones having been mustered: seventy-four thousand six hundred. And the ones encamping next to the tribe of Issachar, and the ruler of the sons of Issachar, Nethanel son of Zuar. His mustered forces: fifty-four thousand four hundred. And the ones encamping next to the tribe of

Zebulun, and the ruler of the sons of Zebulun, Eliab son of Helon. His forces, those mustered, were fifty-seven thousand four hundred. All those who were mustered from the camp of Judah, one hundred eighty-six thousand four hundred, will set out first with their force. The divisions of the camp of Reuben are toward the south, their power, and the ruler of the sons of Reuben is Elizur son of Shedeur. His forces, those who were mustered, were forty-six thousand five hundred. And the ones encamping next to him were of the tribe of Simeon, and the ruler of the sons of Simeon was Shelumiel son of Zurishaddai. His mustered forces: fifty-nine thousand three hundred. And the tribe of Gad encamping next to him, and the ruler of the sons of Gad, Eliasaph son of Raguel. His mustered forces: forty-five thousand, six hundred and fifty. All those who have been mustered of the camp of Reuben, one hundred fifty-one thousand four hundred and fifty, will set out second with their force. And the tent of the testimony will be taken away, and the camp of the Levites will be in the middle of the camps; as they encamp, so they will set out, each one in order according to leadership. The division of the camp of Ephraim beside the sea with their force, and the ruler of the sons of Ephraim, Elishama son of Ammihud. His power, the ones having been mustered: forty thousand five hundred. And those encamping next to the tribe of Manasseh, and the ruler of the sons of Manasseh, Gamaliel son of Pedahzur. His mustered forces: thirty-two thousand two hundred. And the ones encamping next to the tribe of Benjamin, and the ruler of the sons of Benjamin, Abidan son of Gideoni. His mustered forces were thirty-five thousand

four hundred. All those who were mustered of the camp of Ephraim, one hundred and eight thousand and one hundred; they will set out third with their force. The division of the camp of Dan toward the north with their force, and the ruler of the sons of Dan, Ahiezer son of Ammishaddai. His forces, those having been mustered, were sixty-two thousand seven hundred. And the ones encamping next to him are the tribe of Asher, and the ruler of the sons of Asher is Pagiel son of Ochran. His forces, those who were mustered, were forty-one thousand five hundred. And those encamping next to the tribe of Naphtali, and the ruler of the sons of Naphtali, Ahira son of Enan. His mustered forces: fifty-three thousand four hundred. All those who were mustered of the camp of Dan, one hundred and fifty-seven thousand and six hundred; they will set out last according to their divisions. This is the mustering of the sons of Israel according to their fathers houses; all the mustering of the camps with their forces, six hundred thousand and three thousand five hundred fifty. But the Levites were not numbered among them, just as the Lord had commanded Moses. And the sons of Israel did all things that the Lord commanded Moses; thus they encamped according to their divisions, and thus they set out, each one following according to their clans, according to their ancestral houses.

3

And these are the generations of Aaron and Moses, on the day

the Lord spoke to Moses on Mount Sinai. And these are the names of the sons of Aaron: the firstborn Nadab, and Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron, the anointed priests, whose hands they consecrated to serve as priests. And Nadab and Abihu died before the Lord, when they were offering foreign fire before the Lord, in the wilderness of Sinai, and they had no children, and Eleazar and Ithamar served as priests with Aaron their father. And the Lord spoke to Moses, saying, Take the tribe of Levi, and you will set them before Aaron the priest, and they will minister to him, and they will keep his duties and the duties of the sons of Israel before the tent of the testimony, to do the work of the tent. And they will guard all the vessels of the tent of the testimony, and perform the duties of the sons of Israel according to all the works of the tent. And you will give the Levites to Aaron and his sons the priests; these are given to me as a gift from the sons of Israel. And you will appoint Aaron and his sons over the tent of the testimony, and they will guard their priesthood and all things according to the altar and inside the veil, and the foreigner who touches it will die. And the Lord spoke to Moses, saying, and behold I have taken the Levites from the midst of the sons of Israel instead of every firstborn opening the womb among the sons of Israel; they will be their ransom, and the Levites will be mine. For every firstborn is mine; on the day I struck every firstborn in the land of Egypt, I consecrated to me every firstborn in Israel; from man to beast they will be mine; I am the Lord. And the Lord spoke to Moses in the wilderness of Sinai, saying, Examine the sons of Levi according to their fathers

houses, according to their clans; every male from one month old and above, examine them. And Moses and Aaron mustered them by the voice of the Lord, in the manner which the Lord commanded them. And these were the sons of Levi by their names: Gershon, Kohath, and Merari. And these are the names of the sons of Gershon according to their clans: Libni and Shimei. And the sons of Kohath according to their clans: Amram and Izhar, Hebron and Uzziel. And the sons of Merari according to their clans: Mahli and Mushi; these are the clans of the Levites according to their fathers houses. To Gershon belonged the people of Libni and the people of Shimei; these were the peoples of Gershon. The census of them according to the number of every male from one month old and above, their census, was seven thousand five hundred. And the sons of Gershon will encamp behind the tent beside the sea. And the ruler of the house of the families of the people of Gershon was Eliasaph son of Lael. And the duty of the sons of Gershon in the tent of the testimony: the tent and the covering, and the covering of the door of the tent of the testimony, and the hangings of the courtyard, and the curtain of the gate of the courtyard which is around the tent, and the remainder of all its work. To Kohath: the people of Amram, one; and the people of Izhar, one; and the people of Hebron, one; and the people of Uzziel, one. These are the clans of Kohath, according to number. Every male from one month old and above, eight thousand six hundred, keeping the duties of the sanctuary. The clans of the sons of Kohath will encamp on the side of the tent to the south. And the ruler of the ancestral house of the clans of the

Kohathites was Elizaphan son of Uzziel. And their guard is the ark, and the table, and the lampstand, and the altars, and the holy vessels with which they minister, and the covering, and all their works. And the ruler over the rulers of the Levites was Eleazar the son of Aaron the priest, appointed to guard the guards of the holy things. To Merari: the people of Mahli and the people of Mushi; these are the peoples of Merari. The census of them according to number, every male from one month old and above, was six thousand and fifty. And the ruler of the ancestral house of the people of Merari, Zuriel son of Abihail, they will encamp on the north side of the tent. The mustering of the guard of the sons of Merari: the capitals of the tent, and its bars, and its pillars, and its bases, and all their vessels, and their works, and the pillars of the court around, and their bases, and the pegs, and their cords. Those encamping in front of the tent of the testimony from the east, Moses and Aaron and his sons, guarding the sanctuary on behalf of the sons of Israel, and the foreigner who touches it will die. The entire census of the Levites, whom Moses and Aaron mustered through the voice of the Lord according to their clans, every male from one month old and above, was twenty-two thousand. And the Lord said to Moses, saying, Examine every firstborn male of the sons of Israel from one month old and above, and take the number by name. And you will take the Levites for me, I the Lord, instead of all the firstborn of the sons of Israel, and the livestock of the Levites instead of all the firstborn in the livestock of the sons of Israel. And Moses visited every firstborn among the sons of Israel in the manner which the Lord commanded. And all the firstborn

males numbered by name from one month old and above from their examination became twenty-two thousand two hundred and seventy-three. And the Lord spoke to Moses, saying, Take the Levites instead of all the firstborn sons of Israel, and the livestock of the Levites instead of their livestock, and the Levites will be mine; I am the Lord. And the ransom of the two hundred and seventy-three exceeding ones from the firstborn of the sons of Israel beside the Levites. And you will take five shekels per head, you will take according to the holy didrachma, twenty obols to the shekel. And you will give the silver to Aaron and his sons, a ransom for the ones exceeding among them. And Moses took the silver, the ransom of the ones exceeding, for the redemption of the Levites. From the firstborn of the sons of Israel he took the silver, one thousand three hundred sixty-five shekels, according to the holy shekel. And Moses gave the ransom of the exceeding ones to Aaron and his sons, through the voice of the Lord, in the manner the Lord commanded Moses.

4

And the Lord spoke to Moses and Aaron, saying, Take the sum of the sons of Kohath from the midst of the sons of Levi, according to their clans, according to the houses of their fathers, from twenty-five years and above until fifty years, every one entering to serve, to do all the works in the tent of testimony. And these are the works of the sons of Kohath in the tent of the testimony: the most holy things. And Aaron and his sons will enter when

the camp sets out, and they will take down the screening veil, and they will cover with it the ark of the testimony, and they will place upon it a covering of blue skin, and they will lay upon it a whole blue garment from above, and they will insert the carrying poles. And upon the table set before them they will lay upon it an entirely purple cloak, and the dishes, and the censers, and the cups, and the libation bowls in which he pours libation, and the loaves which will be continually upon it. And they will lay upon it a scarlet garment, and they will cover it with a blue leather covering, and they will insert the carrying poles through it. And they will take a blue garment and they will cover the lampstand that gives light, and its lamps, and its tongs, and its snuff dishes, and all the vessels of oil with which they minister. And they will put it and all its vessels into a blue leather covering, and they will place it upon carrying poles. And they will cover over the golden altar with a hyacinth colored garment, and they will cover it with a hyacinth colored leather covering, and they will insert its poles. And they will take all the ministerial vessels with which they serve in the holy places, and they will put them into a blue garment, and they will cover them with a blue leather covering, and they will place them upon carrying poles. And he will place the covering upon the altar, and they will cover it over with an entirely purple garment. And they will place upon it all the vessels with which they serve upon it, and the fire pans, and the fleshhooks, and the bowls, and the cover, and all the vessels of the altar; and they will lay upon it a covering of blue leather, and they will insert its carrying poles; and they will take a purple garment, and they

will cover up the laver and its base, and they will put it into a covering of blue leather, and they will place it upon carrying poles, and Aaron and his sons will complete covering the holy things and all the holy vessels when the camp is removed; and after these things the sons of Kohath will enter to carry, but they will not touch the holy things, so that they might not die; these things the sons of Kohath will carry in the tent of the testimony. Overseer Eleazar son of Aaron the priest: the oil of the light, and the incense of composition, and the daily sacrifice, and the oil of anointing, the oversight of the whole tent, and whatever is in it in the holy place, in all the works. And the Lord spoke to Moses and Aaron, saying, you should not destroy the people of the tribe of Kohath from the midst of the Levites. Do this to them, and they will live and not die when they approach the holy of holies. Let Aaron and his sons approach, and they will appoint each of them according to his assignment, and they must not enter to see the holy things suddenly, or they will die. And the Lord spoke to Moses, saying, take the census of the sons of Gershon, both these according to their fathers houses, according to their clans, from twenty-five years old and above until fifty years old examine them, every one entering to serve, to do his work in the tent of testimony. This is the service of the people of Gershon, to serve and to carry. And he will take up the skins of the tent, and the tent of the testimony, and its covering, and the blue covering that is upon it from above, and the covering of the door of the tent of the testimony, and the hangings of the court that are upon the tent of the testimony, and the extra things, and all the ministerial vessels in which they minister—these things they

will do. According to the mouth of Aaron and his sons will be the service of the sons of Gershon according to all their services and according to all their works; and you will assign to them by name all the things to be carried by them. This is the service of the sons of Gershon in the tent of the testimony, and their guard is in the hand of Ithamar the son of Aaron the priest. The sons of Merari according to their clans, according to the houses of their fathers, inspect them from twenty-five years old and above until fifty years old, inspect them, everyone entering to serve in the works of the tent of testimony. And these are the charges of the things being carried by them according to all their work in the tent of testimony: the capitals of the tent, and the bars, and its pillars, and its bases, and the covering, and their bases, and their pillars, and the covering of the door of the tent, and the pillars of the court around, and their bases, and the pillars of the veil of the gate of the court, and their bases, and their pegs, and their cords, and all their vessels, and all their services; inspect them by name, and all the vessels of the charge of the things being carried by them. This is the service of the sons of Merari in all their works in the tent of the testimony under the hand of Ithamar the son of Aaron the priest. And Moses and Aaron and the rulers of Israel visited the sons of Kohath according to their clans, according to the houses of their fathers, from twenty-five years old and above until fifty years old, every one entering to serve and to work in the tent of the testimony. And their census according to their clans was two thousand seven hundred fifty. This is the census of the people of Kohath, all those ministering in the tent of the testimony, just as Moses and Aaron mustered

them through the voice of the Lord, by the hand of Moses. And the sons of Gershon were mustered according to their clans, according to their fathers houses, from twenty-five years old and above until fifty years old, every one entering to serve and to do the work in the tent of the testimony. And their census came to pass, according to their clans, according to their fathers houses, two thousand six hundred thirty. This is the mustering of the people of the sons of Gershon, all those ministering in the tent of the testimony, whom Moses and Aaron visited through the voice of the Lord, by the hand of Moses. And the people of the sons of Merari were numbered according to their clans, according to their fathers houses, from twenty-five years old and above until fifty years old, everyone entering to serve in the works of the tent of testimony. And their census was taken according to their clans, according to their ancestral houses, three thousand two hundred. This is the mustering of the people of the sons of Merari, whom Moses and Aaron visited through the voice of the Lord, by the hand of Moses. All the ones having been mustered, whom Moses and Aaron and the rulers of Israel mustered among the Levites, according to clans and according to houses of their fathers, from twenty-five years old and above until fifty years old, every one entering to do the work of service and the work of carrying in the tent of the testimony. And the ones who were enrolled were eight thousand five hundred eighty. Through the voice of the Lord he visited them by the hand of Moses, man by man, upon their works and upon what they themselves carry; and they were mustered in the manner the Lord commanded Moses.

5

And the Lord spoke to Moses, saying, Command the sons of Israel, and let them send out from the camp everyone with leprosy, and everyone with a discharge, and everyone unclean because of a dead person. From male to female, send them outside of the camp, and they will not defile their camps, in which I dwell among them. And the sons of Israel did thus, and they sent them outside the camp; just as the Lord spoke to Moses, thus the sons of Israel did. And the Lord spoke to Moses, saying, Speak to the sons of Israel, saying, If a man or woman does any of the human sins, and by overlooking overlooks it and that soul becomes guilty, he will confess the sin which he did, and he will restore the transgression: the principal amount, and he will add the fifth part of it to it, and he will restore it to the one against whom he trespassed. If the man does not have the next of kin so that the offense toward him may be given back to him, the offense being given to the Lord will be to the priest, except the ram of the atonement through which he will make atonement with it concerning him. And every firstfruit according to all the things being sanctified among the sons of Israel, as many as they may offer to the Lord, will belong to the priest. And each person's consecrated things will be his, and whatever a man may give to the priest will belong to him. And the Lord spoke to Moses, saying, Speak to the sons of Israel, and you will say to them: If any man's wife should transgress and, having despised him, should overlook him, and someone should

lie with her in a bed of seed, and it should escape notice from the eyes of her man, and she should hide it, but she is defiled, and there was no witness with her, and she is not caught, and a spirit of jealousy should come upon him, and he should be jealous of his wife, and she is defiled, or a spirit of jealousy should come upon him, and he should be jealous of his wife, but she is not defiled, then the man will bring his wife to the priest, and he will bring the gift concerning her, the tenth of the ephah of barley flour; he will not pour oil upon it, nor will he put frankincense upon it; for it is a sacrifice of jealousy, a sacrifice of memorial, bringing sin to remembrance. And the priest will bring her and will set her before the Lord. And the priest will take clean living water in an earthen vessel and some of the earth that is upon the ground of the tent of testimony, and the priest, having taken it, will put it into the water. And the priest will set the woman before the Lord, and he will uncover the woman's head, and he will give upon her hands the sacrifice of memorial, the sacrifice of jealousy; and in the priest's hand will be the water of testing of this curse-bringing. And the priest will adjure her, and he will say to the woman, If no one has lain with you, if you have not transgressed and been defiled under your own husband, be innocent from this water of testing that brings a curse. If you have transgressed being married, or you have defiled yourself, and someone has lain with you, except your husband: And the priest will adjure the woman with the oaths of this curse, and the priest will say to the woman, may the Lord make you a curse and an oath in the midst of your people, when the Lord makes your thigh fall away and your belly swell. And

this curse-bringing water will enter into your belly to swell your belly and to make your thigh waste away; and the woman will say, so be it, so be it. And the priest will write these curses in a book, and he will blot them out in the water of testing that brings a curse. And he will give the woman the water of the curse that brings testing to drink, and the curse-bringing water of testing will enter into her. And the priest will take from the hand of the woman the sacrifice of jealousy, and will place the sacrifice before the Lord, and will bring it to the altar. And the priest will take a handful from the sacrifice as the memorial portion of it, and he will offer it up upon the altar, and afterward. The water will cause the woman to drink these things. And it will be if she is defiled and she should escape the notice of her husband, and the water of testing, the curse bringing, will enter into her, and her belly will swell, and her thigh will fall away, and the woman will be a curse to her people. But if the woman is not defiled, and she is clean, then she will be innocent and she will conceive seed. This is the law of jealousy, when a wife being married transgresses and is defiled. Or if a spirit of jealousy should come upon a man, and he should be jealous of his wife, and he may set his wife before the Lord, and the priest will do to her all this law, then the man will be innocent from sin, and that woman will receive her sin.

6

And the Lord spoke to Moses, saying, Speak to the sons of Israel,

and you will say to them: a man or woman who would greatly vow a vow to consecrate purity to the Lord, from wine and strong drink he will be purified; and vinegar from wine and vinegar from strong drink he will not drink; and whatever is produced from grapes he will not drink; and fresh grapes and raisins he will not eat all the days of his vow; from all that comes from the vine, wine from grape skins until grape seed he will not eat all the days of the purification; a razor will not come upon his head, until the days are fulfilled, as many as he vowed to the Lord; he will be holy, nourishing the hair of his head all the days of the vow to the Lord; upon every dead soul he will not enter upon father and mother, and upon brother and upon sister, he will not defile himself upon them when they die, because the vow of his God is upon him upon his head; all the days of his vow he will be holy to the Lord. If someone dies upon him suddenly, immediately the head of his vow will be defiled, and he will shave his head on whatever day he is cleansed; on the seventh day he will be shaved. And on the eighth day he will bring two turtledoves, or two young pigeons, to the priest, at the doors of the tent of testimony. And the priest will make one for sin, and one for a burnt offering; and the priest will make atonement for him concerning what he sinned concerning the soul; and he will sanctify his head on that day on which he was consecrated to the Lord, for the days of the vow; and he will bring a year old lamb for a transgression; and the former days will be void, because the head of his vow was defiled. And this is the law of the one who vowed: on the day he fulfills the days of his vow, he himself will bring it beside the doors of the tent of

testimony. And he will bring his gift to the Lord: one unblemished year old lamb for a burnt offering, and one unblemished year old ewe lamb for sin, and one unblemished ram for salvation, and a basket of unleavened breads of fine flour, loaves mixed with oil, and unleavened wafers anointed with oil, and their sacrifice, and their drink offering. And the priest will bring it before the Lord, and he will perform the sin offering for him and his burnt offering. And he will make the ram a sacrifice of peace offering to the Lord upon the basket of the unleavened breads, and the priest will make his sacrifice and his drink offering. And the one who has vowed will shave his head at the entrance of the tent of testimony, and he will place the hair upon the fire which is under the peace offering sacrifice. And the priest will take the boiled arm from the ram, and one unleavened bread from the basket, and one unleavened cake, and he will place them upon the hands of the one who has vowed after he has shaved his vow, and the priest will bring them as an offering before the Lord; it will be holy to the priest, along with the breast of the wave offering and the arm of the heave offering; and after these things the one who has vowed will drink wine. This is the law of the one who vowed, who would vow to the Lord his gift to the Lord concerning the vow, apart from what his hand might find, according to the power of his vow, which he would vow according to the law of purity. And the Lord spoke to Moses, saying, Speak to Aaron and his sons, saying, Thus you will bless the sons of Israel, saying to them, May the Lord bless you and guard you. May the Lord cause his face to shine upon you, and have mercy on you. May the Lord

lift up his face upon you, and may he give you peace. And they will place my name upon the sons of Israel, and I the Lord will bless them.

7

And it came to pass on the day that Moses completed raising up the tent, that he anointed it, and he sanctified it, and all its vessels, and the altar, and all its vessels, and he anointed them, and he sanctified them. And the rulers of Israel brought offerings, twelve rulers of their fathers houses; these were the rulers of tribes, these were the ones who were standing over the census. And they brought their gift before the Lord, six covered wagons and twelve oxen, a wagon from two rulers and a calf from each, and they brought them forward before the tent. And the Lord said to Moses, saying, take from them, and they will be for the ministerial works of the tent of testimony, and you will give them to the Levites, each according to his service. And Moses, having taken the wagons and the oxen, gave them to the Levites. And he gave the two wagons and the four oxen to the sons of Gershon according to their services. And he gave the four wagons and the eight oxen to the sons of Merari according to their services, through Ithamar son of Aaron the priest. And he has not given to the sons of Kohath, because they have the holy services; they will carry them upon their shoulders. And the rulers brought offerings for the dedication of the altar on the day he anointed it, and the rulers brought their gifts before the

altar. And the Lord said to Moses, one ruler per day, a ruler per day will bring their gifts for the dedication of the altar. And the one offering his gift on the first day was Nahshon son of Amminadab, ruler of the tribe of Judah. And he brought his gift, one silver dish, its weight one hundred and thirty, one silver bowl, seventy shekels according to the holy shekel, both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the oxen, one ram, one year-old lamb for a burnt offering, and one male goat from the goats for a sin offering. And for the sacrifice of peace offering: two heifers, five rams, five goats, five year-old lambs; this was the gift of Nahshon son of Amminadab. On the second day Nathanael son of Zuar, the ruler of the tribe of Issachar, brought forward his offering. And he brought his gift, one silver bowl, its weight one hundred and thirty; one silver bowl, seventy shekels according to the holy shekel; both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the oxen, one ram, one year-old lamb for a burnt offering, and one male goat from the goats for a sin offering. And for the sacrifice of peace offering: two heifers, five rams, five goats, five year old lambs; this was the gift of Nathanael son of Zuar. On the third day the ruler of the sons of Zebulun, Eliab son of Helon. His gift: one silver bowl, its weight one hundred and thirty; one silver bowl, seventy shekels according to the holy shekel; both full of fine flour mixed with oil for sacrifice; one censer of ten gold, full of incense. One calf from the oxen, one ram, one year-old lamb for a burnt offering, and one male goat from the goats for a sin offering. And for the

sacrifice of peace offering: two heifers, five rams, five goats, five year-old female lambs; this was the gift of Eliab son of Helon. On the fourth day, the ruler of the sons of Reuben, Elizur son of Shedeur. His gift: one silver bowl, its weight one hundred and thirty; one silver bowl, seventy shekels according to the holy shekel; both full of fine flour mixed with oil for a sacrifice; one censer of ten gold, full of incense. One calf from the oxen, one ram, one year-old lamb for a burnt offering, and one male goat from the goats for a sin offering. And for the sacrifice of peace offering: two heifers, five rams, five goats, five year old lambs; this was the gift of Elizur son of Shedeur. On the fifth day the ruler of the sons of Simeon, Shelumiel son of Zurishaddai. His gift, one silver dish, one hundred and thirty its weight; one silver bowl, seventy shekels according to the holy shekel; both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the oxen, one ram, one year-old lamb for a burnt offering, and one male goat from the goats for a sin offering. And for the sacrifice of peace offering: two heifers, five rams, five goats, five year old female lambs; this was the gift of Shelumiel son of Zurishaddai. On the sixth day, the ruler of the sons of Gad, Eliasaph son of Reuel. His gift: one silver dish, its weight one hundred and thirty; one silver bowl, seventy shekels according to the holy shekel; both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the oxen, one ram, one year-old lamb for a burnt offering, and one male goat from the goats for a sin offering. And for the sacrifice of peace offering: two heifers, five rams, five goats, five year old female

lambs; this was the gift of Eliasaph son of Reuel. On the seventh day, the ruler of the sons of Ephraim, Elishama son of Ammihud. His gift: one silver dish, its weight one hundred and thirty; one silver bowl, seventy shekels according to the holy shekel; both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the oxen, one ram, one year-old lamb for a burnt offering, and one male goat from the goats for a sin offering. And for the sacrifice of peace offering: two heifers, five rams, five goats, five year old ewe lambs; this was the gift of Elishama son of Ammihud. On the eighth day, the ruler of the sons of Manasseh, Gamaliel son of Pedahzur. His gift: one silver dish, its weight one hundred and thirty; one silver bowl, seventy shekels according to the holy shekel; both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the oxen, one ram, one year-old lamb for a burnt offering, and one male goat from the goats for sin. And for a sacrifice of peace offering: two heifers, five rams, five male goats, five year-old female lambs. This was the gift of Gamaliel son of Pedahzur. On the ninth day the ruler of the sons of Benjamin, Abidan son of Gideoni. His gift: one silver bowl, its weight one hundred and thirty; one silver bowl, seventy shekels according to the holy shekel; both full of fine flour mixed with oil for a sacrifice; one censer of ten gold, full of incense. One calf from the oxen, one ram, one year-old lamb for a burnt offering, and one male goat from the goats for a sin offering. And for the sacrifice of peace offering: two heifers, five rams, five goats, five year old lambs; this was the gift of Abidan son of Gideoni. On the tenth day the

ruler of the sons of Dan, Ahiezer son of Ammishaddai. His gift: one silver dish, its weight one hundred and thirty; one silver bowl, seventy shekels according to the holy shekel; both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the oxen, one ram, one year-old lamb for a burnt offering, and one male goat from the goats for a sin offering. And for the sacrifice of peace offering: two heifers, five rams, five goats, five year old lambs; this was the gift of Ahiezer son of Ammishaddai. On the eleventh day, the ruler of the sons of Asher, Pagiel son of Ochran. His gift: one silver dish, its weight one hundred and thirty; one silver bowl, seventy shekels according to the holy shekel; both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the oxen, one ram, one year-old lamb for a burnt offering, and one male goat from the goats for a sin offering. And for the sacrifice of peace offering: two heifers, five rams, five male goats, five year old female lambs; this was the gift of Pagiel son of Ochran. On the twelfth day, the ruler of the sons of Naphtali, Ahira son of Enan. His gift: one silver dish, its weight one hundred and thirty; one silver bowl, seventy shekels according to the holy shekel; both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the oxen, one ram, one year-old lamb for a burnt offering, and one male goat from the goats for a sin offering. And for the sacrifice of peace offering: two heifers, five rams, five goats, five year old female lambs; this was the gift of Ahira son of Enan. This was the dedication of the altar on the day he anointed it, from the rulers of the sons of

Israel: twelve silver bowls, twelve silver bowls, twelve golden censers. One hundred and thirty shekels for the one dish, and seventy shekels for the one bowl; all the silver of the vessels was two thousand and four hundred shekels, by the holy shekel. Twelve golden censers full of incense; all the gold of the censers was one hundred and twenty shekels. All the oxen for the burnt offering: twelve calves, twelve rams, twelve year old lambs, and their sacrifices, and their drink offerings; and twelve male goats concerning sin. All the oxen for the sacrifice of peace offering: twenty-four heifers, sixty rams, sixty year-old male goats, sixty year-old female lambs without blemish; this was the dedication of the altar, after filling his hands, and after anointing him. When Moses was entering into the tent of testimony to speak to him, he heard the voice of the Lord speaking to him from above the mercy seat, which is upon the ark of testimony, between the two cherubim, and he spoke to him.

8

And the Lord spoke to Moses, saying, speak to Aaron, and you will say to him, when you set up the lamps on the front part, the seven lamps will give light toward the face of the lampstand. And Aaron did thus: from the one part in front of the lampstand he lit its lamps, just as the Lord commanded Moses. And this was the construction of the lampstand: solid, golden, its shaft, and its lilies, solid throughout; according to the form which the Lord showed Moses, thus he made the lampstand. And the Lord spoke

to Moses saying, Take the Levites from the midst of the sons of Israel, and you will purify them. And thus you will make their purification for them: you will sprinkle water of purification on them, and a razor will come upon all their body, and they will wash their garments, and they will be clean. And they will take one calf from the oxen, and with this a sacrifice of fine flour mixed with oil, and you will take a year old calf from the oxen for sin. And you will bring the Levites before the tent of the testimony, and you will gather all the assembly of the sons of Israel. And you will bring the Levites before the Lord, and the sons of Israel will lay their hands upon the Levites. And Aaron will set apart the Levites as an offering before the Lord from the sons of Israel, and they will be so that they may do the work of the Lord. The Levites will lay their hands upon the heads of the calves, and you will make the one for sin, and the one as a burnt offering to the Lord, to make atonement for them. And you will set the Levites before the Lord and before Aaron and before his sons, and you will give them as an offering before the Lord. And you will separate the Levites from the midst of the sons of Israel, and they will be mine. And after these things the Levites will enter to do the work of the tent of testimony, and you will cleanse them and present them before the Lord. Because these have been given over to me as an offering from among the sons of Israel; instead of all the firstborn who open every womb from the sons of Israel, I have taken them for myself. Because every firstborn among the sons of Israel belongs to me, from men to beasts. On the day I struck every firstborn in the land of Egypt, I consecrated them to me, and I took the Levites instead of every

firstborn among the sons of Israel. And I gave back the Levites as an offering, having been given to Aaron and to his sons from the midst of the sons of Israel, to work the works of the sons of Israel in the tent of the testimony, and to make atonement concerning the sons of Israel; and there will not be among the sons of Israel one approaching toward the holy things. And Moses and Aaron and all the assembly of the sons of Israel did to the Levites just as the Lord commanded Moses concerning the Levites, thus the sons of Israel did to them. And the Levites purified themselves, and they washed their garments, and Aaron presented them as an offering before the Lord, and Aaron made atonement for them to purify them. And after these things the Levites entered to serve their service in the tent of the testimony before Aaron and before his sons; just as the Lord commanded Moses concerning the Levites, thus he did to them. And the Lord spoke to Moses, saying, This is concerning the Levites: from twenty-five years old and above, they will enter to work in the tent of testimony. And from fifty years old he will withdraw from the service, and will not work anymore. And his brother will serve in the tent of the testimony to keep guard, but he will not do work; thus you will do to the Levites in their duties.

9

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

the first month, saying, Speak, and let the sons of Israel do the passover according to its appointed time, on the fourteenth day of the first month toward evening; you will do it at its appointed times; according to its law and according to its ordinance you will do it. And Moses spoke to the sons of Israel to observe the passover beginning on the fourteenth day of the month in the wilderness of Sinai. Just as the Lord commanded Moses, thus did the sons of Israel. And the men who were unclean because of the soul of a man arrived, and they were not able to observe the passover on that day, and they approached Moses and Aaron on that day. And those men said to him, We are unclean because of the soul of a man. Should we therefore be kept back from offering the gift to the Lord at its appointed time among the sons of Israel? And Moses said to them, Stand here, and I will hear what the Lord will command concerning you. And the Lord spoke to Moses, saying, Speak to the sons of Israel, saying, Any man who becomes unclean upon a soul of a man, or is on a far road from you, or in your generations, he will do the passover to the Lord in the second month on the fourteenth day; toward evening they will do it, with unleavened breads and bitter herbs they will eat it. They will not leave any of it until the morning, and they will not break a bone of it; according to the law of the passover they will do it. And a man who, if he is clean and is not on a far journey, and he should fail to do the passover, that soul will be cut off from her people, because he did not bring the gift to the Lord according to its time; that man will receive his sin. If a sojourner should approach you in your land and he should do the passover to the Lord, he will do it according to the law of the

passover and according to its arrangement; one law will be for you and for the sojourner and for the native born of the land. And on the day on which the tent was set up, the cloud covered the tent, the house of the testimony; and in the evening there was upon the tent as the form of fire until morning. Thus it was happening continually: the cloud was covering it by day, and the form of fire by night. And when the cloud went up from the tent, after these things the sons of Israel set out, and in the place where the cloud stood, there the sons of Israel encamped. Because of the command of the Lord the sons of Israel will encamp, and because of the command of the Lord they will depart; all the days in which the cloud overshadows the tent, the sons of Israel will encamp. And when the cloud remains upon the tent for many days, then the sons of Israel will keep the charge of God, and they will not set out. And it will be when the cloud covers the tent for a number of days, through the voice of the Lord they will encamp, and through the command of the Lord they will set out. And it will be that whenever the cloud appears from evening until morning, and the cloud goes up in the morning, then they will depart by day or by night. When the cloud remained upon it for a month of days, the sons of Israel would encamp, and they would not depart. Because they will depart through the command of the Lord; they kept the guard of the Lord through the command of the Lord by the hand of Moses.

10

And the Lord spoke to Moses, saying, Make for yourself two trumpets of beaten silver; you will make them, and they will be for you to call the assembly and to move the camps. And you will blow the trumpets, and all the assembly will be gathered at the door of the tent of testimony. And if they blow one trumpet, all the rulers, the leaders of Israel, will come to you. And you will sound a signal, and the camps encamping toward the east will set out; and you will sound a second signal, and the camps encamping toward the south will set out; and you will sound a third signal, and the camps encamping beside the sea will set out; and you will sound a fourth signal, and the camps encamping toward the north will set out; they will sound with a signal at their setting out. And when you gather the assembly together, you will sound the trumpet, but not with a signal. And the sons of Aaron the priests will sound the trumpets, and it will be an eternal law for you throughout your generations. If you go out into war in your land toward the opponents who have stood against you, and you sound the trumpets, then you will be remembered before the Lord, and you will be saved from your enemies. And in the days of your gladness, and in your feasts, and in your new moons, you will sound the trumpets upon the burnt offerings, and upon the sacrifices of your peace offerings; and it will be to you a remembrance before your God; I am the Lord your God. And it came to pass in the second year, in the second month, on the twentieth of the month, the cloud went up from the tent of the testimony. And the sons of Israel set out with their baggage in the wilderness of Sinai, and the cloud stood in the wilderness of Paran. And they raised up first through the

voice of the Lord by the hand of Moses. And the division of the camp of the sons of Judah set out first with their force, and over their force was Nahshon son of Amminadab. And over the force of the tribe of the sons of Issachar, Nethanel son of Zuar. And over the force of the tribe of the sons of Zebulun, Eliab, son of Helon. And they will take down the tent, and the sons of Gershon and the sons of Merari, the ones carrying the tent, will set out. And the division of the camp of Reuben set out with their force, and over their force was Elizur son of Shedeur. And over the force of the tribe of the sons of Simeon was Shelumiel son of Zurishaddai. And over the force of the tribe of the sons of Gad, Eliasaph the son of Raguel. And the sons of Kohath will set out carrying the holy things, and they will set up the tent until they arrive. And the division of the camp of Ephraim will set out with their force, and over their force, Elishama son of Ammihud. And over the force of the tribe of the sons of Manasseh, Gamaliel the son of Pedahzur. And over the force of the tribe of the sons of Benjamin, Abidan the son of Gideoni. And the division of the camp of the sons of Dan will set out last of all the camps with their force, and over their force, Ahiezer the son of Ammishaddai. And over the force of the tribe of the sons of Asher, Pagiel son of Ochran. And over the force of the tribe of the sons of Naphtali, Ahira son of Enan. These were the armies of the sons of Israel, and they set out with their forces. And Moses said to Hobab son of Reuel the Midianite, the son-in-law of Moses, We are setting out to the place which the Lord said, This I will give to you; come with us, and we will treat you well, because the Lord spoke good things concerning Israel. And he

said to him, I will not go, but to my land and to my people. And he said, Do not abandon us, because you were with us in the wilderness, and you will be an elder among us. And it will be, if you go with us, that those good things, as many as the Lord does good to us, we will do good to you. And they set out from the mountain of the Lord on a three days journey, and the ark of the covenant of the Lord was going before them on a three days journey to spy out a resting place for them. And it came to pass when the ark was removed, and Moses said, Arise Lord, and let your enemies be scattered, let all those who hate you flee. And when it rested he said, Return, Lord, to the thousands of tens of thousands in Israel. And the cloud came to be overshadowing upon them by day, when removing them from the camp.

11

And the people were grumbling evil things before the Lord, and the Lord heard, and he was angered with anger, and fire was kindled among them from the Lord, and it devoured some part of the camp. And the people cried out to Moses, and Moses prayed to the Lord, and the fire ceased. And the name of that place was called Burning, because fire was kindled among them by the Lord. And the mixed multitude among them desired a desire, and sitting down they were weeping, both they and the sons of Israel, and they said, Who will feed us meat? We remembered the fish that we ate for free in Egypt. And the gourds, and the melons, and the leeks, and the onions, and the

garlic. But now our soul is dried up, our eyes are on nothing except the manna. The manna is like coriander seed, and its appearance is the appearance of crystal. And the people were passing through, and they were gathering it, and they ground it in the mill, and they crushed it in the mortar, and they boiled it in the pot, and they made it into cakes, and the taste of it was like a cake made from oil. And when the dew went down upon the camp by night, the manna was going down upon it. And Moses heard them weeping according to their clans, each at his door, and the Lord was exceedingly angry with wrath, and it was evil in Moses sight. And Moses said to the Lord, Why have you afflicted your servant, and why have I not found favor before you, to put the impulse of this people upon me? Did I receive all this people in my womb, or did I give birth to them? Why do you say to me, Take him into your bosom, as a nurse lifts the nursing child, into the land which you swore to their fathers? From where am I to get meat to give to all these people? Because they are weeping to me, saying, Give us meat, so that we may eat. I will not be able to bear this people alone, because this burden is too heavy for me. If you do this to me, kill me outright, if I have found mercy from you, so that I may not see my affliction. And the Lord said to Moses, Gather for me seventy men from the elders of Israel, whom you yourself know to be elders of the people and their officers, and you will bring them to the tent of meeting, and they will stand there with you. And I will go down and I will speak there with you, and I will take away from the spirit that is upon you and I will put it upon them, and they will help you with the burden of the people, and you will not bear it

by yourself alone. And to the people you will say, Purify yourselves for tomorrow, and you will eat meat; because you wept before the Lord, saying, Who will feed us meat? Because it was good for us in Egypt, and the Lord will give you meat to eat, and you will eat meat. You will not eat for one day, and not two, and not five days, and not ten days, and not twenty days, until a month of days you will eat, until it comes out from your nostrils, and it will be cholera to you, because you disobeyed the Lord, who is among you, and you wept before him, saying, why did we go out from Egypt? And Moses said, The people are six hundred thousand foot soldiers, among whom I am, and you said, I will give them meat to eat, and they will eat for a month of days. Will not sheep and oxen be slaughtered for them, and will it suffice for them? Or will all the fish of the sea be gathered for them, and will it suffice for them? And the Lord said to Moses, Will the hand of the Lord not suffice? You will already know whether my word will overtake you or not. And Moses went out, and he spoke to the people the words of the Lord, and he gathered seventy men from the elders of the people, and he set them in a circle around the tent. And the Lord went down in a cloud and spoke to him, and he took away some of the spirit that was upon him and placed it upon the seventy men, the elders. And when the spirit rested upon them, they prophesied but did not continue. And two men were left behind in the camp, the name of one was Eldad, and the name of the second was Medad, and the spirit rested upon them, and these were among the ones registered, and they did not come to the tent, and they prophesied in the camp. And the young man ran up and

reported to Moses and said, Eldad and Medad are prophesying in the camp. And answering, Joshua the son of Nun, the chosen one standing by Moses, said, Lord Moses, forbid them. And Moses said to him, Are you jealous for me? And who might make all the Lord's people prophets, when the Lord gives his spirit upon them? And Moses and the elders of Israel departed into the camp. And a spirit went out from the Lord, and it brought quails over from the sea, and it laid them upon the camp a day's journey on this side, and a day's journey on that side, around the camp, about two cubits from the ground. And the people rose up the whole day, and the whole night, and the whole next day, and they gathered together the quails; the one who gathered the least, gathered ten kors; and they spread them out for themselves around the camp. The meat was still in their teeth before it failed, and the Lord was angered at the people, and the Lord struck the people a very great blow. And the name of that place was called Tombs of Desire, because there they buried the people who desired. The people departed from the Tombs of Desires into Hazeroth, and the people came to be in Hazeroth.

12

And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom Moses took, because he took an Ethiopian woman, and they said, Has the Lord spoken to Moses only? Did he not also speak to us? And the Lord heard. And the man Moses was very gentle compared to all the men living on

the earth. And the Lord said immediately to Moses and Aaron and Miriam, You three go out into the tent of the testimony. And the three went out to the tent of testimony, and the Lord came down in a pillar of cloud, and he stood at the door of the tent of testimony, and Aaron and Miriam were called, and both went out. And he said to them, Hear my words: if a prophet of yours becomes to the Lord, in a vision I will make myself known to him, and in sleep I will speak to him. Not so my servant Moses, in my whole house he is faithful; mouth to mouth I will speak to him, in form, and not through riddles, and he saw the glory of the Lord; and why were you not afraid to speak against my servant Moses? And the anger of the Lord's wrath was upon them, and he departed. And the cloud departed from the tent, and behold, Miriam was leprous as snow, and Aaron looked upon Miriam, and behold, she was leprous. And Aaron said to Moses, I beg you, lord, do not lay sin upon us, because we acted ignorantly in that we sinned. May she not become like death, like a miscarriage coming out from a mother's womb, which devours half of her flesh. And Moses cried out to the Lord, saying, O God, I beg of you, heal her. And the Lord said to Moses, if her father had spat in her face would she not be ashamed seven days? Let him be separated outside the camp for seven days, and after this he will enter. And Miriam was separated outside of the camp for seven days, and the people did not move on until Miriam was cleansed. And after these things the people removed from Hazeroth and encamped in the wilderness of Paran.

13

And the Lord spoke to Moses, saying, Send men for yourself, and let them spy out the land of the Canaanites, which I give to the sons of Israel for a possession; you will send them one man per tribe, according to their ancestral clans, every one a leader from among them. And Moses sent them out from the wilderness of Paran by the command of the Lord; all these men were leaders of the sons of Israel. And these are their names: of the tribe of Reuben, Samuel son of Zaccur. Of the tribe of Simeon, Shaphat son of Suri. Of the tribe of Judah, Caleb son of Jephunneh. Of the tribe of Issachar, Ilaal son of Joseph. Of the tribe of Ephraim, Hoshea son of Nun. Of the tribe of Benjamin, Palti son of Raphu. Of the tribe of Zebulun, Gaddiel son of Sodi. Of the tribe of Joseph, of the sons of Manasseh, Gaddi son of Susi. Of the tribe of Dan, Ammiel son of Gamaliel. Of the tribe of Asher, Sathour son of Michael. Of the tribe of Naphtali, Nabi son of Sabi. Of the tribe of Gad, Gaddiel son of Machi. These are the names of the men whom Moses sent to spy out the land, and Moses named Hoshea son of Nun, Joshua. And Moses sent them to spy out the land of Canaan, and he said to them, Go up through this wilderness, and you will go up into the mountain, and you will see what the land is, and the people dwelling upon it, whether they are strong or weak, and whether they are few or many. And what is the land which these dwell in, is it good or is it bad? And what are the cities which these dwell in, whether walled or unwalled? And what is the land, rich or barren; if there are trees

in it, or not; and having persevered you will take from the fruits of the land. And the days, days of spring, are forerunners of the grape. And after going up, they spied out the land from the wilderness of Sin to Rehob, at the entrance of Hamath. And they went up through the wilderness and departed to Hebron, and there were Ahiman and Sheshai and Talmai, generations of Anak; and Hebron was built seven years before Tanis of Egypt. And they came to the ravine of the cluster, and they spied it out, and they cut down from there a branch with one cluster of grapes on it, and they carried it on poles, and some of the pomegranates, and some of the figs. And they named that place Ravine of the Cluster, because of the cluster which the sons of Israel cut from there. And they returned from there after forty days, having examined the land. And having gone, they came to Moses and Aaron and to all the assembly of the sons of Israel, into the wilderness of Paran at Kadesh; and they answered them and all the assembly with a word, and they showed the fruit of the land, and they recounted to him, and they said, We came into the land into which you sent us, a land flowing with milk and honey; and this is the fruit of it. But the nation dwelling upon it is bold, and the cities are fortified, walled, and exceedingly great; and we have seen the generation of Anak there. And Amalek dwells in the land toward the South, and the Hittite and the Hivite and the Jebusite and the Amorite dwell in the hill country, and the Canaanite dwells beside the sea and beside the Jordan River. And Caleb silenced the people before Moses and said to him, No, but let us go up at once and we will take possession of it, because we will surely be able to prevail

against them. And the men who went up with him said, We are not going up, because we are not able to go up against the nation, because it is stronger than us. And they brought out a bad report of the land which they spied out to the sons of Israel, saying, The land which we passed through to spy out is a land that devours its inhabitants, and all the people whom we saw in it are men of great stature. And there we have seen the giants, and we were like locusts before them, but thus we were before them.

14

And all the assembly, having taken up their voice, gave way, and the people were weeping that whole night. And all the sons of Israel were grumbling against Moses and Aaron, and all the assembly said to them, Would that we had died in the land of Egypt, or in this wilderness—if only we had died! And why does the Lord bring us into this land to fall in war? Our women and children will be plunder; now therefore it is better to return to Egypt. And they said to one another, Let us appoint a leader and return to Egypt. And Moses and Aaron fell on their faces before all the assembly of the sons of Israel. Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their garments, and they said to all the assembly of the sons of Israel, saying, The land which we spied out is exceedingly, exceedingly good. If the Lord chooses us, he will bring us into this land, and he will give it to us; a land which

is flowing with milk and honey. But do not become rebels against the Lord; and you, do not fear the people of the land, because they are food for you; for their time has departed from them; and the Lord is with us; do not fear them. And all the assembly said to stone them with stones, and the glory of the Lord appeared in the cloud upon the tent of testimony to all the sons of Israel. And the Lord said to Moses, How long will this people provoke me? And how long will they not believe me despite all the signs which I did among them? I will strike them with death, and I will destroy them, and I will make you and the house of your father into a great nation, and much more than this. And Moses said to the Lord, Egypt will hear that you brought up this people from them by your strength. But all the ones dwelling upon this land have heard that you are Lord among this people, who eye to eye you appear Lord, and your cloud stands over them, and in a pillar of cloud you go before them by day, and in a pillar of fire by night. And you will destroy this people as if they were one man, and the nations will say, as many as have heard your name, saying, Because the Lord was not able to bring this people into the land which he swore to them, he laid them low in the wilderness. And now let your strength be exalted Lord, in the manner which you said, saying, The Lord is long suffering, and abounding in mercy, and true, taking away lawlessnesses and injustices and sins, and by cleansing he will not cleanse the guilty, giving back the sins of fathers upon children until the third and fourth generation. Forgive the sin of this people according to your great mercy, just as you have been gracious to them from Egypt until now. And

the Lord said to Moses, I am gracious to them according to your word. But as I live and my name lives, the glory of the Lord will fill all the earth. Because all the men who saw my glory and the signs which I did in Egypt and in the wilderness, and tested me this tenth time, and did not listen to my voice, indeed they will not see the land which I swore to their fathers; but rather their children who are with me here, as many as do not know good or evil, every younger inexperienced one, to these I will give the land; but all those who provoked me will not see it. But my son Caleb, because another spirit is in him and he followed me, I will bring him into the land which he entered there, and his seed will inherit it. The Amalekites and the Canaanites dwell in the valley; tomorrow turn back and depart into the wilderness by way of the Red Sea. And the Lord said to Moses and Aaron, saying, How long will this evil assembly continue? I have heard the grumbling of the sons of Israel which they are grumbling before me, which they grumbled concerning you. I said to them, As I live, says the Lord, surely in whatever manner you have spoken in my ears, I will do thus to you. In this wilderness your bodies will fall; and all your numbered ones from twenty years old and above, as many as grumbled against me; you will not enter into the land upon which I stretched out my hand to make you dwell upon it; except Caleb son of Jephunneh, and Joshua the son of Nun. And the children, whom you said would be plundered, I will bring into the land; and they will inherit the land which you turned away from. And your limbs will fall in this wilderness. And your sons will be inhabiting in the wilderness forty years, and they will bear your sexual

immorality until your limbs are consumed in the wilderness. According to the number of the days as many as you spied out the land, forty days, a day for the year, you will receive your sins forty years, and you will know the wrath of my anger. I the Lord have spoken, indeed I will do thus to this evil assembly that is rising up against me; in this wilderness they will be utterly consumed, and there they will die. And the men whom Moses sent to spy out the land, having arrived, murmured against it to the assembly, bringing out evil words concerning the land, and the men who spoke evil things against the land died in the plague before the Lord. And Joshua son of Nun and Caleb son of Jephunneh lived out of those men who had gone to spy out the land. And Moses spoke these words to all the sons of Israel, and the people mourned exceedingly. And having risen early in the morning they went up to the summit of the mountain, saying, Look, here we are, we will go up to the place about which the Lord spoke, because we have sinned. And Moses said, Why do you transgress the word of the Lord? It will not be prosperous for you. Do not go up, for the Lord is not with you, and you will fall before your enemies. Because the Amalek and the Canaanite are there before you, and you will fall by the sword, because you turned away disobeying the Lord, and the Lord will not be with you. And having forced their way, they went up to the summit of the mountain, but the ark of the covenant of the Lord and Moses did not move from the camp. And the Amalek and the Canaanite dwelling in that mountain went down, and they routed them and cut them down until Hormah, and they turned back to the camp.

15

And the Lord said to Moses, saying, Speak to the sons of Israel, and you will say to them, When you enter into the land of your dwelling which I give you, and you make whole burnt offerings to the Lord, a whole burnt offering or sacrifice to fulfill a vow or as a voluntary offering or in your festivals to make a fragrant smell to the Lord, whether from the cattle or from the sheep. And the one offering will bring his gift to the Lord, a sacrifice of fine flour, a tenth of the ephah mixed with oil, with a fourth of the hin. And you will make wine for a drink offering, a fourth of a hin, for the burnt offering or for the sacrifice; for each lamb you will make this much, an offering of fragrant smell to the Lord. And for the ram, when you make it into a burnt offering or into a sacrifice, you will make a grain offering of fine flour, two tenths mixed with oil, a third of a hin. And you will offer wine for a drink offering, a third of a hin, as a pleasing aroma to the Lord. If you make from the oxen a burnt offering or a sacrifice to fulfill a vow, or a peace offering to the Lord, then he shall bring with the young bull a grain offering of three tenths of fine flour mixed in oil, half a hin. And wine for a drink offering, half of the hin, an offering of fragrant smell to the Lord. Thus you will do to the one calf, or to the one ram, or to the one lamb from the sheep or from the goats. According to the number which you do, thus you will do to each one, according to their number. Every native born person will do this to offer such fruit offerings as a fragrant smell to the Lord. If a sojourner should be added

among you in your land, or who becomes among you in your generations, and he will make an offering of fragrant smell to the Lord, in the manner you do, thus the assembly will do to the Lord. One law will be for you and for the sojourners dwelling among you, an eternal law for your generations; as you are, so the sojourner will be before the Lord. One law will be and one ordinance will be for you and for the sojourner dwelling among you. And the Lord spoke to Moses, saying, Speak to the sons of Israel, and you will say to them, When you enter into the land into which I am bringing you, it will be that when you eat from the bread of the land, you will set apart a separated portion as an offering to the Lord, the firstfruit of your dough. You will set apart bread as an offering; as an offering from the threshing floor, thus you will set it apart, the firstfruits of your dough, and you will give an offering to the Lord throughout your generations. When you sin and do not do all these commandments which the Lord spoke to Moses, just as the Lord commanded you by the hand of Moses, from the day which the Lord commanded you and beyond into your generations, and it will be if it comes to pass unintentionally, hidden from the eyes of the assembly, then all the assembly will make one calf from the cattle, unblemished, for a burnt offering for a fragrant smell to the Lord, and its grain sacrifice and its drink offering according to the arrangement, and one male goat from the goats for sin. And the priest will make atonement concerning all the assembly of the sons of Israel, and it will be forgiven them, because it is involuntary, and they themselves brought their gift as an offering to the Lord concerning their sin before the Lord,

concerning their involuntary sins. And it will be forgiven for all the assembly of the sons of Israel, and for the sojourner dwelling among you, because it was involuntary for all the people. If one soul sins unintentionally, he will bring one year-old goat for sin. And the priest will make atonement for the soul of the one who sinned unintentionally, who sinned unintentionally before the Lord, to make atonement for him. For the native among the sons of Israel and for the sojourner dwelling among them, one law will be for them for whoever should do something unintentionally. And a soul which might act with a hand of arrogance, from the native born or from the proselytes, this one provokes God, that soul will be destroyed from her people, because it has despised the word of the Lord, and it has scattered his commandments; that soul will be utterly destroyed, her sin in her. And the sons of Israel were in the wilderness, and they found a man gathering wood on the day of the Sabbath. And those who had found him gathering wood on the day of the Sabbath brought him to Moses and Aaron, and to all the assembly of the sons of Israel. And they placed him into custody, for they had not decided what they should do to him. And the Lord spoke to Moses, saying, The man must be put to death; let all the assembly stone him with stones. And all the assembly led him outside of the camp, and all the assembly stoned him with stones outside of the camp, just as the Lord commanded Moses. And the Lord said to Moses, saying, Speak to the sons of Israel, and you will say to them, let them make for themselves tassels upon the corners of their garments throughout their generations, and you will put upon the tassels of the corners a

blue cord. And they will be on your tassels, and you will see them, and you will remember all the commandments of the Lord, and you will do them, and you will not be led astray after your thoughts and your eyes in which you go whoring after them, so that you may remember and do all my commandments, and you will be holy to your God. I am the Lord your God, the one having led you out from the land of Egypt, to be your God; I am the Lord your God.

16

And Korah son of Izhar son of Kohath son of Levi spoke, and Dathan and Abiram sons of Eliab, and On son of Peleth son of Reuben, and they rose up before Moses, and men of the sons of Israel, two hundred and fifty, leaders of the assembly, summoned to the council, and renowned men. They stood together against Moses and Aaron, and they said, Let it be known to you that all the assembly are holy ones, and the Lord is among them, so why do you exalt yourselves over the assembly of the Lord? And when he heard, Moses fell upon his face. And he spoke to Korah and to all his assembly, saying, God has visited and acknowledged those who are his and the holy ones, and brought them near to himself, and those whom he chose for himself, he brought near to himself. Do this: take for yourselves fire pans, Korah and all his assembly, and put fire upon them, and put incense upon them before the Lord tomorrow; and the man whom the Lord has chosen, this one will

be holy; let this be enough for you, sons of Levi. And Moses said to Korah, Listen to me, sons of Levi. Is this not a small thing to you, that the God of Israel separated you from the assembly of Israel, and brought you near to himself to minister the services of the tent of the Lord, and to stand before the tent to serve them? And he brought you near and all your brothers, the sons of Levi, with you, and do you seek also to serve as priests? Thus you and all your assembly are gathered together toward God, and who is Aaron, that you are grumbling against him? And Moses sent to call Dathan and Abiram, sons of Eliab, and they said, We are not going up. Is this not a small thing, that you brought us up into a land flowing with milk and honey, only to kill us in the wilderness, so that you may rule over us? Are you a ruler? And did you bring us into a land flowing with milk and honey, and give us an inheritance of fields and vineyards? Would you have gouged out the eyes of those men? We are not going up. And Moses was exceedingly grieved, and he said to the Lord, Do not pay attention to their sacrifice; I have not taken anything desired by any of them, nor have I harmed any of them. And Moses said to Korah, Sanctify your assembly, and be ready before the Lord tomorrow, you and Aaron and they themselves. And each one take his censer, and you will put incense upon them, and each one will bring his censer before the Lord, two hundred and fifty censers, both you and Aaron each his censer. And each one took his censer, and they placed fire upon them, and they laid incense upon them, and Moses and Aaron stood beside the doors of the tent of the testimony. And Korah gathered together against them all his assembly beside

the door of the tent of testimony, and the glory of the Lord appeared to all the assembly. And the Lord spoke to Moses and Aaron, saying, Separate yourselves from the midst of this assembly, and I will consume them at once. And they fell upon their faces, and they said, God, God of the spirits and of all flesh, if one man sinned, will the wrath of the Lord be upon all the assembly? And the Lord spoke to Moses, saying, Speak to the assembly, saying, Withdraw from around the assembly of Korah. And Moses rose up, and he went toward Dathan and Abiram, and all the elders of Israel went together with him. And he spoke to the assembly, saying, Separate yourselves from the tents of these harsh men, and do not touch anything which is theirs, lest you be destroyed together in all their sin. And they withdrew from the tent of Korah all around, and Dathan and Abiram went out and stood beside the doors of their tents, with their wives and their children and their baggage. And Moses said, By this you will know that the Lord sent me to do all these works, that it was not from myself. If these will die according to the death of all men, and if visitation will be of them according to the examination of all men, the Lord has not sent me. But the Lord will show by an apparition, and the earth, having opened her mouth, will swallow them and their houses and their tents and all things that are theirs, and they will go down alive into Hades, and you will know that these men provoked the Lord. As he ceased speaking all these words, the earth was split underneath them. And the earth opened, and swallowed them, and their houses, and all the men with Korah, and their livestock. And they themselves went down, and all that was theirs living, into

hades, and the earth covered them, and they perished from the midst of the assembly. And all Israel around them fled from their voice, because they were saying, Lest the earth swallow us. And fire went out from the Lord, and devoured the two hundred and fifty men offering the incense.

17

And the Lord said to Moses and to Eleazar the son of Aaron the priest, Take up the bronze fire pans from among the burned, and scatter this unauthorized fire there, because the fire pans of these sinners were consecrated at the cost of their lives, and make them into hammered plates as a covering for the altar, because they were brought before the Lord and were sanctified, and they became a sign for the sons of Israel. And Eleazar the son of Aaron the priest took the bronze fire pans, as many as the burned ones brought, and they added them as a covering to the altar, a memorial to the sons of Israel, so that no foreigner who is not from the seed of Aaron should approach to put incense before the Lord, and he will not be just as Korah and his rebellion, just as the Lord spoke by the hand of Moses to him. And the sons of Israel grumbled the next day against Moses and Aaron, saying, You have killed the people of the Lord. And it came to pass when the assembly was gathering together against Moses and Aaron that they rushed upon the tent of the testimony, and the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron entered before the tent of

testimony. And the Lord spoke to Moses and Aaron, saying, Withdraw from the midst of this assembly, and I will consume them at once, and they fell upon their faces. And Moses said to Aaron, Take the firepan, and put fire from the altar upon it, and cast incense upon it, and carry it quickly into the camp, and make atonement for them; for wrath has gone out from the face of the Lord, it has begun to destroy the people. And Aaron took it just as Moses had spoken to him, and he ran into the assembly, and already the plague had begun among the people, and he put on the incense and made atonement for the people. And he stood between the dead and the living, and the plague ceased. And the dead in the plague were fourteen thousand seven hundred, apart from those who died on account of Korah. And Aaron returned to Moses at the door of the tent of the testimony, and the plague ceased. And the Lord spoke to Moses, saying, Speak to the sons of Israel, and take from them a rod according to the fathers houses from all their rulers, according to their fathers houses, twelve rods, and write each man's name upon his rod. And write the name Aaron upon the staff of Levi, for there is one staff; they will give according to the tribe of the house of their fathers. And you will place them in the tent of the testimony, before the testimony, in which I will make myself known to you there. And it will be that the man whom I choose, his rod will sprout; and I will remove from me the grumbling of the sons of Israel, which they themselves murmur against you. And Moses spoke to the sons of Israel, and all their rulers gave him a rod, one rod for each ruler, according to their fathers houses, twelve rods, and the rod of Aaron was among their rods.

And Moses placed the rods before the Lord in the tent of the testimony. And it came to pass the next day, and Moses and Aaron entered the tent of the testimony, and behold the rod of Aaron for the house of Levi sprouted, and it brought forth a shoot, and it bloomed forth flowers, and it sprouted nuts. And Moses brought out all the rods from the face of the Lord to all the sons of Israel, and they saw, and each one took his rod. And the Lord said to Moses, put away the rod of Aaron before the testimonies for preservation, a sign to the sons of the disobedient, and let their murmuring against me cease, and they shall not die. And Moses and Aaron did just as the lord commanded Moses, thus they did. And the sons of Israel said to Moses, Behold, we have been utterly consumed, we have perished, we are completely destroyed. Everyone who touches the tabernacle of the Lord dies; shall we all die in the end?

18

And the Lord said to Aaron, saying, you and your sons and your father's house will receive the sins of the holy things, and you and your sons will receive the sins of your priesthood. And bring your brothers, the tribe of Levi, the people of your father, near to yourself, and let them be joined to you, and let them minister to you, and you and your sons with you shall be before the tent of the testimony. And they will keep your guards, and the guards of the tent. They will not approach the holy vessels and the altar, and then neither these nor you will die. And they will be joined

to you, and they will keep the guard of the tent of the testimony, according to all the services of the tent, and the foreigner will not approach you. And you will keep guard over the holy things and the altar, and there will not be wrath among the sons of Israel. And I have taken your brothers the Levites from among the sons of Israel, a gift given to the Lord, to serve in the tent of the testimony. And you and your sons with you will keep your priesthood, according to all manner of the altar, and the area within the veil, and you will minister the services as a gift of your priesthood, and the foreigner who approaches will die. And the Lord spoke to Aaron, and behold I have given you the keeping of the firstfruits from all the things sanctified to me by the sons of Israel; I have given them to you as a privilege, and to your sons after you, an eternal lawful portion. And this shall be yours from the consecrated holy offerings, from all their gifts, and from all their sacrifices, and from all their guilt offerings, and from all their sin offerings, as many as they render to me from all the holy things, it shall be yours and your sons. In the holy of holies you will eat them; every male will eat them, you and your sons; they will be holy to you. And this will be yours from the first fruits of their gifts, from all of the offerings of the sons of Israel; to you I have given them and to your sons and your daughters with you, a perpetual due; everyone clean in your house will eat them. Every firstfruit of oil, and every firstfruit of wine, the firstfruit of their grain, as many as they might give to the Lord—I have given them to you. All the first fruits that are in their land, as many as they might bring to the Lord, will be yours; every clean person in your house will eat

them. Every thing devoted among the sons of Israel will be yours. And everything opening the womb from all flesh, as many as they offer to the Lord from man to beast, will be yours; but the firstborn of men will be redeemed with ransom, and the firstborn of the unclean animals you will redeem. And his redemption, from one month old, the valuation is five shekels, according to the holy shekel, which is twenty obols. Except the firstborn of calves and firstborn of sheep and firstborn of goats you will not redeem; they are holy; and you will pour out their blood on the altar, and you will offer up the fat as an offering for a fragrant smell to the Lord. And the meat will be yours, just as the breast piece of the wave offering and the right arm will be yours. Every offering of the holy things, as many as the sons of Israel set apart to the Lord, I have given to you and to your sons and to your daughters with you, an eternal lawful portion; it is an eternal covenant of salt before the Lord, to you and to your seed after you. And the Lord spoke to Aaron, In their land you will not inherit, and a portion will not be to you among them, because I am your portion and your inheritance in the midst of the sons of Israel. And to the sons of Levi, behold, I have given every tenth part in Israel as an inheritance in place of their services, which they themselves serve in the tent of the testimony. And the sons of Israel will not approach the tent of testimony anymore to receive a deadly sin. And the Levite himself will minister the service of the tent of the testimony, and they themselves will bear their sins, an eternal law for their generations, and in the midst of the sons of Israel they will not inherit an inheritance. Because I have given the tithes of the

sons of Israel, as many as they set apart to the Lord as an offering, to the Levites as an inheritance; because of this I have said to them, they will not inherit an inheritance in the midst of the sons of Israel. And the Lord spoke to Moses, saying, You will speak to the Levites and say to them, If you receive from the sons of Israel the tithe which I have given you from them as an inheritance, then you will set apart from it an offering to the Lord, a tithe from the tithe. And your offerings will be reckoned to you as grain from the threshing floor, and as an offering from the winepress. Thus you will set apart them, even you, from all the offerings of the Lord, from all your tithes, as many as you receive from the sons of Israel; and you will give from them an offering to the Lord for Aaron the priest. From all your gifts you will set apart an offering to the Lord, or from all the firstfruits the consecrated portion from them. And you will say to them, when you take away the firstfruit from it, it will be reckoned to the Levites as produce from the threshing floor and as produce from the winepress. And you will eat it in every place, you and your households, because this is your reward for your services in the tent of the testimony. And you will not receive sin because of it if you take away the firstfruits from it, and you will not profane the holy things of the sons of Israel, so that you may not die.

19

And the Lord spoke to Moses and Aaron, saying, This is the

distinction of the law, as the Lord commanded, saying, Speak to the sons of Israel and let them take to you a red heifer without blemish, which has no blemish in it, and upon which no yoke has been laid. And you will give it to Eleazar the priest, and they will bring it out outside the camp to a clean place, and they will slaughter it before him. And Eleazar will take from her blood, and he will sprinkle her blood before the tent of testimony seven times. And they will burn it before him, and the skin and the flesh of it and the blood of it with the dung of it will be burned up. And the priest will take cedar wood and hyssop and scarlet, and they will cast them into the middle of the burning of the heifer. And the priest will wash his garments, and he will bathe his body with water, and after these things he will enter into the camp, and the priest will be unclean until evening. And the one burning it will wash his garments and will bathe his body and will be unclean until evening. And a clean man will gather the ashes of the heifer, and he will put them outside of the camp in a clean place, and it will be for the assembly of the sons of Israel for keeping; the water of sprinkling is a purification. And the one gathering the ashes of the heifer will wash his garments, and he will be unclean until evening, and it will be an eternal law for the sons of Israel and for the sojourners dwelling among them. The one touching the dead of any soul of a man will be unclean seven days. This one will be purified on the third day and on the seventh day, and he will be clean; but if he is not purified on the third day and on the seventh day, he will not be clean. Everyone touching the dead body of a man, if he dies and is not purified, has defiled the tent of the Lord; that soul will be

cut off from Israel, because water of sprinkling was not sprinkled upon him; he is unclean; his uncleanness is still in him. And this is the law: if a man dies in a house, everyone entering into the house, and all that is in the house, will be unclean seven days. And every open vessel that does not have a covering bound upon it is unclean. And everyone who touches upon the face of the plain a wounded man or a corpse or a human bone or a tomb will be unclean seven days. And they will take for the unclean person from the ashes of the burnt purification offering, and they will pour living water upon them into a vessel. And he will take hyssop, and a clean man will dip it into the water, and he will sprinkle it upon the house, and upon the vessels, and upon the people, however many may be there, and upon the one having touched the human bone, or the wounded one, or the dead one, or the tomb. And the clean one will sprinkle upon the unclean one on the third day and on the seventh day, and he will be purified on the seventh day, and he will wash his garments, and he will bathe with water, and he will be unclean until evening. And a man who would be defiled and not be purified, that soul will be destroyed from the midst of the assembly, because he defiled the holy things of the Lord, because water of sprinkling was not sprinkled upon him; he is unclean. And it will be an eternal law to you, and the one sprinkling the water of sprinkling will wash his garments, and the one touching the water of sprinkling will be unclean until evening. And everything which the unclean person touches will be unclean; and the soul touching it will be unclean until evening.

20

And the sons of Israel came, all the assembly, into the wilderness of Sin, in the first month, and the people remained in Kadesh, and Miriam died there, and was buried there. And there was not water for the assembly, and they were gathered against Moses and Aaron. And the people were reviling Moses, saying, Would that we had died in the destruction of our brothers before the Lord. And why did you bring up the assembly of the Lord into this wilderness to kill us and our livestock? And why is this so? You brought us up from Egypt to come into this evil place, a place where nothing is sown, where there are no fig trees, no vines, no pomegranates, and no water to drink. And Moses and Aaron came from the presence of the assembly to the door of the tent of testimony, and they fell on their faces, and the glory of the Lord appeared to them. And the Lord spoke to Moses, saying, Take your rod, and assemble the assembly, you and Aaron your brother, and speak to the rock before them, and it will give its waters, and you will bring out water from the rock to them, and you will give drink to the assembly and their livestock. And Moses took the rod from before the Lord, just as the Lord commanded. And Moses and Aaron assembled the gathering before the rock, and he said to them, Hear me, you disobedient ones! Will we not bring out water for you from this rock? And Moses, having lifted up his hand, struck the rock with the rod twice, and much water came out, and the assembly drank, and their livestock. And the Lord said to Moses and Aaron, Because

you did not believe in sanctifying me before the sons of Israel, you will not bring this assembly into the land which I have given them. This is the water of Dispute, because the sons of Israel quarreled before the Lord, and he was sanctified in them. And Moses sent messengers from Kadesh to the king of Edom, saying, These things says your brother Israel: You know all the hardship that has found us. And our fathers went down into Egypt, and we sojourned in Egypt many days, and the Egyptians mistreated us and our fathers. And we cried out to the Lord, and the Lord heard our voice, and having sent a messenger, he led us out of Egypt, and now we are in the city of Kadesh, on the edge of your borders. We will pass through your land; we will not go through fields, nor through vineyards, nor will we drink water from your cistern; we will go by the royal road; we will not turn aside to the right nor to the left, until we pass through your boundaries. And Edom said to him, You will not pass through my land; but if you do, I will go out to meet you in war. And the sons of Israel say to him, We will pass beside the mountain; and if my livestock and I drink your water, I will give payment to you; but it is no matter; we will pass beside the mountain. And he said, You will not pass through my land; and Edom went out to meet him with a large force, and with a strong hand. And Edom was not willing to give Israel permission to pass through his borders, and Israel turned aside from him. And they departed from Kadesh, and the sons of Israel, all the assembly, arrived at Mount Hor. And the Lord said to Moses and Aaron at Mount Hor on the border of the land of Edom, saying, Let Aaron be gathered to his people, because you shall not enter into the land which I have

given to the sons of Israel, because you provoked me at the waters of Meribah. Take Aaron and Eleazar his son and bring them up to Mount Hor before all the assembly, and strip Aaron of his robe and clothe Eleazar his son with it, and let Aaron be gathered and die there. And Moses did just as the Lord commanded him, and he brought him up into Mount Hor, before all of the assembly, and he stripped Aaron of his garments, and he clothed Eleazar his son with them, and Aaron died upon the summit of the mountain, and Moses and Eleazar went down from the mountain. And all the assembly saw that Aaron had died, and all the house of Israel wept for Aaron thirty days.

21

And the Canaanite king Arad, the one dwelling in the wilderness, heard that Israel came by the way of Atharim, and he fought against Israel, and he took captives from them. And Israel vowed a vow to the Lord and said, If you hand over this people to me under my control, I will devote them and their cities to destruction. And the Lord heard the voice of Israel, and he handed over the Canaanite as subject to him, and he devoted him to destruction and his cities, and they called the name of that place Devoted Thing. And having departed from Mount Hor by way of the Red Sea, they surrounded the land of Edom, and the people became discouraged on the way. And the people were speaking against God and against Moses, saying, Why is this? You brought us out from Egypt to kill us in the wilderness?

Because there is no bread, nor water; and our soul has loathed this empty bread. And the Lord sent the deadly serpents among the people, and they were biting the people, and many people of the sons of Israel died. And the people, having arrived to Moses, were saying, We have sinned, because we spoke against the Lord and against you; pray therefore to the Lord, and let him take away the serpent from us. And Moses prayed to the Lord concerning the people, and the Lord said to Moses, Make for yourself a serpent, and place it upon a sign, and it will be that if a serpent bites a man, every one having been bitten, having seen it, will live. And Moses made a bronze serpent, and he set it up on a pole, and it came to pass that when a serpent bit a man and he looked upon the bronze serpent, he lived. And the sons of Israel departed, and they encamped in Oboth. And having set out from Oboth, they encamped in Iye Abarim on the far side in the wilderness, which faces Moab, toward the sunrise. And from there they departed, and they encamped in the ravine of Zared. And from there, having set out, they encamped beyond Arnon in the wilderness, the part projecting from the boundaries of the Amorites; for Arnon is the boundary of Moab, between Moab and the Amorite. Because of this it is said in a book, The war of the Lord set on fire Zob and the torrents of Arnon. And he established Er to settle the torrents, and it is attached to the borders of Moab. And from there the well. This is the well about which the Lord said to Moses, Gather together the people, and I will give them water to drink. Then Israel sang this song about the well: Begin for it, O well! Rulers dug it, kings of nations hewed it in their kingdom, in their ruling. And from the well to

Mattanah, and from Mattanah to Nahaliel, and from Nahaliel to Bamoth, and from Bamoth to Jahaz, which is in the plain of Moab, from the top of the hewn place, the one looking toward the wilderness. And Moses sent ambassadors to Sihon king of the Amorites with peaceful words, saying, We will pass through your land, we will go by the road; we will not turn aside either into a field or into a vineyard; we will not drink water from your well; we will pass by the royal road until we pass through your borders. And Sihon did not allow Israel to pass through his borders, and Sihon gathered together all his people and went out to draw up in battle array against Israel into the wilderness, and came into Jahaz, and drew up for battle against Israel. And Israel struck him with the slaughter of the sword, and they took possession of his land, from Arnon to Jabbok, to the sons of Ammon, because Jazer is the boundary of the sons of Ammon. And Israel took all these cities, and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages surrounding it. For Heshbon is a city of Sihon the king of the Amorites, and this one waged war against the king of Moab previously, and they took all his land, from Aroer to Arnon. Because of this the riddle speakers will say, Come to Heshbon, so that the city of Sihon may be built and established; because fire went out from Heshbon, a flame from the city of Sihon, and devoured as far as Moab, and swallowed up the pillars of Arnon. Woe to you Moab, you have perished, people of Chemosh; their sons were given up to save themselves, and their daughters became captives to Sihon the king of the Amorites, and their seed will perish from Heshbon to Dibon; and the women still kindled fire additionally upon Moab.

Israel settled in all the cities of the Amorites. And Moses sent men to spy out Jazer, and they seized it and its villages, and they drove out the Amorite who was dwelling there. And having turned back, they went up the road to Bashan, and Og king of Bashan went out to meet them, and all his people for war at Edrei. And the Lord said to Moses, do not fear him, because I have delivered him into your hands, and all his people, and all his land; and you will do to him just as you did to Sihon king of the Amorites, who dwelt in Heshbon. And they struck him and his sons and all his people until not leaving behind a survivor, and they inherited his land.

22

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

because they are stronger than we are, so that we may be able to strike some of them, and I will cast them out from the land, because I know that whom you bless are blessed, and whom you curse are cursed. And the council of elders of Moab went, and the council of elders of Midian, and the oracles in their hands, and they came to Balaam, and they said to him the words of Balak. And he said to them, Lodge here for the night, and I will answer you with the matters which the Lord speaks to me; and the rulers of Moab remained with Balaam. And God came to Balaam and said to him, What are these men doing with you? And Balaam said to God, Balak son of Zippor, king of Moab, sent them to me, saying, Behold, a people has come out from Egypt and has covered the face of the land, and they are settling next to me, and now come here and curse them for me, so that I may be able to strike them and cast them out from the land. And God said to Balaam, You will not go with them, nor will you curse the people; for they are blessed. And rising up in the morning, Balaam said to the rulers of Balak, Depart to your lord, God does not permit me to go with you. And having risen up, the rulers of Moab came to Balak, and they said, Balaam does not wish to go with us. And Balak still added to send more rulers, and more honored than these. And they came to Balaam, and they said to him, These things says Balak the son of Zippor: I ask you not to hesitate to come to me. For I will honor you greatly, and whatever you say I will do for you, so come here and curse this people for me. And Balaam answered and said to the rulers of Balak, If Balak should give me his house full of silver and gold, I will not be able to transgress the word of the Lord God, to do

anything small or great of my own mind. And now you remain here this night, and I will know what more the Lord will speak to me. And God came to Balaam by night, and said to him, If these men are present to call you, rise up and follow them, but the word which I will speak to you, this you will do. And rising up in the morning, Balaam saddled his donkey and went with the rulers of Moab. And God was angry because he went, and the messenger of God rose up to oppose him, and he was riding on his donkey with his two servants. And the donkey, having seen the messenger of God standing against her in the road with the sword drawn in his hand, turned aside from the road and went into the plain, and he struck the donkey with his rod to straighten her on the road. And the messenger of God stood in the furrows of the vineyard, a fence on one side and a fence on the other side. And the donkey, having seen the messenger of God, pressed herself toward the wall and crushed Balaam's foot against the wall, and he continued to whip her. And the messenger of God went further, and having gone away he stood in a narrow place in which it was not possible to turn aside to the right or to the left. And having seen the messenger of God, the donkey crouched down under Balaam, and Balaam was angered, and he struck the donkey with a rod. And God opened the mouth of the donkey, and it says to Balaam, What have I done to you, that you have struck me these three times? And Balaam said to the donkey, You have mocked me, and if I had a sword in my hand, I would have already pierced you. And the donkey says to Balaam, Am I not your donkey upon which you have been riding from your youth until this very day? Did I not

do this to you while despising you, so that you would overlook it? But he said, No. And God uncovered the eyes of Balaam, and he sees the messenger of the Lord standing against him in the road with the sword drawn in his hand, and bowing down he bowed down on his face. And the messenger of God said to him, Why have you struck your donkey this third time? And behold I went out to oppose you, because your way was not right before me, and the donkey, having seen me, turned aside from me three times. And if she had not turned aside, I would have killed you by now, but I would have spared her. And Balaam said to the messenger of the Lord, I have sinned, for I did not know that you stood against me in the road to meet me, and now if it does not please you, I will turn back. And the messenger of God said to Balaam, Go along with the men, except you will keep to speak the word which I may say to you. And Balaam went with Balak's rulers. And having heard that Balaam had come, Balak went out to meet him, to a city of Moab, which is on the borders of Arnon, which is at the edge of the borders. And Balak said to Balaam, Didn't I send for you to summon you? Why weren't you coming to me? Will I truly not be able to honor you? And Balaam said to Balak, Behold, I have come to you now; will I be able to speak anything? I will speak the word that God should cast into my mouth. And Balaam went with Balak, and they came to the cities of farmsteads. And Balak sacrificed sheep and calves, and sent to Balaam and to the rulers with him. And it came to pass in the morning, and Balak, having taken along Balaam, brought him up upon the pillar of Baal, and showed him from there some part of the people.

23

And Balaam said to Balak, Build me here seven altars, and prepare me here seven calves and seven rams. And Balak did in the manner which Balaam said to him, and he offered up a calf and a ram upon the altar. And Balaam said to Balak, Stand by your sacrifice, and I will go if God will appear to me in meeting, and the word which he might show me, I will declare to you. And Balak stood by his sacrifice. And Balaam went to inquire of God, and he went straight, and God appeared to Balaam, and Balaam said to him, I have prepared the seven altars, and I have offered up a calf and a ram upon each altar. And God put a word into Balaam's mouth, and he said, turning toward Balak, You will speak thus. And he turned toward him, and he was standing upon his burnt offerings, and all the rulers of Moab were with him, and the spirit of God came upon him. And having taken up his parable, he said, Balak king of Moab summoned me from Mesopotamia, from the mountains of the east, saying, Come here, curse Jacob for me, and come here, curse Israel for me. What may I curse whom the Lord does not curse? Or what may I curse whom God does not curse? Because from the summit of mountains I will see him, and from hills I will observe him; behold, a people alone will dwell, and among nations it will not be reckoned. Who has exactly counted the seed of Jacob, and who will count the clans of Israel? May my soul die among the souls of the righteous, and may my seed become as the seed of these. And Balak said to Balaam, what have you done to me? I

have called you to curse my enemies, and behold you have blessed them instead. And Balaam said to Balak, will I not keep speaking whatever God might cast into my mouth? And Balak said to him, Come again with me to another place from which you will not see him, but you will see only some part of him, but you will not see all of them, and curse them for me from there. And he took him to the watchtower field upon the summit of the hewn place, and he built seven altars there, and he brought up a calf and a ram upon the altar. And Balaam said to Balak, Stand beside your sacrifice, but I will go to inquire of God. And God met Balaam, and put a word into his mouth, and said, Return to Balak, and you will speak these things. And he turned toward him, and he was standing over his burnt offering, and all the rulers of Moab were with him, and Balak said to him, What did the Lord speak? And having taken up his parable, he said, Arise, Balak, and listen, give ear, O son of Zippor, witness. God is not like a man that he should lie, nor like a son of man that he should be threatened; having spoken himself, will he not do it? Will he speak, and not remain? Behold, I have received a command to bless; I will bless, and I will not reverse it. There will be no toil in Jacob, nor will pain be seen in Israel; the Lord his God is with him, the glorious things of rulers are in him. God, the one who led him out from Egypt, is like the glory of a unicorn to him. For there is no divination in Jacob, nor oracles in Israel; at the proper time it will be said to Jacob and to Israel, what God will accomplish. Behold, the people will rise up as a young lion, and will be exalted as a lion; he will not sleep until he eats the prey, and drinks the blood of the wounded. And

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

24

And Balaam, having seen that it is good before the Lord to bless Israel, did not go according to his custom to meet with the omens, and he turned his face toward the wilderness. And Balaam, having lifted up his eyes, sees Israel encamped according to tribes, and the spirit of God came upon him. And having taken up his parable, he said, Balaam son of Beor says, the man who truly sees says, who hears the words of the strong one, who saw a vision of God in sleep, his eyes having been uncovered. How beautiful are your homes Jacob, your tents Israel! Like shading valleys, and like gardens upon a river, and like tents which the Lord pitched, and like cedars beside the waters. A man will go out from his seed, and he will rule many nations, and the kingdom of Gog will be exalted, and his kingdom will be increased. God led him from Egypt; he has the

glory of a unicorn; he will devour the nations of his enemies, and he will suck out the marrow of their bones, and with his arrows he will shoot down the enemy. He lay down and rested as a lion, and as a young lion; who will raise him up? Those who bless you are blessed, and those who curse you are cursed. And Balak was angry at Balaam, and he clapped his hands, and Balak said to Balaam, I have called you to curse my enemy, and behold you have blessed a third time. Now therefore flee to your place. I said, I will honor you, and now the Lord has deprived you of the glory. And Balaam said to Balak, Did I not also speak to your messengers whom you sent to me, saying, If Balak should give me his house full of silver and gold, I will not be able to transgress the word of the Lord to do good or evil of my own accord; whatever God says, these things I will say? And now behold I will go away to my place; come here, I will advise you what this people will do to your people in the last days. And having taken up his parable, he said, Balaam son of Beor says, the man who truly sees says, hearing the oracles of God, knowing knowledge from the Most High, and having seen a vision of God in sleep, his eyes having been uncovered. I will show him, but not now; I bless him, but he does not draw near; a star will rise from Jacob, a man will arise from Israel; and he will crush the leaders of Moab, and he will plunder all the sons of Seth. And Edom will be an inheritance, and Esau, his enemy, will be an inheritance, and Israel acted with strength. And one will arise from Jacob, and he will destroy the survivor from the city. And having seen the Amalek and having taken up his parable, he said, Amalek is the beginning of nations, and their

seed will perish. And having seen the Kenite and having taken up his parable, he said, Your dwelling is strong; and if you place your nest in the rock, and if the nest of cunning becomes Beor's, the Assyrians will take you captive. And when he saw Og and took up his parable, he said, O, o, who will live when God does these things? And he will go out from the hands of Kittim, and they will afflict Asshur, and they will afflict the Hebrews, and they themselves will perish with one accord. And having risen up, Balaam went away, having turned back to his place, and Balak went away to his own place.

25

And Israel dwelt in Shittim, and the people were profaned by committing fornication with the daughters of Moab. And they called them to the sacrifices of their idols, and the people ate of their sacrifices, and they worshiped their idols. And Israel was joined to Baal Peor, and the Lord was angry with Israel. And the Lord said to Moses, Take all the leaders of the people and make an example of them to the Lord before the sun, and the Lord's burning anger will turn away from Israel. And Moses said to the tribes of Israel, Each one kill his own who has joined himself to Baal Peor. And behold, a man of the sons of Israel came and brought his brother to the Midianite woman before Moses and before all the assembly of the sons of Israel, and they were weeping beside the door of the tent of testimony. And when Phinehas son of Eleazar son of Aaron the priest saw this, he

stood up from the midst of the assembly, and taking a spear in his hand, he went in after the Israelite man into the tent, and he pierced through both of them, both the Israelite man and the woman through her womb, and the plague ceased from the sons of Israel. And those who died in the plague were twenty-four thousand. And the Lord spoke to Moses, saying, Phinehas son of Eleazar son of Aaron the priest stopped my anger from the sons of Israel, in his emulating my zeal among them, and I did not destroy the sons of Israel in my zeal. Thus I said, behold I give him a covenant of peace, and it will be to him and to his seed after him a covenant of everlasting priesthood, in return for which he was zealous for his God, and he made atonement for the sons of Israel. The name of the Israelite man who was struck with the Midianite woman was Zambri, son of Salmon, ruler of a house of the family of Simeon. And the name of the Midianite woman who was struck down was Cozbi, daughter of Zur, a ruler of a nation of Ommoth; she is of the house of the families of Midian. And the Lord spoke to Moses, saying, Speak to the sons of Israel, saying, Be hostile to the Midianites and strike them, because they themselves are hostile to you in deceitfulness, as much as they deceive you through Peor, and through Cozbi, daughter of a ruler of Midian, their sister, the one who was struck down in the day of the blow because of Peor.

26

And it came to pass after the blow, and the Lord spoke to Moses

and Eleazar the priest, saying, Take the count of all the assembly of the sons of Israel from twenty years old and above according to the houses of their fathers, every one going out to draw up in battle array in Israel. And Moses and Eleazar the priest spoke in the Plains of Moab upon the Jordan according to Jericho, saying, from twenty years old and above, in the manner which the Lord commanded Moses; and the sons of Israel who went out from Egypt, Reuben the firstborn of Israel; and the sons of Reuben: Enoch, and the people of Enoch; Pallu, the people of the Palluites. To Hezron, the people of the Hezronites; to Carmi, the people of the Carmites. These are the clans of Reuben, and their census was forty-three thousand seven hundred and thirty. And the sons of Pallu: Eliab. And the sons of Eliab: Nemuel, and Dathan, and Abiram. These were called of the assembly; these are the ones who rose up against Moses and Aaron in the assembly of Korah, in the rebellion against the Lord. And the earth, having opened her mouth, swallowed them and Korah in the death of his assembly, when the fire devoured the two hundred and fifty, and they became a sign; but the sons of Korah did not die. And the sons of Simeon, the people of the sons of Simeon: of Nemuel, the people of the Nemuelites; of Jamin, the people of the Jaminites; of Jachin, the people of the Jachinites; of Zerah, the people of the Zerahites; of Saul, the people of the Saulites. These are the clans of Simeon from their inspection, twenty-two thousand and two hundred. The sons of Judah were Er and Onan, and Er and Onan died in the land of Canaan. And the sons of Judah became according to their clans: to Shelah, the clan of the Shelanites; to Perez, the clan of the Perezites; to

Zerah, the clan of the Zerahites. And the sons of Perez became: Hezron, the people of the Hezronites; Hamul, the people of the Hamulites. These clans of Judah according to their examination, seventy-six thousand five hundred. And the sons of Issachar according to their clans: to Tola, the clan of the Tolaites; to Puah, the clan of the Puahites; to Jashub, the clan of the Jashubites; to Shimron, the clan of the Shimronites. These are the clans of Issachar from their examination: sixty-four thousand four hundred. The sons of Zebulun according to their clans: of Sared, the clan of the Saredites; of Allon, the clan of the Allonites; of Allel, the clan of the Allelites. These are the clans of Zebulun from their census, sixty thousand and five hundred. Sons of Gad according to their clans: to Zephon, the Zephonite clan; to Haggi, the Haggite clan; to Shuni, the Shunite clan; to Ozni, the Oznite clan; to Addi, the Addite clan; to Arodi, the Arodite clan; to Ariel, the Arielite clan. These are the clans of the sons of Gad from their census: forty-four thousand and five hundred. The sons of Asher according to their clans: of Jamin, the clan of the Jaminites; of Jesui, the clan of the Jesuiites; of Beriah, the clan of the Beriahites. To Heber, the people of the Heberites; to Melchiel, the people of the Melchielites. And the name of Asher's daughter was Sarai. These are the clans of Asher from their inspection, forty-three thousand four hundred. The sons of Joseph according to their clans, Manasseh and Ephraim. Sons of Manasseh. To Machir, the people of the Machirites; and Machir begat Gilead; to Gilead, the people of the Gileadites. And these are the sons of Gilead: Ahiezer, the people of the Ahiezrites; Helek, the people of the Helekites. Of Esriel, the people of Esriel;

of Shechem, the people of Shechem; of Shemaer, the people of Shemaer; and of Hepher, the people of Hepher. And Zelophehad, son of Hepher, did not have sons, but only daughters, and these are the names of the daughters of Zelophehad: Mahlah, and Noah, and Hoglah, and Milcah, and Tirzah. These are the clans of Manasseh from their inspection: fifty-two thousand seven hundred. And these are the sons of Ephraim: of Shuthelah, the people of the Shuthelahites; of Tahan, the people of the Tahanites. These are the sons of Shuthelah: from Eden, the people of the Edenites. These are the clans of Ephraim from their inspection, thirty-two thousand and five hundred; these are the clans of the sons of Joseph according to their clans. The sons of Benjamin according to their clans: to Bela, the clan of the Belaites; to Ashbel, the clan of the Ashbelites; to Ahiram, the clan of the Ahiramites. To Sophan, the people of Sophan. And the sons of Bale were Adar and Noeman; to Adar, the people of the Addarites; and to Noeman, the people of the Naamanites. These were the sons of Benjamin according to their clans from their inspection: thirty-five thousand five hundred. And the sons of Dan according to their clans: to Sham, the clan of the Shamites, these are the clans of Dan according to their clans. All the peoples of the Shamerites according to their oversight: sixty-four thousand four hundred. Sons of Naphtali according to their clans: of Asiel, the clan of the Asielites, of Guni, the clan of the Gunites. To Jeser, the people of the Jesherite; to Shallum, the people of the Shelemite. These are the clans of Naphtali from their census, forty-five thousand and three hundred. This is the census of the sons of Israel: six hundred thousand and one

thousand and seven hundred and thirty. And the Lord spoke to Moses, saying, The land will be divided to these to inherit according to the number of names. You will increase the inheritance to the more, and you will diminish the inheritance to the fewer; to each, just as they were numbered, their inheritance will be given. By lots the land will be divided according to the names; according to the tribes of their fathers they will inherit. From the lot you will divide their inheritance between many and few. And the sons of Levi according to their clans: to Gershon, the clan of the Gershonites; to Kohath, the clan of the Kohathites; to Merari, the clan of the Merarites. These are the clans of the sons of Levi: the clan of Libni, the clan of Hebron, the clan of Korah, and the clan of Mushi; and Kohath begat Amram. The name of his wife was Jochebed, daughter of Levi, who was born to Levi in Egypt, and she bore to Amram Aaron and Moses, and Miriam their sister. And there were born to Aaron: Nadab and Abihu and Eleazar and Ithamar. And Nadab and Abihu died when they offered foreign fire before the Lord in the wilderness of Sinai. And they became from their examination twenty-three thousand, every male from one month old and above; for they were not numbered together in the midst of the sons of Israel, because an inheritance is not given to them in the midst of the sons of Israel. And this was the census of Moses and Eleazar the priest, who mustered the sons of Israel in the plains of Moab, by the Jordan near Jericho. And in these there was not a man of the ones numbered by Moses and Aaron, who numbered the sons of Israel in the wilderness of Sinai. Because the Lord said to them, You will surely die in the

wilderness, not one of them was left, not even one, except Caleb son of Jephunneh and Joshua the son of Nun.

27

And the daughters of Zelophehad son of Hepher, son of Gilead, son of Machir, of the people of Manasseh, of the sons of Joseph, having approached, and these are their names: Mahlah, and Noah, and Hoglah, and Milcah, and Tirzah, and having stood before Moses, and before Eleazar the priest, and before the rulers, and before all the assembly at the door of the tent of testimony, they say, Our father died in the wilderness, and he was not in the midst of the assembly that gathered against the Lord in the assembly of Korah, because he died through his own sin, and sons were not born to him; let not the name of our father be blotted out from the midst of his people, because he does not have a son; give to us a possession in the midst of our father's brothers. And Moses brought forward their judgment before the Lord. And the Lord spoke to Moses, saying, The daughters of Zelophehad have spoken rightly; you will give them a possession of inheritance in the midst of their father's brothers, and you will transfer their father's inheritance to them. And you will speak to the sons of Israel, saying, if a man dies, and he has no son, you will transfer his inheritance to his daughter. But if he has no daughter, you will give the inheritance to his brother. If he does not have brothers, you will give the inheritance to his father's brother. If there are not brothers of

his father, you will give the inheritance to his nearest relative from his tribe to inherit his property; and this will be an ordinance of judgment to the sons of Israel, just as the Lord commanded Moses. And the Lord said to Moses, Go up to the mountain beyond the Jordan, this mountain Nebo, and see the land of Canaan, which I give to the sons of Israel as a possession. And you will see it, and you will be gathered to your people, even you, just as your brother Aaron was gathered at Mount Hor. Because you transgressed my word in the wilderness of Sin, when the assembly rebelled to sanctify me, you did not sanctify me at the water before them; this is the water of dispute at Kadesh in the wilderness of Sin. And Moses said to the Lord, let the Lord the God of the spirits and of all flesh appoint a man over this assembly, who will go out before them, and who will enter before them, and who will lead them out, and who will bring them in, and the assembly of the Lord will not be like sheep which have no shepherd. And the Lord spoke to Moses, saying, Take to yourself Joshua son of Nun, a man who has spirit in himself, and you will place your hands upon him. And you will set him before Eleazar the priest, and you will commission him before all the assembly, and you will command concerning him before them. And you will give some of your glory to him, so that the sons of Israel will listen to him. And he will stand before Eleazar the priest, and they will ask him for the judgment of the showing before the Lord; at his command they will go out, and at his command they will enter, he and the sons of Israel with one accord, and all the assembly. And Moses did just as the Lord commanded him, and having taken Joshua, he set him

before Eleazar the priest and before all the assembly, and he placed his hands upon him, and he established him just as the Lord commanded Moses.

28

And the Lord spoke to Moses, saying, command the sons of Israel, and you will say to them, saying, you will keep my gifts, my gifts, my offerings as a fragrant smell to offer to me at my festivals. And you will say to them, These are the offerings that you will bring to the Lord: two unblemished year-old lambs per day as a burnt offering continually. You will make the one lamb in the morning, and you will make the second lamb toward evening. And you will make a tenth of an ephah of fine flour into a sacrifice mixed with a fourth of a hin of oil. A continual burnt offering, the one made on Mount Sinai, as a fragrant smell to the Lord. And its drink offering, a fourth of a hin for the one lamb; in the holy place you will pour out a drink offering of strong drink to the Lord; and you will make the second lamb toward evening; according to its sacrifice and according to its drink offering you will do it as a fragrant smell to the Lord. And on the day of the sabbaths you will bring two year-old unblemished lambs, and two tenths of fine flour mixed with oil for a sacrifice and drink offering, a burnt offering of the sabbaths on the sabbaths in addition to the continual burnt offering and its drink offering. And on the new moons you will offer a burnt offering to the Lord: two young bulls, and one ram, seven year-

old lambs without blemish. Three tenths of fine flour mixed with oil for each young bull, and two tenths of fine flour mixed with oil for each ram. A tenth of fine flour mixed with oil for each lamb, a sacrifice, a fragrant smell, an offering to the Lord. Their drink offering will be half of the hin for one calf, and a third of the hin will be for one ram. And the fourth of the hin of wine will be for the one lamb; this is the burnt offering, month by month, for the months of the year. And one male goat from the goats for sin to the Lord will be done upon the continual burnt offering, and its drink offering. And in the first month, on the fourteenth day of the month, is the Passover to the Lord. And on the fifteenth day of this month there will be a festival; for seven days you will eat unleavened bread. And the first day will be called holy to you; you will not do any servile work. And you will bring burnt offerings as an offering to the Lord: two calves from the cattle, one ram, seven year-old lambs; they will be without blemish for you. And their sacrifice is fine flour mixed with oil: three tenths for the one calf, and two tenths for the one ram. You will make a tenth for each lamb, for the seven lambs. And one male goat from the goats concerning sin, to make atonement for you; except for the continual morning burnt offering, which is the continual burnt offering. You will do these things according to these things each day for the seven days, a gift offering for a fragrant smell to the Lord; you will make its drink offering upon the continual burnt offering. And the seventh day will be called holy to you; you will not do any servile work in it. And on the day of new things, when you offer a new sacrifice to the Lord at the weeks, it will be a holy

convocation for you; you will not do any servile work. And you will bring burnt offerings as a fragrant smell to the Lord: two calves from cattle, one ram, seven year-old lambs without blemish. Their sacrifice is fine flour mixed with oil: three tenths for the one calf, and two tenths for the one ram. A tenth for each lamb, for the seven lambs; and one goat from the goats for sin, to make atonement for you; except for the continual burnt offering; and you will make their sacrifice to me, they will be without blemish for you, and their drink offerings.

29

And in the seventh month, on the first of the month, there will be a holy called assembly for you; you will not do any servile work; it will be a day of trumpet blast for you. And you will make burnt offerings as a fragrant smell to the Lord: one calf from the cattle, one ram, seven year-old lambs without blemish. Their grain offering is fine flour mixed with oil: three tenths for each calf, and two tenths for each ram; one tenth for each lamb, for the seven lambs; and one male goat as a sin offering, to make atonement for you; besides the burnt offerings of the new moon and their grain offerings and their drink offerings, and the continual burnt offering and its grain offerings and its drink offerings according to their ordinance, as a fragrant aroma to the Lord. And the tenth of this month shall be called holy to you, and you will afflict your souls, and you will not do any work. And you will bring whole burnt offerings as a smell of fragrance

to the Lord, offerings to the Lord: one calf from the cattle, one ram, seven year old lambs; they will be without blemish for you. Their sacrifice is fine flour mixed with oil: three tenths for the one young bull, and two tenths for the one ram; a tenth for each lamb, for the seven lambs; And one male goat for sin, to make atonement for you; except for the sin offering of atonement, and the continual burnt offering; its grain offering, and its drink offering according to the ordinance, as a fragrant aroma, an offering to the Lord. And on the fifteenth day of this seventh month, there will be a holy convocation for you; you will not do any servile work; and you will celebrate it as a festival to the Lord for seven days. And you will bring burnt offerings, an offering for a fragrant smell to the Lord: on the first day thirteen young bulls from cattle, two rams, fourteen year old lambs; they will be without blemish. Their sacrifices are fine flour mixed with oil: three tenths for each calf, for the thirteen calves; and two tenths for each ram, for the two rams; a tenth for each lamb, for the fourteen lambs; and one male goat from the goats for sin, except for the continual burnt offering, their sacrifices and their drink offerings. And on the second day twelve young bulls, two rams, fourteen year old unblemished lambs. Their sacrifice and their drink offering for the calves and the rams and the lambs according to their number, according to the ordinance for them. And one male goat from the goats for sin; except for the continual burnt offering, their sacrifices and their drink offerings. On the third day: eleven calves, two rams, fourteen year-old unblemished lambs. Their sacrifice and their drink offering for the calves and the rams and the lambs according to

their number, according to the ordinance for them. And one male goat from the goats for sin; except for the continual burnt offering, their sacrifices and their drink offerings. On the fourth day: ten calves, two rams, fourteen year-old lambs without blemish. Their sacrifices and their drink offerings for the calves and the rams and the lambs according to their number, according to their ordinance. And one male goat from the goats for sin; except for the continual burnt offering, their sacrifices and their drink offerings. On the fifth day: nine calves, two rams, fourteen year-old lambs without blemish. Their sacrifices and their drink offerings for the calves and the rams and the lambs according to their number, according to their ordinance. And one male goat from the goats concerning sin, except for the continual burnt offering; their sacrifices and their drink offerings. On the sixth day: eight calves, two rams, fourteen year old unblemished lambs. Their sacrifices and their drink offerings for the calves and the rams and the lambs according to their number, according to their ordinance. And one male goat from the goats for sin; except for the continual burnt offering, their sacrifices and their drink offerings. On the seventh day: seven young bulls, two rams, fourteen year-old lambs without blemish. Their sacrifices and their drink offerings for the calves and the rams and the lambs according to their number, according to their ordinance. And one male goat from the goats for sin; except for the continual burnt offering, their sacrifices and their drink offerings. And on the eighth day there will be a solemn assembly for you; you will not do any servile work on it. And you will bring burnt offerings as a fragrant smell, offerings

to the Lord: one calf, one ram, seven year-old lambs without blemish. Their sacrifices and their drink offerings for the calf and the ram and the lambs according to their number, according to their ordinance. And one male goat from the goats for sin; except for the continual burnt offering, their sacrifices and their drink offerings. These things you will do to the Lord in your feasts, except your vows, and your voluntary offerings, and your burnt offerings, and your sacrifices, and your drink offerings, and your peace offerings.

30

And Moses spoke to the sons of Israel according to everything that the Lord commanded Moses. And Moses spoke to the rulers of the tribes of the sons of Israel, saying, This is the word the Lord commanded. A man who vows a vow to the Lord, or swears an oath, or binds himself with a binding concerning his soul, shall not profane his word; he shall do all things that come out from his mouth. If a woman should vow a vow to the Lord, or should bind a binding obligation in her father's house in her youth, and her father hears her vows and her obligations which she bound against her soul, and her father remains silent, then all her vows will stand, and all the obligations which she bound against her soul will remain binding on her. But if her father refuses on the day he hears all her vows and the obligations which she bound against her soul, they will not stand, and the Lord will cleanse her, because her father refused. But if having

become she becomes a man's, and her prayers are upon her according to the utterance of her lips, which she bound against her soul, and her man hears and remains silent to her on whatever day he hears, then thus all her prayers will stand, and her obligations which she bound against her soul will stand. If her man refuses by refusing on whatever day he hears, all her prayers and her obligations which she bound upon her soul will not remain, because the man refused her, and the Lord will cleanse her. And the vow of a widow and of one having been cast out, whatever she might vow according to her soul, remains hers. If in her man's house her vow, or the binding obligation against her soul with oath, and her man hears, and remains silent to her, and does not forbid her, then all her vows will stand, and all her binding obligations which she bound against her soul will stand against her. But if her husband removes them on whatever day he hears, all that comes out from her lips according to her prayers and according to the obligations concerning her soul, they will not remain binding on her; her husband has removed them, and the Lord will cleanse her. Every vow and every oath of bond to harm the soul, her husband will establish it for her, and her husband will remove it. But if he remains silent to her day after day, then he will establish for her all her vows, and he will establish for her the obligations upon her, because he was silent to her on the day which he heard. But if her husband nullifies them after the day he heard of them, then he will bear his sin. These are the ordinances that the Lord commanded Moses, between a man and his wife, and between a father and daughter in her youth in

her father's house.

31

And the Lord spoke to Moses, saying, Avenge the sons of Israel against the Midianites, and afterward you will be gathered to your people. And Moses spoke to the people, saying, Arm men from among you, and array yourselves before the Lord against Midian, to give back vengeance from the Lord to Midian. A thousand from a tribe, a thousand from a tribe, from all the tribes of the sons of Israel, send to draw up for battle. And they counted out from the thousands of Israel a thousand from each tribe, twelve thousand armed for battle. And Moses sent them, a thousand from each tribe, a thousand from each tribe with their force, and Phinehas son of Eleazar son of Aaron the priest, and the holy vessels and the trumpets for signals were in their hands. And they drew up for battle against Midian, just as the Lord commanded Moses, and they killed every male. And they killed the kings of Midian along with their slain, namely Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian, and they killed Balaam son of Beor by the sword along with their slain. And they plundered the women of Midian, and their baggage, and their livestock, and all their possessions, and they plundered their army. And all their cities in their settlements, and their farmsteads they burned with fire. And they took all their plunder and all their spoils, from man to beast. And they brought to Moses and to Eleazar the priest and to all the sons of

Israel the captives and the spoils and the plunder into the camp in the plains of Moab, which is by the Jordan near Jericho. And Moses and Eleazar the priest and all the rulers of the assembly went out to meet them outside the camp. And Moses was angry at the overseers of the force, the commanders of a thousand and the centurions who were coming from the battle line of the war. And Moses said to them, Why have you kept every female alive? For these women were the ones who caused the sons of Israel, according to the word of Balaam, to turn away and overlook the word of the Lord because of Peor, and the plague came to pass in the assembly of the Lord. And now kill every male in all the assembly, and kill every woman who has known the bed of a male. And keep alive all the spoil of the women who do not know the bed of a male. And you will encamp outside of the camp seven days; everyone who has killed and the one touching the wounded will be purified on the third day, and on the seventh day you and your captives. And you will purify every covering and every leather vessel and all work from goats and every wooden vessel. And Eleazar the priest said to the men of the force who were coming from the battle line of the war, This is the ordinance of the law which the Lord commanded to Moses. Except for the gold and the silver and bronze and iron and lead and tin, every thing that will pass through fire will be cleansed, but it will be purified with the water of purification, and all things that do not pass through fire will pass through water. And you will wash the garments on the seventh day, and you will be cleansed, and after these things you will enter into the camp. And the Lord spoke to Moses, saying, Take the sum of

the spoils of the captivity, from man to beast, you and Eleazar the priest and the rulers of the fathers of the assembly. And you will divide the spoils between the warriors who have gone out into the battle and all the assembly. And you will set apart a tribute to the Lord from the warriors who have gone out into battle, one soul from five hundred, from the men, and from the livestock, and from the oxen, and from the sheep, and from the donkeys, and you will take from their half. And you will give Eleazar the priest the firstfruits of the Lord. And from the half of the sons of Israel you will take one out of fifty from the men, and from the oxen, and from the sheep, and from the donkeys, and from all the livestock; and you will give them to the Levites who are keeping watch in the tent of the Lord. And Moses and Eleazar the priest did just as the Lord commanded Moses. And the surplus of the booty which the warriors had plundered came to pass: from the sheep, six hundred seventy-five thousand; and oxen, seventy-two thousand; and donkeys, sixty-one thousand; and souls of people from the women who did not know the bed of a man, all souls, thirty-two thousand. And it came to pass the half portion, the portion of those having gone out into the war, from the number of the sheep was three hundred and thirty thousand and seven thousand and five hundred. And it came to pass the tribute to the Lord from the sheep was six hundred seventy-five. And the oxen, thirty-six thousand, and the tribute to the Lord, seventy-two. And the donkeys, thirty thousand five hundred, and the tribute to the Lord, sixty-one. And souls of men, sixteen thousand, and the tribute of them to the Lord, thirty-two souls. And Moses gave the offering of God to Eleazar

the priest, just as the Lord commanded Moses, from the half of the sons of Israel which Moses divided from the warriors. And the half portion from the assembly from the sheep came to be three hundred thirty-seven thousand five hundred. And oxen, thirty-six thousand. Donkeys, thirty thousand five hundred. And souls of men, sixteen thousand. And Moses took from the half share of the sons of Israel one from the fifty, from the men and from the cattle, and gave them to the Levites keeping guard of the tent of the Lord, in the manner the Lord commanded Moses. And all those appointed to the chiliarchies of the force approached Moses, chiliarchs and centurions, and they said to Moses, Your servants have taken the count of the men of war who are among us, and not even one of them has been missing. And we have brought the gift to the Lord, each man what he found: golden vessel and armband and bracelet and ring and armlet and braid, to make atonement for us before the Lord. And Moses and Eleazar the priest took from them the gold, every worked vessel. And all the gold of the offering which they presented to the Lord came to be sixteen thousand seven hundred and fifty shekels from the chiliarchs and from the centurions. And the men, the warriors, plundered each one for himself. And Moses and Eleazar the priest took the gold from the commanders of thousands and from the commanders of hundreds, and he brought it into the tent of testimony, a memorial of the sons of Israel before the Lord.

32

And the sons of Reuben and the sons of Gad had a multitude of livestock, an exceedingly great multitude; and they saw the land of Jazer and the land of Gilead, and the place was a place for livestock. And the sons of Reuben and the sons of Gad approached and said to Moses and to Eleazar the priest and to the rulers of the assembly, saying, Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Sibmah, and Nebo, and Beon, the land which the Lord has handed over before the sons of Israel, is land for livestock raising, and your servants have livestock. And they were saying, If we have found favor before you, let this land be given to your servants in possession, and do not cause us to cross the Jordan. And Moses said to the sons of Gad and to the sons of Reuben, Your brothers are going into the war, and you will sit here? And why do you turn away the minds of the sons of Israel from crossing into the land which the Lord gives them? Did not your fathers do this, when I sent them from Kadesh Barnea to survey the land? And they went up to the ravine of the cluster, and they observed the land, and they turned away the heart of the sons of Israel, so that they might not enter into the land which the Lord gave them. And the Lord was angered in wrath on that day, and he swore, saying, These men who went up from Egypt, from twenty years old and above, who know good and evil, will not see the land which I swore to Abraham and Isaac and Jacob, for they did not follow fully after me, except Caleb son of Jephunneh, the one set apart, and Joshua the son of Nun, because he followed fully after the Lord. And the Lord was angered in wrath upon Israel, and he caused them to wander in the wilderness forty years, until the entire

generation that did evil things before the Lord was consumed. Behold, you have risen up in place of your fathers, a brood of sinful men, to add still more to the Lord's burning anger against Israel. Because you will turn away from him to leave him still longer in the wilderness, and you will bring lawlessness upon this whole assembly. And they approached him and were saying, We will build sheep farmsteads here for our livestock and cities for our baggage. And we, having armed ourselves as a guard ahead of the sons of Israel until we lead them into their own place, and our baggage will remain in fortified cities because of the inhabitants of the land. We will not return to our houses until the sons of Israel are apportioned, each one to his inheritance. And we will no longer inherit among them from beyond the Jordan and further, because we have received our lots in the beyond of the Jordan in the east. And Moses said to them, If you do according to this word, if you arm yourselves before the Lord for war, and every armed soldier of you passes through the Jordan before the Lord, until his enemy is destroyed from before him, and the land is subdued before the Lord, and after these things you return, then you will be innocent before the Lord and before Israel, and this land will be yours as a possession before the Lord. If you do not do thus, you will sin before the Lord; and you will know your sin, when the evils overtake you. And you will build for yourselves cities for your baggage and farmsteads for your livestock, and you will do what comes out of your mouth. And the sons of Reuben and the sons of Gad said to Moses, saying, Your servants will do just as our Lord commands. Our baggage, and our women, and all our

livestock will be in the cities of Gilead. And all your children will pass by armed and drawn up in order before the Lord into the war, in the manner the lord says. And Moses appointed for them Eleazar the priest, and Joshua the son of Nun, and the rulers of the ancestral houses of the tribes of Israel. And Moses said to them, If the sons of Reuben and the sons of Gad cross over the Jordan with you, every one armed for war before the Lord, and you subdue the land before you, then you will give to them the land of Gilead as a possession. But if they should not cross armed with you into the war before the Lord, then you will cause their baggage and their women and their livestock to cross over before you into the land of Canaan, and they will receive an inheritance together with you in the land of Canaan. And the sons of Reuben and the sons of Gad answered, saying, Whatever the Lord says to the servants, thus we will do. We will cross over armed before the Lord into the land of Canaan, and you will give the possession to us beyond the Jordan. And Moses gave to them, to the sons of Gad and to the sons of Reuben and to the half tribe of Manasseh sons of Joseph, the kingdom of Sihon king of the Amorites and the kingdom of Og king of Bashan, the land and the cities with its borders, the cities of the land around. And the sons of Gad built Dibon, and Ataroth, and Aroer, and Sophar, and Jazer, and they raised them, and Nimrah, and Beth Haran, fortified cities, and farmsteads for sheep. And the sons of Reuben built Heshbon, and Elealeh, and Kiriathaim, and Baal Meon, fortified, and Sibmah; and they named the cities which they built according to their own names. And the son of Machir son of Manasseh went to Gilead, and took it, and

destroyed the Amorite dwelling in it. And Moses gave Gilead to Machir son of Manasseh, and he dwelt there. And Jair the son of Manasseh went, and took their farmsteads, and named them the farmsteads of Jair. And Nebo went and took Kohath and its villages, and named them Naboth after his name.

33

And these are the stations of the sons of Israel, as they went out from the land of Egypt with their forces under the hand of Moses and Aaron. And Moses wrote their departures and their stations through the word of the Lord, and these are the stations of their journey. They departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the passover the sons of Israel went out with a high hand before all the Egyptians. And the Egyptians were burying all their dead whom the Lord struck, every firstborn in the land of Egypt; and upon their gods the Lord executed vengeance. And having departed from Rameses, the sons of Israel encamped at Succoth. And having set out from Succoth, they encamped at Etham, which is a part of the wilderness. And they departed from Etham, and they encamped at the mouth of Eiroth, which is opposite Baal Zephon, and they encamped opposite Migdol. And they departed from opposite Etham, and they crossed the middle of the sea into the wilderness, and they themselves went a journey of three days through the wilderness, and they encamped in Marah. And they departed from Marah and came

to Elim, and in Elim there were twelve springs of water and seventy palm trees, and they encamped there beside the water. And they departed from Elim and they encamped upon the Red Sea. And they departed from the Red Sea, and they encamped in the wilderness of Sin. And they departed from the desert of Sin, and they encamped at Rephidim. And they departed from Rephidim, and they encamped at Elim. And they departed from Elim, and they encamped in Rephidim, and there was not water for the people to drink. And they departed from Rephidim, and they encamped in the wilderness of Sinai. And they departed from the wilderness of Sinai and encamped at the graves of desire. And they departed from the tombs of desire, and they encamped in Hazeroth. And they departed from Hazeroth and encamped in Rathama. And they departed from Rathama and encamped at Rimmon Perez. And they departed from Rimmon Perez, and they encamped at Lebonah. And they departed from Lebonah, and they encamped at Ressa. And they departed from Ressan, and they encamped at Makellath. And they departed from Makheloth, and they encamped at Saphar. And they departed from Saphar, and they encamped at Charadath. And they departed from Charadath and encamped at Makheloth. And they departed from Makheloth and encamped at Kathaath. And they departed from Kataath, and they encamped at Tarath. And they departed from Tarath, and they encamped at Mathekka. And they departed from Mathekka, and they encamped at Selmona. And they departed from Selmona, and they encamped at Masourouth. And they departed from Maseroth, and they encamped at Benaiah. And they departed from Benaiah and

encamped at Mount Gadgad. And they departed from the mountain of Gadgad, and they encamped at Etebatha. And they departed from Etebatha and encamped at Ebronah. And they departed from Ebronah, and they encamped at Ezion Geber. And they departed from Ezion Geber, and they encamped in the wilderness of Sin; and they departed from the wilderness of Sin, and they encamped in the wilderness of Paran; this is Kadesh. And they departed from Kadesh, and they encamped at Mount Hor near the land of Edom. And Aaron the priest went up by the command of the Lord and he died there in the fortieth year of the departure of the sons of Israel from the land of Egypt, in the fifth month, on the first day of the month. And Aaron was one hundred and twenty-three years old when he died on Mount Hor. And the Canaanite king Arad heard, and this one was dwelling in the land of Canaan, when the sons of Israel were entering; and they departed from Mount Hor, and they encamped at Selmona. And they departed from Selmona, and they encamped at Phino. And they departed from Phino and encamped in Oboth. And they departed from Oboth and encamped in Gai, in the region beyond the borders of Moab. And they departed from Gai, and they encamped at Dibon Gad. And they departed from Dibon Gad and encamped in Almon Diblathaim. And they departed from Almon Diblathaim, and they encamped upon the mountains of Abarim, opposite Nebo. And they departed from the mountains of Abarim, and they encamped on the west of Moab, on the Jordan across from Jericho. And they encamped beside the Jordan from Aisimoth to Belsa in the west of Moab. And the Lord spoke before Moses in

the west of Moab beside the Jordan near Jericho, saying, Speak to the sons of Israel, and you will say to them, You are crossing over the Jordan into the land of Canaan. And you will destroy all the inhabitants dwelling in the land before you, and you will remove their watchtowers, and you will destroy all their molten idols, and you will remove all their pillars. And you will destroy all the inhabitants dwelling in the land, and you will dwell in it, for I have given their land to you as an inheritance. And you will inherit their land by lot according to your tribes; to the more you will increase their possession, and to the fewer you will decrease their possession; wherever his name comes out, there it will be his; according to the tribes of your fathers you will inherit. But if you do not destroy the inhabitants of the land from before you, then those whom you leave behind from them will be thorns in your eyes and darts in your sides, and they will be hostile to you in the land in which you will dwell. And it will be that just as I had determined to do to them, I will do to you.

34

And the Lord spoke to Moses, saying, Command the sons of Israel, and you will say to them, You are entering into the land of Canaan; this will be for you as an inheritance, the land of Canaan with its borders. And the southern side will be yours from the wilderness of Sin until it reaches Edom, and the southern boundary will be yours from the eastern part of the Salt Sea. And the boundaries will encircle you from the south

toward the ascent of Akrabbim, and it will pass through Ennak, and its exit will be toward the south of Kadesh Barnea, and it will go out into the farmstead of Arad, and it will pass through Asemona. And it will encircle the boundaries from Asemona to the Torrent of Egypt, and its termination will be the sea. And the sea boundaries will be for you, the great sea will mark the boundary, this will be the sea boundaries for you. And this will be your boundary toward the north: from the great sea you will measure out for yourselves from mountain to mountain. And from the mountain you will measure out the mountain to them as they enter into Hamath, and its end will be at the boundaries of Zedad. And the boundaries will go out from Dephrona, and its termination will be Arsenain; this will be your boundary from the North. And the boundary will go down from Sephamar to Bela from the east upon the springs, and the boundary will go down from Bela upon the back of the sea of Chinnereth from the east. And the boundary will go down from Sephamar to Bela from the east to the springs, and the boundary will go down from Bela along the back of the sea of Chinnereth from the east. And the boundaries will go down to the Jordan, and the termination will be the Salt Sea; this will be your land with its boundaries all around. And Moses commanded the sons of Israel, saying, This is the land which you will inherit by lot, in the manner which the Lord commanded to give it to the nine tribes and to the half tribe of Manasseh. Because the tribe of the sons of Reuben and the tribe of the sons of Gad according to their fathers houses, and the half tribe of Manasseh, received back their lots. Two tribes and half of a tribe received their lots

beyond the Jordan near Jericho from the south toward the east. And the Lord spoke to Moses, saying, These are the names of the men who will inherit the land for you: Eleazar the priest and Joshua the son of Nun. And you will take one ruler from each tribe to distribute the land to you as an inheritance. And these are the names of the men: of the tribe of Judah, Caleb son of Jephunneh. Of the tribe of Simeon, Salamiel son of Semoud. Of the tribe of Benjamin, Eldad son of Chaslon; of the tribe of Dan, the ruler Bakchir son of Egli. Of the sons of Joseph, of the tribe of the sons of Manasseh, the ruler was Aniel the son of Suphi. Of the tribe of the sons of Ephraim, the ruler Kemuel son of Shiphtan. Of the tribe of Zebulun, the ruler Elizaphan son of Parnach. Of the tribe of the sons of Issachar, the ruler was Paltiel son of Uzzah. Of the tribe of the sons of Asher, the ruler was Achior son of Shelemi. Of the tribe of Naphtali, the ruler Pedahel, son of Ammihud. The Lord commanded these to distribute the land to the sons of Israel in Canaan.

35

And the Lord spoke to Moses in the west of Moab beside the Jordan near Jericho, saying, Command the sons of Israel, and they will give to the Levites from the inheritances of their possession cities to dwell in, and the suburbs of the cities around them they will give to the Levites. And the cities will be for them to dwell in, and their pasture lands will be for their livestock, and for all their four-footed animals. And the adjoining lands of

the cities which you will give to the Levites, from the wall of the city and outside, two thousand cubits around. And you will measure outside of the city the side toward the east two thousand cubits, and the side toward the south two thousand cubits, and the side toward the sea two thousand cubits, and the side toward the north two thousand cubits; and the city will be in the middle of this to you, and the neighboring areas of the cities. And you will give the cities to the Levites, the six cities of refuge which you will give for the manslayer to flee there, and in addition to these, forty-two cities. You will give all the cities to the Levites: forty-eight cities, these and their suburbs. And the cities which you will give from the possession of the sons of Israel: from those having many, take many, and from the smaller ones, take less; each one according to his inheritance which they will inherit will give from the cities to the Levites. And the Lord spoke to Moses, saying, Speak to the sons of Israel, and you will say to them, You are crossing over the Jordan into the land of Canaan. And you will set apart cities for yourselves; they will be places of refuge for you for the manslayer to flee there, everyone who has struck a soul unintentionally. And the cities will be places of refuge for you from the avenger of the blood, and the one killing will not die until he stands before the assembly for judgment. And the cities which you will give, the six cities, they will be places of refuge for you. You will give the three cities beyond the Jordan, and you will give the three cities in the land of Canaan. It will be a place of refuge for the sons of Israel, and for the proselyte, and for the sojourner among you; these cities will be a place of refuge, to flee there for everyone

having struck a soul unintentionally. If he strikes him with an iron object and he dies, he is a murderer; the murderer must be put to death. And if with a stone from hand by which he will die by it, he strikes him, and he dies, he is a murderer; the murderer shall be put to death. And if with a wooden article from the hand from which he will die by it, he strikes him, and he dies, he is a murderer; let the murderer be put to death. The avenger of blood will kill the murderer; when he meets him, he will kill him. If through enmity he pushes him, and throws upon him any object from ambush, and he dies, or through wrath he strikes him with his hand, and he dies, let the one who struck him be put to death, he is a murderer; let the murderer be put to death; the avenger of the blood will kill the murderer when he meets him. But if suddenly, not through enmity, he should push him, or throw upon him any object, not from ambush, or any stone by which he could die by it, not knowing, and it should fall upon him, and he dies, but he was not his enemy, nor seeking to harm him, then the assembly will judge between the one who struck and the avenger of the blood, according to these judgments. And the assembly will deliver the one who killed from the avenger of the blood, and the assembly will restore him to the city of his refuge, where he fled, and he will dwell there until the great priest dies, whom they anointed with the holy oil. If the murderer goes out from the boundaries of the city into which he fled, and the avenger of the blood finds him outside the boundaries of his city of refuge, and the avenger of the blood kills the murderer, he is not guilty. For in the city of refuge let him dwell until the great priest dies, and after the

great priest dies, the one who killed will return to the land of his possession. And these things will be an ordinance of judgment for you for your generations in all your dwellings. Everyone who has struck a soul, you shall put the murderer to death on the testimony of witnesses; and one witness shall not testify to put a soul to death. And you will not take ransom concerning the soul from the murderer who is guilty of being killed, for he will be put to death by death. You will not take a ransom for the one who fled into a city of refuge to dwell again upon the land until the high priest dies. And you will not murder the land in which you dwell; for this blood murders the land, and the land will not be atoned for from the blood having been poured out upon it, but by the blood of the one pouring it out. And you will not defile the land upon which you dwell, upon which I dwell among you; for I am the Lord dwelling in the midst of the sons of Israel.

36

And the rulers of the tribe of the sons of Gilead son of Machir son of Manasseh from the tribe of the sons of Joseph approached, and they spoke before Moses, and before Eleazar the priest, and before the rulers of the ancestral houses of the sons of Israel, and they said, the Lord commanded our lord to give the land of the inheritance by lot to the sons of Israel, and the Lord commanded our lord to give the inheritance of Zelophehad our brother to his daughters. And they will be

women to one of the tribes of the sons of Israel, and their inheritance will be taken away from the possession of our fathers, and it will be added into the inheritance of the tribe to which they might become women, and it will be taken away from the lot of our inheritance. If the release of the sons of Israel occurs, then their inheritance will be added to the inheritance of the tribe to which they become wives, and their inheritance will be taken away from the inheritance of the tribe of our family. And Moses commanded the sons of Israel through the command of the Lord, saying, Thus the tribe of the sons of Joseph says. This is the word which the Lord commanded to the daughters of Zelophehad, saying, To whomever pleases them, let them be wives, except let them be wives from the people of their father. And the inheritance will not be transferred to the sons of Israel from tribe to tribe, because the sons of Israel will each cling to the inheritance of the tribe of his family. And every daughter inheriting an inheritance from the tribes of the sons of Israel shall be wives to one from the people of her father, so that the sons of Israel may inherit each one his paternal inheritance. And the inheritance will not be transferred from one tribe to another tribe, but the sons of Israel will each hold fast to his own inheritance. The daughters of Zelophehad did just as the Lord commanded Moses. And Tirzah and Hoglah and Milcah and Noah and Mahlah, daughters of Zelophehad, became wives to their cousins from the people of Manasseh, sons of Joseph, and their inheritance remained with the tribe of the people of their father. These are the commandments and the ordinances and the judgments which the Lord commanded by the hand of Moses

in the west of Moab by the Jordan near Jericho.

Deuteronomy

1

These are the words which Moses spoke to all Israel beyond the Jordan in the wilderness toward the west near the Red Sea between Paran, Tophel, Laban, Aulon, and Dizahab. It is eleven days from Horeb by way of Mount Seir to Kadesh Barnea. And it came to pass in the fortieth year in the eleventh month on the first day of the month, Moses spoke to all the sons of Israel, according to all things that the Lord commanded him for them, after the striking of Sihon king of the Amorites who dwelt in Heshbon, and Og king of Bashan who dwelt in Ashtaroth and in Edrei, beyond the Jordan in the land of Moab, Moses began to explain clearly this law, saying, the Lord our God spoke to us in Horeb, saying, let it be enough for you to dwell in this mountain. Turn back and depart, you, and enter into the mountain of the Amorites, and toward all the neighbors of the Arabah, into the mountain and plain, and toward the south, and the coastal land of the Canaanites, and the Anti Lebanon until the great river, the river Euphrates. See, he has delivered the land before you; enter

and inherit the land which I swore to your fathers, Abraham and Isaac and Jacob, to give to them and to their descendants after them. And I said to you at that time, saying, I will not be able to bear you alone. The Lord your God has multiplied you, and behold, today you are like the stars of heaven in multitude. May the Lord, the God of your fathers, add to you a thousand times as many as you are, and bless you just as he spoke to you. How will I alone be able to bear your trouble and your burden and your disputes? Give for yourselves wise and knowledgeable and prudent men from your tribes, and I will appoint them as leaders over you. And you answered me and said, The word that you spoke is good to do. And I took from you wise, knowledgeable, and intelligent men, and I appointed them to lead over you as commanders of thousands, commanders of hundreds, commanders of fifties, commanders of tens, and officers for your judges. And I commanded your judges at that time, saying, Hear the cases between your brothers, and judge justly between a man and his brother and his sojourner. You will not show partiality in judgment, you will judge the small and the great alike, you will not shrink back from the face of a man, because the judgment is God's, and the word which is too hard for you, you will bring it to me, and I will hear it. And I commanded you at that time all the things which you should do. And having departed from Horeb, we journeyed through all that great and fearful wilderness which you saw, the way of the mountain of the Amorite, just as the Lord our God commanded us, and we came to Kadesh Barnea. And I said to you, You came to the mountain of the Amorite, which the Lord our God gives

you. See, the Lord your God has delivered the land before you; go up and inherit it in the manner which the Lord the God of your fathers said to you; do not fear, nor be discouraged. And you all came near me and said, Let us send men ahead of us, and let them scout out the land for us, and let them bring back to us an answer about the way by which we will go up in it, and the cities into which we will enter. And the word was pleasing to me, and I took from you twelve men, one man from each tribe. And having turned, they went up into the mountain, and they came to the ravine of the cluster, and they spied it out. And they took in their hands some of the fruit of the land, and they brought it down to you, and they were saying, Good is the land which the Lord our God gives to us. And you were not willing to go up, but you disobeyed the word of the Lord our God. And you were grumbling in your tents, and you said, Because the Lord hates us, he led us out from the land of Egypt to deliver us into the hands of the Amorites, to utterly destroy us. Where are we going up? But your brothers discouraged your heart, saying, A nation great and numerous and more powerful than us, and great cities fortified up to heaven; but we have also seen sons of giants there. And I said to you, Do not be terrified, nor be afraid of them. The Lord your God, who goes before you, will himself fight alongside you against them according to all that he did for you in the land of Egypt and in this wilderness which you saw, on the way to the mountain of the Amorite; as the Lord your God carried you as a nurse carries her child, along all the way on which you walked until you came to this place. And in this matter you did not trust the Lord our God, who goes before you

in the way to choose a place for you, guiding you in fire by night, showing you the way on which you go, and in cloud by day. And the Lord heard the voice of your words, and having been provoked he swore, saying, if any of these men will see this good land which I swore to their fathers, except Caleb son of Jephunneh—this one will see it, and to this one I will give the land upon which he stepped, and to his sons, because he was devoted to the Lord. And the Lord was angry with me because of you, saying, You shall not enter there either. Joshua son of Nun, the one standing by you, this one will enter there; strengthen him, because he will cause Israel to inherit it. And every young child who does not know good or evil today, these will enter there, and to these I will give it, and they themselves will inherit it. And you, having turned back, encamped in the wilderness on the way to the Red Sea. And you answered and said, We have sinned before the Lord our God; we will go up and fight according to all that the Lord our God commanded us. And each one took up his weapons and gathered together, and you went up into the mountain. And the Lord said to me, Say to them, You will not go up nor will you fight, for I am not with you, and you will be crushed before your enemies. And I spoke to you, and you did not listen to me, and you transgressed the word of the Lord, and having forced your way through you went up into the mountain. And the Amorite dwelling in that mountain went out to meet you and pursued you as bees would do and wounded you from Seir to Hormah. And having sat down you wept before the Lord our God, and the Lord did not hear your voice, nor did he give heed to you. And you were dwelling in Kadesh for many

days, as many days as you were dwelling there.

2

And having turned, we departed into the wilderness, the way of the Red Sea, in the manner which the Lord spoke to me, and we went around Mount Seir many days. And the Lord said to me, Let it be enough for you encircling this mountain; turn therefore to the North. And command the people, saying, You are passing through the borders of your brothers the sons of Esau, who dwell in Seir, and they will fear you and they will be very cautious of you. Do not engage them in war, for I will not give you any of their land, not even a footstep, because I have given Mount Seir as an inheritance to the sons of Esau. Buy foods from them with silver and you will eat, and you will take water from them by measure with silver and you will drink. For the Lord our God has blessed you in every work of your hands; know how you went through that great and fearful wilderness; behold, the Lord your God has been with you forty years; you have lacked nothing. And we passed by our brothers the sons of Esau, who were dwelling in Seir, by the road of the Arabah from Aijalon and from Ezion Geber; and turning back we passed by the desert road of Moab. And the Lord said to me, do not be hostile to the Moabites, and do not engage them in war, for I will not give you any of their land as an inheritance, for I have given Aroer to the sons of Lot to inherit. The Emim dwelt upon it earlier, a great and numerous and strong nation, just as the

Anakim. These will be reckoned as Rephaim, just as the Anakim are, and the Moabites call them Emim. And in Seir the Horite dwelt formerly, and the sons of Esau destroyed them and rubbed them out from before them. And they were settled in place of them, in the manner Israel did to the land of his inheritance, which the Lord had given them. Now therefore, you rise up and depart, and pass through the ravine of Zared. And the days which we journeyed from Kadesh Barnea until we passed through the ravine of Zered were thirty-eight years, until all the generation of warrior men perished, dying from the camp, just as the Lord God swore to them. And the hand of God was upon them to utterly consume them from the midst of the camp until they fell. And it came to pass when all the men, the warriors, had fallen, dying from the midst of the people, that the Lord spoke to me, saying, You will pass by today the borders of Moab, Aroer, and you will come near to the sons of Ammon; do not be hostile to them, nor engage them in war; for I will not give any of the land of the sons of Ammon to you as an inheritance, because I have given it to the sons of Lot as an inheritance. The land will be reckoned as Rephaim, for the Rephaim were dwelling upon it formerly and the Ammonites call them Zamzummim. A nation great and numerous and more powerful than you, just as the Anakim were, and the Lord destroyed them before them, and they dispossessed them and settled in their place until this day. Just as they did for the sons of Esau dwelling in Seir, in which manner they destroyed the Horites from before them, and dispossessed them, and settled in place of them until this day. And the Avvites dwelling in Ashdod as far as Gaza, and

the Cappadocians who went out from Cappadocia, destroyed them and settled in their place. Now therefore rise up and depart, and you pass through the ravine Arnon; behold I have delivered into your hands Sihon king of Heshbon the Amorite and his land; begin to inherit; engage in war against him this day. Begin to give your trembling and your fear upon the face of all the nations under heaven, who upon hearing your name will be troubled and will have birth pains because of you. And I sent ambassadors from the wilderness of Kedemoth to Sihon king of Heshbon with peaceful words, saying, I will pass through your land; I will go on the road, I will not turn aside to the right nor to the left. Food for silver you will sell me, and I will eat; and water for silver you will sell me, and I will drink; except that I will pass through on foot; just as the sons of Esau dwelling in Seir did for me, and the Moabites dwelling in Aroer; until I pass by the Jordan into the land which the Lord our God gives us. And Sihon king of Heshbon was not willing to let us pass through his land, because the Lord our God hardened his spirit and strengthened his heart, so that he might be delivered into your hands as in this day. And the Lord said to me, Behold, I have begun to hand over before you Sihon king of Heshbon the Amorite and his land; begin to inherit his land. And Sihon king of Heshbon went out to meet us, he himself and all his people, for war at Jahaz. And the Lord our God delivered him before us, and we struck him and his sons and all his people. And we seized all his cities at that time, and we utterly destroyed every city in succession, and their women and their children; we left no survivor. Except for the livestock we plundered and the spoils of the cities we

took from Aroer, which is beside the edge of the torrent Arnon, and the city in the ravine, and as far as the mountain of Gilead; there was not a city which escaped us. The Lord our God handed them all over into our hands. Except near the sons of Ammon we did not approach—all the bordering torrent of Jabbok, and the cities in the hill country—just as the Lord our God commanded us.

3

And having turned, we went up the road to Bashan, and Og king of Bashan came out to meet us, he himself and all his people for battle at Edrei. And the Lord said to me, do not fear him, because I have delivered him into your hands, and all his people, and all his land; and you will do to him just as you did to Sihon king of the Amorites, who dwelt in Heshbon. And the Lord our God delivered him into our hands, and Og king of Bashan, and all his people, and we struck him until we left behind none of his seed. And we seized all of his cities at that time; there was not a city which we did not take from them; sixty cities, all the surrounding region of Argob of king Og in Bashan. All the cities were fortified, with high walls, gates and bars, except the very many cities of the Perizzites. We utterly destroyed them, just as we did to Sihon king of Heshbon, and we utterly destroyed every city in succession, and the women, and the children, and all the livestock; and we plundered the spoils of the cities for ourselves. And we took at that time the land from the hands of two kings of

the Amorites, who were beyond the Jordan from the torrent Arnon until Hermon. The Phoenicians call Hermon Senir, and the Amorite named it Senir. All the cities of Mishor, and all Gilead, and all Bashan until Elcha and Edrei, cities of the kingdom of Og in Bashan. Because only Og king of Bashan was left from the Rephaim. Behold his bed, a bed of iron, behold it is in the citadel of the sons of Ammon. Nine cubits is its length, and four cubits is its width by the cubit of a man. And we inherited that land at that time from Aroer, which is beside the bank of the torrent Arnon, and half of the mountain of Gilead, and its cities I gave to Reuben and to Gad. And the remainder of Gilead, and all the kingdom of Bashan of Og, I gave to the half tribe of Manasseh, and all the surrounding region of Argob, all that Bashan; it will be reckoned as land of Rephaim. And Jair son of Manasseh took all the surrounding region of Argob to the boundaries of Geshur and Maacath; he named them after his name, Bashan Havvoth Jair, to this day. And to Machir I gave Gilead. And to Reuben and to Gad I have given from Gilead until the torrent of Arnon, the middle of the torrent being the boundary, and until Jabbok, the torrent being the boundary with the sons of Ammon, and the Arabah and the Jordan as boundary from Chinnereth and until the sea of the Arabah, the sea of salt, by the slopes of Pisgah on the east. And I commanded you at that time, saying, The Lord your God has given you this land as an inheritance; having armed yourselves, go before your brothers, the sons of Israel, every able man. Except your women and your children and your livestock, I know that you have many livestock, let them dwell in your cities, which I gave you, until

the Lord your God gives rest to your brothers, just as to you, and these also inherit the land, which the Lord our God gives them beyond the Jordan; and you will return each one to his inheritance, which I gave you. And I commanded Joshua at that time, saying, Your eyes have seen all that the Lord our God did to these two kings; thus the Lord our God will do to all the kingdoms to which you are crossing over there. You will not fear them, because the Lord our God himself will fight for you. And I besought the Lord at that time, saying, Lord God, you have begun to show your servant your strength and your power and the mighty hand and the high arm; for who is God in heaven or upon the earth who will do as you have done and according to your strength? Therefore, having crossed, I will see this good land beyond the Jordan, this good mountain and the Anti Lebanon. And the Lord was angry with me because of you, and did not listen to me, and the Lord said to me, Let it be enough for you, do not speak this word anymore. Go up to the summit of the hewn place and look up with your eyes toward the sea and north and south and east, and see with your eyes, because you will not cross this Jordan. And command Joshua and strengthen him and encourage him, because he will cross over before this people, and he will cause them to inherit all the land which you have seen. And we sat down in the valley near the house of Peor.

4

And now Israel, hear the ordinances and the judgments that I

teach you today to do, so that you may live and be multiplied and enter in and inherit the land which the Lord the God of your fathers gives to you. You will not add to the word which I command you, and you will not take away from it; guard the commandments of the Lord our God, as many as I command you today. Your eyes have seen all that the Lord our God did to Baal Peor, because the Lord your God destroyed from among you every man who went after Baal Peor. But you who are devoted to the Lord your God are all alive today. See, I have shown you ordinances and judgments just as the Lord commanded me to do thus in the land into which you are entering there to inherit it. And you will keep and you will do, because this is your wisdom and your understanding before all the nations, as many as would hear all these ordinances, and they will say, Behold, a wise and knowledgeable people, this great nation. For what great nation has God drawing near to them as the Lord our God does in all things when we call upon him? And what great nation is there which has ordinances and just judgments according to all this law that I give before you today? Pay attention to yourself, and guard your soul exceedingly; do not forget all the words which your eyes have seen, and do not let them depart from your heart all the days of your life; and you will teach your sons and your sons sons about the day which you stood before the Lord our God in Horeb on the day of the assembly, when the Lord said to me, Assemble the people to me, and let them hear my words, so that they may learn to fear me all the days which they themselves live upon the earth, and they will teach their sons. And you came near and stood by the

mountain, and the mountain was burning with fire up to the heaven: darkness, gloom, storm. And the Lord spoke to you from the midst of the fire with a voice of words, which you heard, and you did not see a likeness, but only a voice. And he declared to you his covenant, which he commanded you to do, the ten words, and he wrote them upon two stone tablets. And the Lord commanded me at that time to teach you ordinances and judgments, for you to do them in the land which you are entering there to inherit. And you will guard your souls very carefully, because you did not see any likeness on the day which the Lord spoke to you in Horeb on the mountain from the midst of the fire. You should not act lawlessly and make for yourselves a carved likeness, any image or likeness of male or female, a likeness of any beast that is upon the earth, a likeness of any winged bird that flies under heaven, a likeness of any creeping thing that creeps upon the earth, a likeness of any fish that are in the waters underneath the earth. And lest having looked up to heaven and having seen the sun and the moon and the stars and all the host of heaven, you should be led astray and worship them and serve them, which the Lord your God has assigned to all the nations under heaven. But God took you and led you out from the land of Egypt, from the iron furnace, to be a people of inheritance to him, as in this day. And the Lord God was angry with me concerning the things being said by you, and swore that I should not cross this Jordan, and that I should not enter into the land which the Lord your God gives you as an inheritance. For I am dying in this land, and I am not crossing over this Jordan; but you are crossing over, and you will inherit this good

land. Pay attention to yourselves, lest you forget the covenant of the Lord our God, which he made with you, and you act lawlessly, and you make for yourselves a carved likeness of all which the Lord your God commanded you. Because the Lord your God is a consuming fire, a jealous God. If you should beget sons and sons of your sons, and you should remain long upon the land, and you should act lawlessly, and you make a carved likeness of anything, and you should do evil before the Lord your God to provoke him, I solemnly testify to you today both heaven and earth, that with destruction you will perish from the land into which you are crossing over the Jordan there to inherit; you will not live long days upon it, but you will be utterly destroyed. And the Lord will scatter you among all the nations, and you will be left few in number among all the nations into which the Lord will bring you. And you will serve there other gods, works of men's hands, wood and stones, which will not see, nor will they hear, nor will they eat, nor will they smell. And you will seek there the Lord your God, and you will find him when you seek him out from your whole heart, and from your whole soul in your affliction. And all these words will find you upon the last of the days, and you will turn back toward the Lord your God, and you will hear his voice. Because the Lord your God is a compassionate God, he will not abandon you, nor will he destroy you, he will not forget the covenant of your fathers, which the Lord swore to them. Ask about the former days that happened before you from the day which God created man upon the earth, and from one extremity of heaven to the other extremity of heaven, whether it has happened according

to this great word, whether such a thing has been heard: whether a nation has heard the voice of the living God speaking from the midst of the fire, in the manner which you have heard and you lived; whether God tested by entering to take for himself a nation from the midst of a nation in testing, and in signs, and in wonders, and in war, and in a mighty hand, and in a high arm, and in great visions, according to all things as many as the Lord our God did in Egypt before you as you were seeing; so that you may know that the Lord your God, this one is God, and there is no other except him. From heaven his voice became audible to instruct you, and upon the earth he showed you his great fire, and you heard his words from the midst of the fire. Because of his love for your fathers, he chose their seed after them, you, and he himself led you out with his great strength from Egypt, to utterly destroy nations great and stronger than you before your face, to bring you in to give you their land to inherit, just as you have today. And you will know today, and you will turn back in your mind, that the Lord your God is God in heaven above and upon the earth below, and there is no other except him. And keep his commandments and his ordinances, as many as I command you today, so that it may be well for you and your sons after you, so that you may live long upon the land which the Lord your God gives you all the days. Then Moses set apart three cities beyond the Jordan from the east of the sun, for the manslayer to flee there who might kill his neighbor without knowing, and this one not hating him before yesterday and the day before, and he will flee for refuge into one of these cities, and he will live: Bezer in the wilderness in the land of the plain

for Reuben, and Ramoth in Gilead for Gad, and Golan in Bashan for Manasseh. This is the law which Moses set before the sons of Israel. These are the testimonies and the ordinances and the judgments that Moses spoke to the sons of Israel after they had gone out from the land of Egypt, in the region beyond the Jordan, in a ravine near the house of Peor, in the land of Sihon king of the Amorites, who was dwelling in Heshbon, whom Moses and the sons of Israel struck after they had gone out from the land of Egypt. And they inherited his land, and the land of Og king of Bashan, two kings of the Amorites, who were beyond the Jordan toward the rising of the sun, from Aroer, which is on the bank of the torrent Arnon, and as far as the mountain of Sihon, which is Hermon, all the Arabah beyond the Jordan toward the rising of the sun as far as Ashdoth the hewn stone slope.

5

And Moses called all Israel, and said to them, Hear, Israel, the ordinances and the judgments that I speak in your ears on this day, and you will learn them, and you will be careful to do them. The Lord your God made a covenant with you in Horeb. The Lord did not make this covenant with your fathers, but with you, all of you living here today. Face to face the Lord spoke to you in the mountain from the midst of the fire. And I stood between the Lord and you at that time to declare to you the words of the Lord, because you were afraid of the face of the fire, and you did

not go up into the mountain, saying, I am the Lord your God, the one who led you out from the land of Egypt, from the house of slavery. You shall not have other gods before me. You will not make for yourself an image, nor any likeness of anything that is in the heaven above, and that is in the earth below, and that is in the waters underneath the earth. You will not worship them, nor serve them, because I am the Lord your God, a jealous God, giving back the sins of fathers upon children to the third and fourth generation of those hating me, and doing mercy to thousands of those loving me and those keeping my commandments. You will not take the name of the Lord your God in vain; for the Lord your God will not hold guiltless the one taking his name in vain. Guard the day of the Sabbath to sanctify it, in the manner the Lord your God commanded you. Six days you will work and you will do all your works, but the seventh day is a sabbath to the Lord your God. You will not do any work in it, you and your son and your daughter, your male servant and your female servant, your ox and your beast of burden, and every animal of yours, and the sojourner dwelling among you, so that your male servant and your female servant and your beast of burden may rest, just as you. And you will remember that you were a servant in the land of Egypt, and the Lord your God led you out from there with a mighty hand and with an uplifted arm; because of this the Lord your God commanded you to keep the day of the Sabbath and to sanctify it. Honor your father and your mother, in the manner the Lord your God commanded you, so that it may go well for you, and so that you may live long upon the land which the Lord your God gives you.

You will not murder. You will not commit adultery. You shall not steal. You will not bear false witness against your neighbor. You will not desire the wife of your neighbor; you will not desire the house of your neighbor, neither his field, neither his child, neither his maidservant, neither his ox, neither his beast of burden, neither any of his beasts, neither all things that belong to your neighbor. These words the Lord spoke to all your assembly in the mountain from the midst of the fire—darkness, gloom, storm, a great voice—and he added nothing more, and he wrote them upon two stone tablets, and he gave them to me. And it came to pass as you heard the voice from the midst of the fire, and the mountain was burning with fire, and all the leaders of your tribes and your council of elders approached me, and you said, Behold, the Lord our God showed us his glory, and we heard his voice from the midst of the fire; on this day we saw that God will speak to man, and he will live. And now let us not die, because this great fire will consume us if we continue to hear the voice of the Lord our God still, and we will die. For what person of all flesh has heard the voice of the living God speaking from the midst of the fire, as we have, and will live? You approach, and hear all things that the Lord our God would say, and you will speak to us all things that the Lord our God will speak to you, and we will hear, and we will do. And the Lord heard the voice of your words speaking to me, and the Lord said to me, I heard the voice of the words of this people, all that they spoke to you; they spoke all things rightly. Who will make their heart be like this in them, so that they fear me and keep all my commandments all the days, so that it may be well with them

and with their sons forever? Go, I said to them, you turn back to your houses; but you stand here with me, and I will speak to you the commandments and the ordinances and the judgments that you will teach them, and let them do thus in the land which I give to them as an inheritance. And you will keep to do in the manner which the Lord your God commanded you. You will not turn aside to the right nor to the left, according to all the way which the Lord your God commanded you to walk in it, so that he may give rest to you and it may be well with you and you may live long upon the land which you will inherit.

6

And these are the commandments and the ordinances and the judgments that the Lord our God commanded to teach you to do in the land into which you are entering to inherit it. So that you may fear the Lord your God, keep all his ordinances and his commandments which I command you today, you and your sons and your sons sons all the days of your life, so that you may live long. And listen Israel, and be careful to do so, so that it may be well with you, and so that you may be multiplied exceedingly, just as the Lord the God of your fathers spoke to give to you a land flowing with milk and honey; and these are the ordinances and the judgments, as many as the Lord commanded to the sons of Israel in the wilderness, when they had gone out from the land of Egypt. Hear, Israel: the Lord our God, the Lord is one. And you will love the Lord your God with your whole mind, and

with your whole soul, and with your whole strength. And these words that I command you today will be in your heart and in your soul. And you will teach them to your sons, and you will speak of them when sitting in your house, and when going on the road, and when lying down, and when rising up. And you will bind them as a sign upon your hand, and it will be unshakable before your eyes. And you will write them upon the doorposts of your houses and your gates. And it will be when the Lord your God brings you into the land which he swore to your fathers, to Abraham and to Isaac and to Jacob, to give you great and beautiful cities which you did not build, houses full of all good things which you did not fill, hewn cisterns which you did not hew out, vineyards and olive groves which you did not plant, and having eaten and having been filled, take heed for yourself lest you forget the Lord your God who brought you out from the land of Egypt, from the house of slavery. You will fear the Lord your God, and you will serve him only, and you will cling to him, and you will swear by his name. Do not go after other gods from among the gods of the nations surrounding you, because the Lord your God is a jealous God in your midst; lest the Lord your God become angry with wrath at you, he will destroy you from the face of the earth. You will not test the Lord your God in the manner in which you tested him in the trial. You will keep the commandments of the Lord your God, the testimonies, and the ordinances, as many as he commanded you. And you will do the pleasing and the good before the Lord your God, so that it may become well for you, and you should enter and inherit the good land, which the Lord swore to your fathers,

to drive out all your enemies before your face, just as the Lord spoke. And it will be when your son asks you tomorrow, saying, What are the testimonies and the ordinances and the judgments that the Lord our God commanded us? And you will say to your son, We were servants to Pharaoh in the land of Egypt, and the Lord led us out from there with a mighty hand and with an uplifted arm. And the Lord gave great and evil signs and wonders in Egypt against Pharaoh and his house before us, and he led us out from there to give to us this land, which he swore to give to our fathers. And the Lord commanded us to do all these ordinances, to fear the Lord our God, so that it may be well with us all the days, so that we may live just as today. And it will be mercy to us if we keep doing all these commandments before the Lord our God, just as he commanded us.

7

If the Lord your God brings you into the land which you are entering there to inherit it, and he removes great nations from before you, the Hittite and Girgashite and Amorite and Canaanite and Perizzite and Hivite and Jebusite, seven nations numerous and stronger than you, and the Lord your God will hand them over into your hands, and you will strike them, you will utterly destroy them, you will not make a covenant with them, nor will you show mercy to them, nor will you intermarry with them, you will not give your daughter to his son, and you will not take his daughter for your son. For he will turn your son

away from me, and he will serve other gods, and the Lord will be angry with wrath against you, and he will destroy you quickly. But thus you will do to them: you will tear down their altars, and you will break their pillars, and you will cut down their groves, and you will burn up the carved images of their gods with fire. Because you are a holy people to the Lord your God, and the Lord your God chose you to be to him a treasured people from among all the nations that are upon the face of the earth. The Lord did not choose you and select you because you are numerous among all the nations; for you are few among all the nations. But because the Lord loves you, and keeps the oath which he swore to your fathers, the Lord led you out with a mighty hand, and the Lord redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. And you will know that the Lord your God, this one is God, a faithful God, the one keeping covenant and mercy to those who love him and to those who keep his commandments for a thousand generations, and repaying to those who hate him face to face to destroy them utterly, and he does not delay to those who hate him; face to face he will repay them. And you will keep the commandments and the ordinances and these judgments that I command you to do today. And it will be when you hear these ordinances and keep and do them, the Lord your God will keep for you the covenant and the mercy which he swore to your fathers. And he will love you, and he will bless you, and he will multiply you, and he will bless the offspring of your womb, and the fruit of your land, your grain, and your wine, and your oil, the herds of your cattle, and the flocks of your sheep upon the land which the Lord

swore to your fathers to give you. You will be blessed among all the nations; there will not be among you a barren male, nor a barren female, and in your livestock. And the Lord your God will remove from you all sickness and all the evil diseases of Egypt which you have seen and as many as you knew; he will not put them upon you, and he will put them upon all those hating you. And you will eat all the spoils of the nations which the Lord your God gives you; your eye will not spare them, and you will not serve their gods, because this is a snare to you. If you say in your mind, This nation is much greater than I am, how will I be able to utterly destroy them? You will not fear them; you will surely remember all that the Lord your God did to Pharaoh and all the Egyptians: the great trials which your eyes saw, the signs and those great wonders, the mighty hand and the high arm; as the Lord your God led you out, thus will the Lord your God do to all the nations which you fear before. And the Lord your God will send the hornets against them, until those left behind and those hidden from you are utterly destroyed. You will not be harmed by them, because the Lord your God is with you, a great and mighty God. And the Lord your God will consume these nations from before you little by little; you will not be able to destroy them quickly, so that the land may not become desolate, and the wild beasts may multiply against you. And the Lord your God will hand them over into your hands, and you will destroy them with great destruction, until you utterly destroy them. And he will hand over their kings into your hands, and you will destroy their name from that place. No one will stand against you, until you utterly destroy

them. The carved images of the Gods themselves you will burn with fire; you will not desire silver, nor will you take gold from them for yourself, lest you should stumble through it, because it is an abomination to the Lord your God. And you will not bring an abomination into your house, or you will become a devoted thing just like it; you will utterly detest it, and you will abhor it, because it is a devoted thing.

8

All the commandments which I command you today, you will keep to do, so that you may live and be multiplied, and enter and inherit the land which the Lord your God swore to your fathers. And you will remember all the way which the Lord your God led you in the wilderness, so that he might humble you and test you, and the things in your heart might be known, whether you will keep his commandments or not. And he afflicted you, and he caused you to hunger, and he fed you the manna, which your fathers did not know, so that he might declare to you that man will not live by bread alone, but man will live by every word proceeding through the mouth of God. Your garments did not wear out from you, your sandals were not worn out from you; your feet did not become swollen, behold forty years. And you will know in your heart that as a man disciplines his son, so the Lord your God will discipline you. And you will keep the commandments of the Lord your God to walk in his ways, and to fear him. For the Lord your God will bring you into a good and

great land, where torrents of waters and springs of the depths flow out through the plains and through the mountains; a land of wheat and barley, vines, fig trees, pomegranates; a land of olive trees, oil and honey; a land upon which you will not eat your bread with poverty, and you will not lack anything upon it; a land whose stones are iron, and from its mountains you will mine bronze. And you will eat and you will be filled, and you will bless the Lord your God upon the good land which he has given you. Take heed for yourself not to forget the Lord your God by not guarding his commandments and the judgments and his ordinances, as many as I command you today. Lest having eaten and having been filled, and having built good houses and having dwelt in them, and your oxen and your sheep having been multiplied for you, silver and gold having been multiplied for you, and all as many as you will have having been multiplied for you, you be lifted up in heart and forget the Lord your God, the one having brought you out from the land of Egypt, from the house of slavery, the one having led you through the great and fearful wilderness where there was biting serpent and scorpion and thirst, where there was no water, the one having brought out for you from the sheer rock a spring of water, the one having fed you the manna in the wilderness which you did not know and your fathers did not know, so that he might humble you and might test you and might do well for you in the last of your days. Do not say in your heart, My strength and the power of my hand have made this great power for me. And you will remember the Lord your God, that he gives you strength to gain wealth, and so that he might establish his covenant which the Lord swore to

your fathers, as today. And it will be if you forget the Lord your God, and you go after other gods, and you serve them, and you worship them, I call heaven and earth to witness against you today that you will utterly perish. Just as the Lord God destroys the remaining nations before your face, thus you will perish, because you did not hear the voice of the Lord your God.

9

Hear Israel: you are crossing over the Jordan today to enter to inherit nations great and stronger than you, cities great and fortified up to heaven, a people great and numerous and tall, the sons of Anak, whom you know, and you have heard, who will stand against the sons of Anak? And you will know today that the Lord your God, this one, will go before your face; he is a consuming fire; this one will destroy them, and this one will turn them away from your face, and will destroy them quickly, just as the Lord said to you. Do not say in your heart when the Lord your God utterly destroys these nations before you, saying, Because of my righteousness the Lord has brought me in to inherit this good land. Not because of your righteousness, nor because of the holiness of your heart are you entering to inherit their land, but because of the impiety of these nations the Lord will utterly destroy them from before you, and so that he might establish the covenant which the Lord swore to our fathers, to Abraham and to Isaac and to Jacob. And you will know today that the Lord your God does not give you this good land to

inherit because of your righteousnesses, because you are a stiff necked people. Remember, do not forget how much you provoked the Lord your God in the wilderness; from the day you went out from Egypt and came into this place, you continued disobeying the Lord. And in Horeb you provoked the Lord, and the Lord was angered upon you to destroy you, when I was going up into the mountain to take the stone tablets, tablets of the covenant which the Lord made with you, and I remained in the mountain forty days and forty nights, I ate no bread and I drank no water. And the Lord gave me the two stone tablets written by the finger of God, and upon them was written all the words which the Lord spoke to you in the mountain on the day of assembly. And it came to pass after forty days and forty nights the Lord gave me the two stone tablets, tablets of covenant. And the Lord said to me, Arise, go down quickly from here, because your people, whom you brought out from the land of Egypt, have acted lawlessly; they have transgressed quickly from the way which I commanded them, and they have made for themselves a molten image. And the Lord said to me, saying, I have spoken to you once and twice, saying, I have seen this people, and behold, they are a stiff-necked people. And now allow me to utterly destroy them, and I will blot out their name from under heaven, and I will make you into a great and strong nation, much more than this one. And having turned back, I went down from the mountain, and the mountain was burning with fire up to heaven, and the two tablets of the testimonies were in my two hands. And having seen that you sinned before the Lord your God, and you made for yourselves a molten

image, and you transgressed from the way which the Lord commanded you to do, and having taken hold of the two tablets, I threw them from my two hands, and I shattered them before you. And I prayed before the Lord a second time just as the former time, forty days and forty nights, I ate no bread and I drank no water, concerning all your sins which you sinned in doing evil before the Lord God to provoke him. And I am terrified because of the wrath and the anger, because the Lord was provoked against you to destroy you utterly, and the Lord heard me also at this time. And he was angry with Aaron to utterly destroy him, and I prayed also for Aaron at that time. And your sin which you made, the calf, I took it and I burned it in fire, and I crushed it, grinding it down exceedingly until it became fine, and it became like dust, and I threw the dust into the torrent descending from the mountain. And in the burning, and in the testing, and at the graves of desire, you provoked the Lord. And when the Lord sent you out from Kadesh Barnea, saying, Go up and inherit the land which I give you, you disobeyed the word of the Lord your God, and you did not believe him, and you did not listen to his voice. You were disobeying the Lord from the day he was made known to you. And I besought before the Lord forty days and forty nights, as many as I besought, for the Lord said to utterly destroy you. And I prayed to God, and I said, Lord, king of the gods, do not utterly destroy your people and your portion, which you redeemed, whom you led out from the land of Egypt in your great strength, and in your mighty hand, and in your high arm. Remember Abraham and Isaac and Jacob, your servants, to whom you

swore by yourself; do not look upon the hardness of this people, and the impieties, and upon their sins. Let not those dwelling in the land from where you brought us out say, because the Lord was not able to bring them into the land which he promised them, and because he hated them, he led them out into the wilderness to kill them. And these are your people and your inheritance, whom you brought out from the land of Egypt with your great strength, and with your mighty hand, and with your uplifted arm.

10

At that time the Lord said to me, Hew for yourself two stone tablets just as the first ones, and go up to me on the mountain, and you will make for yourself a wooden ark. And you will write upon the tablets the words which were in the first tablets which you broke, and you will put them into the ark. And I made an ark from incorruptible wood, and I hewed the stone tablets like the first ones, and I went up into the mountain with the two tablets in my hands. And he wrote upon the tablets according to the first writing the ten words which the Lord spoke to you in the mountain from the midst of the fire, and the Lord gave them to me. And after turning back I went down from the mountain, and I put the tablets into the ark which I made, and they were there, just as the Lord commanded me. And the sons of Israel set out from Beeroth of the sons of Jaakim Misadai; there Aaron died, and he was buried there, and Eleazar his son served as

priest in his place. From there they departed to Gadgad, and from Gadgad to Etebatha, a land of torrents of water. In that time the Lord set apart the tribe of Levi to carry the ark of the covenant of the Lord, to stand before the Lord, to minister and to pray in his name until this day. Because of this, the Levites do not have a portion and inheritance among their brothers; the Lord himself is their inheritance, just as he said to them. And I stood on the mountain forty days and forty nights. And the Lord heard me at this time also, and the Lord was not willing to destroy you utterly. And the Lord said to me, Go, depart before this people, and let them enter and let them inherit the land which I swore to their fathers to give to them. And now, Israel, what does the Lord your God ask from you, but to fear the Lord your God, and to walk in all his ways, and to love him, and to serve the Lord your God with your whole heart and with your whole soul, to keep the commandments of the Lord your God and his ordinances, as many as I command you today, so that it may be well with you? Behold, the heaven and the heaven of heavens belong to the Lord your God, the earth and all that is in it. But the Lord chose beforehand to love your fathers, and chose their seed after them, you, from all the nations, as it is this day. And you will circumcise your hardness of heart, and you will not harden your neck. For the Lord your God, this one is God of gods and Lord of lords, the great and strong and fearsome God, who does not show partiality to faces nor takes bribes, doing justice for the sojourner and orphan and widow, and loves the sojourner to give him bread and clothing. And you will love the sojourner, for you were sojourners in the land of Egypt. You will

fear the Lord your God, and you will serve him, and you will cling to him, and you will swear by his name. This One is your boast, and this one is your God, who did in you these great and glorious things, which your eyes have seen. Your fathers went down into Egypt in seventy souls; but now the Lord your God has made you like the stars of heaven in multitude.

11

And you will love the Lord your God, and you will keep his ordinances, and his statutes, and his commandments, and his judgments all your days. And you will know today that it is not your children, as many as do not know nor have seen the instruction of the Lord your God, and his mighty deeds, and the mighty hand, and the high arm, and his signs, and his wonders, as many as he did in the midst of Egypt to Pharaoh king of Egypt and all his land, and as many as he did to the power of the Egyptians, and their chariots, and their horses, and their power, as the water of the Red Sea flooded upon their face while they were pursuing you from behind, and the Lord destroyed them until this very day, and as many as he did to us in the wilderness until you came into this place, and as many as he did to Dathan and Abiram sons of Eliab son of Reuben, whom the earth opened her mouth and swallowed them, and their houses, and their tents, and all their substance that was with them in the midst of all Israel. Because your eyes have seen all the great works of the Lord, as many as he did among you today. And you

will keep all his commandments as many as I command you today, so that you may live, and you may be multiplied, and having entered you may inherit the land into which you are crossing over the Jordan there to inherit it, so that you may live long upon the land which the Lord swore to your fathers to give to them and to their seed with them, a land flowing with milk and honey. For the land which you are entering to inherit is not like the land of Egypt from where you have come out, when they sow the seed and water with their feet like a vegetable garden. But the land which you are entering to inherit is mountainous and lowland; it will drink water from the rain of heaven. A land which the Lord your God watches over continually, the eyes of the Lord your God are upon it from the beginning of the year until the completion of the year. If you truly hear all the commandments which I command you today, to love the Lord your God and to serve him with your whole heart and with your whole soul, then he will give the rain to your land in its season, early and late, and you will bring in your grain and your wine and your oil, and he will give fodder in your fields for your livestock, and having eaten and having been filled, take heed for yourself that your heart should not be enlarged and you transgress and you serve other gods and you bow down to them, and the Lord having been angered with anger upon you, he will shut up the heaven and there will not be rain and the land will not give its fruit and you will perish quickly from the good land which the Lord gave to you. And you will put these words into your heart and into your soul, and you will bind them as a sign upon your hand, and it will be unshakable before your eyes.

And you will teach your children to speak of them when you are sitting in the house, and when you are going on the road, and when you are sleeping, and when you are rising up. And you will write them upon the doorposts of your houses and your gates, so that you may prolong your days and the days of your sons upon the land which the Lord swore to your fathers to give them, just as the days of heaven are upon the earth. And it will be if you truly hear all these commandments which I command you today to do, to love the Lord our God, and to walk in all his ways, and to cling to him, then the Lord will cast out all these nations from before you, and you will inherit nations greater and stronger than you. Every place where the sole of your foot treads will be yours; from the wilderness and Anti Lebanon, and from the great river, the river Euphrates, and to the sea in the west, your boundaries will be. No one will stand against you; and the Lord your God will place the fear of you and the trembling of you upon the face of all the land upon which you set foot, in the manner he spoke to you. Behold, I give before you today the blessing and the curse: the blessing, if you hear the commandments of the Lord your God, as many as I command you today; and the curse, if you do not hear the commandments of the Lord your God, as many as I command you today, and are led astray from the way which I commanded you, having gone to serve other gods, which you do not know. And it will be when the Lord your God brings you into the land which you are crossing over into there to inherit it, that you will give the blessing upon Mount Gerizim and the curse upon Mount Ebal. Are not these beyond the Jordan, behind the way of the setting

sun in the land of Canaan, dwelling in the west next to Gilgal near the high oak? For you are crossing over the Jordan to enter and inherit the land which the Lord our God gives to you as an inheritance for all time, and you will dwell in it. And you will keep doing all his commands and these judgments that I give before you today.

12

And these are the commands and the judgments which you will keep to do in the land which the Lord the God of your fathers gives to you as an inheritance, all the days which you live upon the earth. With destruction you will destroy all the places in which they served their gods there, which you inherit, upon the high mountains, and upon the hills, and underneath thick trees. And you will tear down their altars, and you will shatter their pillars, and you will cut down their groves, and you will burn the carved images of their gods with fire, and you will destroy their name from that place. You will not do thus to the Lord your God. But rather to the place which the Lord your God will choose in one of your cities to put his name there and to be called upon, you will seek it out and you will come there. And you will bring there your burnt offerings, and your sacrifices, and your firstfruits, and your prayers, and your freewill offerings, and your agreements, the firstborn of your cattle, and of your sheep. And you will eat there before the Lord your God, and you will rejoice in all things on which you lay your hand, you and your

households, just as the Lord your God has blessed you. You will not do all the things that we do here today, each one what is pleasing before him. For you have not come until now into the rest and into the inheritance which the Lord our God gives you. And you will cross over the Jordan, and you will dwell upon the land which the Lord our God assigns as an inheritance to you, and he will give you rest from all your enemies around you, and you will dwell with safety. And it will be the place which the Lord your God chooses to have his name called there, there you will bring all things that I command you today: your burnt offerings, and your sacrifices, and your tithes, and the firstfruits of your hands, and every choice gift of yours, whatever you vow to the Lord your God. And you will rejoice before the Lord your God, you and your sons, and your daughters, and your children, and your maidservants, and the Levite at your gates, because he has no portion nor inheritance with you. Take heed for yourself that you do not offer up your burnt offerings in any place that you see. But rather to the place which the Lord your God will choose for himself in one of your tribes, there you will offer up your burnt offerings, and there you will do all that I command you today. But according to all your desire you will sacrifice, and you will eat meat according to the blessing of the Lord your God, which he gave you in every city; the unclean among you and the clean alike will eat it, as gazelle or deer. Except you will not eat the blood; you will pour it out upon the earth like water. You will not be able to eat in your cities the tenth part of your grain and of your wine and of your oil, the firstborn of your cattle and of your sheep, and all the vows that you may vow, and your

freewill offerings, and the first fruits of your hands. But you will eat it before the Lord your God in the place which the Lord your God will choose, you and your son and your daughter, your servant and your maidservant and the sojourner in your cities, and you will rejoice before the Lord your God in all things upon which you lay your hand. Take heed for yourself not to forsake the Levite all the time as long as you live upon the land. If the Lord your God should enlarge your boundaries, just as he spoke to you, and you say, I will eat meat, if your soul desires to eat meat, you will eat meat in all desire of your soul. If the place is far distant from you which the Lord your God may choose to have his name called there, then you will sacrifice from your oxen and from your sheep which God may give to you, in the manner which I commanded you, and you will eat in your cities according to the desire of your soul. As the gazelle and the deer are eaten, so you will eat it; the unclean among you and the clean will likewise eat. Take heed strongly not to eat blood, because its blood is soul; the soul shall not be eaten with the meat. You will not eat it; you will pour it out upon the land as water. You will not eat it, so that it may go well for you and for your sons after you, if you do what is good and pleasing before the Lord your God. Except for your holy things, if you have any, and having taken your vows you will come to the place which the Lord your God will choose for his name to be called there. And you will make your burnt offerings, you will offer up the meat upon the altar of the Lord your God, and you will pour out the blood of your sacrifices toward the base of the altar of the Lord your God, and you will eat the meat. Guard yourself and

listen and you will do all the words which I command you, so that it may be well for you and your sons forever, if you should do what is pleasing and good before the Lord your God. If the Lord your God destroys the nations into which you are entering there to inherit their land from before you, and you take possession of it and dwell in their land, pay attention for yourself not to seek to follow after them after they are utterly destroyed from before you, saying, how do these nations serve their gods? I will do it too. You will not do thus to your God, for they did to their gods the abominations of the Lord which he hated, because they burn up their sons and their daughters in fire to their gods.

13

Every word that I command you today, you shall keep to do; you shall not add to it, nor shall you take away from it. If a prophet or one who dreams a dream should arise among you and should give you a sign or a wonder, and the sign or the wonder which he spoke to you should come to pass, saying, let us go and let us serve other gods which you do not know, you shall not listen to the words of that prophet or of the one who dreams that dream, because the Lord your God is testing you, to know if you love your God with your whole heart and with your whole soul. Go after the Lord your God, and you will fear him, and you will hear his voice, and you will be joined to him. And that prophet or that one who dreams the dream, he will die; for he spoke to

lead you astray from the Lord your God who brought you out from the land of Egypt, the one who redeemed you from slavery, to drive you out from the way which the Lord your God commanded you to walk in; and you will destroy the evil from among you. If your brother from your father or from your mother, or your son, or your daughter, or your wife in your bosom, or a friend equal to your soul should urge you secretly, saying, let us go and let us serve other gods, which you and your fathers did not know, from the gods of the nations around you, the ones drawing near you or the ones far from you, from one end of the earth until the other end of the earth, you will not consent to him, and you will not listen to him, and your eye will not spare him, you will not pity him, nor will you cover for him; you will surely declare concerning him, and your hands will be upon him first to kill him, and the hands of all the people at the last. And they will stone him with stones, and he will die, because he sought to turn you away from the Lord your God who brought you out from the land of Egypt, from the house of slavery. And all Israel, having heard, will be afraid and will not continue to do this evil thing among you. If you hear in one of your cities, which the Lord your God gives to you to dwell in there, people saying, lawless men went out from among you, and they led astray all the inhabitants of their land, saying, let us go and let us serve other gods, whom you did not know, and you examine and question and you investigate exceedingly, and behold the word is clearly true, this abomination has happened among you; you will utterly kill all the inhabitants in that land in slaughter by the sword, you will devote it to destruction with

a curse, and all things in it. And you will gather all its spoils into its streets, and you will burn the city with fire, and all its spoils entirely before the Lord your God, and it will be uninhabited forever, it will not be rebuilt again. And nothing from the devoted thing will cling to your hand, so that the Lord may turn away from his fierce anger, and may give you mercy, and may have mercy on you, and may multiply you, in the manner which he swore to your fathers, if you hear the voice of the Lord your God, to keep his commandments, as many as I command you today, to do the good and the pleasing before the Lord your God.

14

You are sons of the Lord your God; you will not make baldness between your eyes for the dead. Because you are a holy people to the Lord your God, and the Lord your God chose you to become a people to him, a treasured possession from all the nations upon the face of the earth. You shall not eat any abomination. These are the livestock which you will eat: a calf from cattle, and a lamb from sheep, and a goat from goats, a deer, and a gazelle, and a white-rumped antelope, an oryx, and a giraffe. Every animal that has a divided hoof with the hoof split into two parts and that brings up the cud among the beasts, these you shall eat. And these things you will not eat from the ones bringing up cud and from the ones dividing the hooves and having cloven claws: the camel and rock badger and hare, because they bring up cud and the hoof they do not divide, these

things are unclean to you. And the pig, because it divides the hoof and has claws of the hoof, and it does not chew cud, this is unclean to you; you will not eat from their meats, you will not touch their carcasses. And you will eat these from all the ones in the water: all that have fins and scales, you will eat. And all things that do not have fins and scales, you shall not eat; they are unclean to you. You will eat every clean bird. And these things you will not eat of them: the eagle, and the vulture, and the osprey, and the vulture, and the kite, and things similar to it, and the ostrich, and the owl, and the gull, and the heron, and the swan, and the ibis, and the cormorant, and the hawk, and things similar to it, and the hoopoe, and the night raven, and the pelican, and the plover, and things similar to it, and the purple gallinule, and the bat. All the creeping things of birds are unclean to you; you shall not eat of them. You may eat every clean bird. You shall not eat any carcass; it shall be given to the sojourner in your cities and he shall eat it, or you shall sell it to the foreigner, because you are a holy people to the Lord your God. You will not boil a lamb in its mother's milk. You will tithe a tenth of all the produce of your seed, the produce of your field, year by year. And you will eat it in the place which the Lord your God may choose to have his name called there; you will bring the tithes of your grain, and of your wine, and of your oil, the firstborn of your cattle, and of your sheep, so that you may learn to fear the Lord your God all the days. But if the road becomes far from you, and you are not able to bring them up, because the place is far from you which the Lord your God would choose for his name to be called there, because the Lord your God will bless

you, then you will sell them for silver, and you will take the silver in your hands, and you will go to the place which the Lord your God would choose. And you will give silver for everything which your soul desires, for cattle or for sheep, or for wine or for strong drink, or for strong drink, or for everything which your soul desires, and you will eat there before the Lord your God, and you will rejoice, you and your house, and the Levite in your cities, because he has no portion nor inheritance with you. After three years you will bring out all the tithe of your produce; in that year you will place it in your cities. And the Levite will come, because he has no portion or inheritance with you, and the sojourner and the orphan and the widow in your cities, and they will eat and be filled, so that the Lord your God may bless you in all the works which you do.

15

Every seven years you will make a release. And thus is the command of the release: you will release every debt of your own which your neighbor owes you, and you will not demand it back from your brother; for a release has been proclaimed to the Lord your God. You will demand from the foreigner whatever you have with him, but to your brother you will grant a release of your debt. Because there will not be anyone lacking among you, because the Lord your God will surely bless you in the land which the Lord your God gives you as an inheritance to inherit. If you will indeed listen to the voice of the Lord your God to

keep and to do all these commandments, as many as I command you today, because the Lord your God blessed you in the manner he spoke to you, and you will lend to many nations, but you will not borrow, and you will rule over many nations, but they will not rule over you. If one of your brothers becomes lacking in one of your cities in the land which the Lord your God gives to you, you will not harden your heart, nor will you close your hand from your brother who is in need. You will surely open your hands to him, and you will lend to him as much as he needs, according as he is in need. Take heed for yourself that there not become a hidden word of lawlessness in your heart, saying, The seventh year draws near, the year of release, and your eye may become evil toward your brother who is in need, and you will not give to him, and he will cry out against you to the Lord, and there will be great sin in you. Giving, you will give him, and a loan you will lend him as much as he needs, according as he is in need, and you will not be grieved in your heart when you are giving to him, because on account of this word the Lord your God will bless you in all your works and in all where you lay your hand. For the needy will not fail from your land; because of this I command you to do this thing, saying, you shall surely open your hands to your poor brother and to the one in need in your land. If your Hebrew brother or a Hebrew woman should be sold to you, he will serve you six years, and in the seventh year you will send him away free from you. When you send him away free from you, you will not send him away empty. You will furnish him provision from your sheep, and from your grain, and from your wine; just as the

Lord your God has blessed you, you will give to him. And you will remember that you were a servant in the land of Egypt, and the Lord your God redeemed you from there; because of this I command you to do this thing. But if he says to you, I will not go out from you, because he has loved you and your house, because it is well with him beside you. And you will take the awl, and you will pierce his ear against the door, and he will be your servant forever; and you will do likewise to your maidservant. It will not be hard for you when they are sent away free from you, because he served you six years for double the annual wage of a hired worker, and the Lord your God will bless you in all that you do. Every firstborn that is born among your cattle and among your sheep, the males you will consecrate to the Lord your God; you will not work with your firstborn calf, and you will not shear the firstborn of your sheep. Before the Lord you will eat it year from year in the place which the Lord your God will choose, you and your household. But if there is a blemish in it, lame or blind, an evil blemish, you shall not sacrifice it to the Lord your God. In your cities you will eat it; the unclean among you and the clean will likewise eat it as they would a gazelle or deer. Except you will not eat blood; you will pour it upon the earth as water.

16

Observe the month of new things, and you will celebrate the passover to the Lord your God, because in the month of new

things you came out from Egypt by night. And you will sacrifice the Passover to the Lord your God, sheep and oxen, in the place which the Lord your God may choose to have his name called upon there. You will not eat leaven with it; seven days you will eat unleavened bread with it, bread of affliction, because you went out from Egypt in haste, so that you remember the day of your departure from the land of Egypt all the days of your life. Leaven will not be seen with you in all your territory for seven days, and none of the meat which you sacrifice in the evening on the first day will remain until the morning. You will not be able to sacrifice the passover in any of your cities which the Lord your God gives to you, but only in the place which the Lord your God may choose for his name to be called there; you will sacrifice the passover in the evening toward the setting of the sun, at the time when you came out from Egypt. And you will boil and you will roast and you will eat in the place which the Lord your God may choose, and you will turn back in the morning and you will go into your houses. For six days you will eat unleavened bread, and on the seventh day there shall be a solemn assembly, a feast to the Lord your God; you will not do any work on it, except what must be done for a soul. You will count seven weeks for yourself; when your sickle has begun upon the harvest, you will begin to count seven weeks. And you will make a feast of weeks to the Lord your God, just as your hand is able, according to what the Lord your God may give you. And you will rejoice before the Lord your God, you and your son and your daughter, your male servant and your female servant, and the Levite and the sojourner and the orphan and the widow

who is among you, in the place which the Lord your God will choose to have his name called there. And you will remember that you were a servant in the land of Egypt, and you will keep and do these commandments. You will make for yourself a feast of tents for seven days when you gather from your threshing floor and from your winepress. And you will rejoice in your feast, you and your son and your daughter, your child and your maidservant, and the Levite and the sojourner and the orphan and the widow being in your cities. Seven days you will celebrate festivals to the Lord your God in the place which the Lord your God chooses for himself; and if the Lord your God blesses you in all your produce and in every work of your hands, you will be rejoicing. Three times of the year every male of you will appear before the Lord your God in the place which the Lord may choose, in the feast of unleavened bread and in the feast of weeks and in the feast of tabernacles. You will not appear before the Lord your God empty. Each one according to the power of your hands, according to the blessing of the Lord your God which he gave to you. You will make judges and scribes for yourself in your cities, which the Lord your God gives you according to tribes, and they will judge the people with righteous judgment. They will not turn aside judgment, nor will they take a gift; for gifts blind the eyes of the wise and remove the words of the righteous. Justly pursue what is just, so that you may live and, having entered, inherit the land which the Lord your God gives to you. You will not plant a grove for yourself; you will not make for yourself any tree beside the altar of your God. You will not set up for yourself a pillar, which the Lord your

God has hated.

17

You will not sacrifice to the Lord your God a calf or a sheep in which there is a blemish, any evil thing, because it is an abomination to the Lord your God. If there should be found in one of your cities which the Lord your God gives you, a man or woman who will do evil before the Lord your God by transgressing his covenant, and having gone they serve other gods and worship them, the sun or the moon or any of the host of heaven, which he did not command you, and it is reported to you and you investigate thoroughly, and behold the matter is truly confirmed, this abomination has happened in Israel, then you shall bring out that man or that woman and you shall stone them with stones and they will die. He will die on the testimony of two witnesses or on the testimony of three witnesses; the one dying will not die on the testimony of one witness. And the hand of the witnesses will be upon him first to put him to death, and the hand of the people last, and you will remove the evil from among yourselves. If a matter of judgment should be too difficult for you between blood and blood, and between judgment and judgment, and between touch and touch, and between dispute and dispute, matters of judgment in your cities, then you shall rise up and go up to the place which the Lord your God will choose there, and you shall come to the Levitical priests and to the judge who is in those days, and having inquired they will

declare the judgment to you. And you will act according to the verdict which they declare to you from the place which the Lord your God chooses, and you will be careful to do everything that is instructed to you. According to the law and according to the judgment which they tell you, you shall do; you shall not turn aside from the word which they declare to you to the right or to the left. And if the man acts in arrogance so as not to obey the priest standing by to minister in the name of the Lord your God or the judge who is in those days, that man will die, and you will remove the evil from Israel. And all the people, having heard, will be afraid and will not act impiously anymore. If you should enter into the land which the Lord your God gives to you, and you inherit it, and you dwell in it, and you say, I will appoint a ruler over myself, just as the remaining nations around me, you will appoint over yourself a ruler whom the Lord God may choose. From your brothers you will appoint over yourself a ruler. You will not be able to appoint over yourself a foreign man, because he is not your brother. Because he will not multiply horses for himself, nor will he turn the people back to Egypt so that he may multiply horses for himself; but the Lord said, you shall not return by this way again. And he will not multiply women for himself, so that his heart should not turn away, and he will not multiply silver and gold for himself exceedingly. And when he sits upon his throne, he will write for himself this second law into a book from the Levitical priests, and it will be with him, and he will read in it all the days of his life, so that he may learn to fear the Lord your God, and to keep all these commandments, and to do these ordinances; so that his

heart is not lifted up above his brothers, so that he should not transgress from the commandments to the right or left, so that he may prolong his reign, himself and his sons among the sons of Israel.

18

The priests the Levites, the whole tribe of Levi, will not have a portion nor an inheritance with Israel; the offerings of the Lord are their inheritance, they will eat them. And there will be no inheritance for them among their brothers; the Lord himself is their inheritance, just as he said to them. And this is the judgment of the priests from the people, from those sacrificing the sacrifices, whether a calf or a sheep; and you will give the arm to the priest, and the jaws, and the stomach, and the firstfruits of your grain, and of your wine, and of your oil; and the firstfruit of the shearings of your sheep you will give him. Because the Lord chose him from all your tribes to stand before the Lord God, to minister and to bless in his name, he and his sons among the sons of Israel. If the Levite arrives from one of the cities from all the sons of Israel, where he sojourns, according to what his soul desires, to the place which he might choose, he will minister in the name of the Lord his God, just as all his brothers the Levites who are standing by there before the Lord your God. He will eat a divided portion, except for the proceeds from the family sale. If you enter into the land which the Lord your God gives you, you will not learn to do according

to the abominations of those nations. There will not be found in you one who purifies his son and his daughter by fire, one who practices divination, one who interprets omens and takes omens, one who chants incantations with drugs, a ventriloquist and an interpreter of portents, one who questions the dead. For everyone doing these things is an abomination to the Lord your God; for because of these abominations the Lord will utterly destroy them from before you. You will be perfect before the Lord your God. For these nations which you will dispossess listen to omens and divinations, but to you the Lord your God has not given thus. A prophet from your brothers, like me, the Lord your God will raise up for you; him you will hear. According to all things that you asked from the Lord your God in Horeb on the day of the assembly, saying, we will not continue to hear the voice of the Lord your God, and we will not see this great fire anymore, lest we die. And the Lord said to me, They spoke everything to you rightly. I will raise up a prophet for them from their brothers, just as you, and I will put my words in his mouth, and he will speak to them whatever I command him. And the man who does not hear whatever that prophet speaks in my name, I will punish him. Except the prophet who would act impiously to speak in my name a word which I did not command to speak, and who would speak in the name of other gods, that prophet will die. But if you should say in your heart, how will we know the word the Lord did not speak? Whatever that prophet speaks in the name of the Lord, and it does not come to pass, and it does not happen, this is the word which the Lord did not speak, that prophet spoke in impiety; you shall not

fear him.

19

If the Lord your God destroys the nations whose land God gives you, and you inherit them, and you dwell in their cities and in their houses, you will set apart three cities for yourself in the midst of your land, which the Lord your God gives you. Consider the way, and you will divide into three parts the boundaries of your land, which the Lord your God apportions to you, and it will be a refuge for every manslayer. This will be the command concerning the murderer who flees there and will live, who strikes his neighbor without knowing, and this one not hating him before yesterday and the day before. And if someone enters with his neighbor into the forest to gather wood, and his hand slips with the axe while cutting the wood, and the iron head falls from the wood and strikes the neighbor, and he dies, this one will flee for refuge into one of these cities, and he will live. So that the avenger of the blood, having pursued after the murderer because his heart has been heated, should not overtake him if the road is longer and strike his soul; and to this one there is not judgment of death, because he was not hating him before yesterday, nor before the third day. Because of this, I command you this word, saying, You will set apart three cities for yourself. If the Lord your God should enlarge your boundaries, in the manner he swore to your fathers, and the Lord should give you all the land which he said to give to your

fathers, if you obey to do all these commandments which I command you today, to love the Lord your God, to walk in all his ways all the days, you will add for yourself three more cities to these three. And innocent blood will not be poured out in the land which the Lord your God gives you as an inheritance, and you will not be guilty of bloodshed. If there is among you a man hating his neighbor, and he lies in wait for him, and rises up against him, and strikes his soul, and he dies, and flees into one of these cities, then the council of elders of his city will send, and they will take him from there, and they will hand him over into the hands of the avengers of the blood, and he will die. Your eye will not spare him, and you will cleanse the innocent blood from Israel, and it will be well for you. You will not move the boundaries of your neighbor which your fathers set up in the inheritance which you inherited in the land which the Lord your God gives to you by lot. One witness will not be sufficient to testify against a man concerning any injustice and concerning any sin and concerning any sin which he commits; on the testimony of two witnesses and on the testimony of three witnesses every charge will stand. If an unjust witness is established against a man, listing his impiety, then the two men who have the dispute between them will stand before the Lord and before the priests and before the judges who are in those days. And the judges will examine precisely, and behold, an unjust witness has testified unjustly, he has stood against his brother. And you will do to him in the same manner he acted wickedly to do against his brother, and you will remove the evil from among you. And the remaining ones, having heard, will

fear, and they will not do this evil thing among you again. Your eye will not spare him; soul instead of soul, eye instead of eye, tooth instead of tooth, hand instead of hand, foot instead of foot.

20

If you go out to war against your enemies, and you see horse and rider and people more numerous than you, you will not fear them, because the Lord your God is with you, the one who brought you up from the land of Egypt. And it will be when you approach the war, and having approached, the priest will speak to the people, and he will say to them, Hear, Israel, you go today into war against your enemies. Let not your heart be faint, do not fear, nor be dismayed, nor turn away from their face. Because the Lord your God, the one going before you, will fight together with you against your enemies to save you. And the scribes will speak to the people, saying, Who is the man who has built a new house and has not dedicated it? Let him go and let him return to his house, lest he die in the war, and another man dedicate it. And who is the man who has planted a vineyard and has not rejoiced from it? Let him go and let him return to his house, lest he die in the war, and another man will benefit from it. And who is the man who has been betrothed to a woman and has not taken her? Let him go and let him return to his house, lest he die in the war, and another man will take it. And the scribes will continue to speak to the people, and they will say, Who is the man who is afraid and cowardly at heart? Let him go

and let him return to his house, so that he may not make his brother's heart fearful, just as his own. And it will be that when the scribes cease speaking to the people, they will appoint commanders of the army to lead the people. If you approach a city to make war against them, then call out to them with peace. If they answer you peacefully and open to you, all the people who are found in it will be tribute payers to you and your subjects. But if they do not obey you, and they make war against you, you will besiege it, until the Lord your God hands it over into your hands, and you will strike every male of it in slaughter by the sword, except the women and the baggage, and all the livestock, and everything that is in the city, and all the spoil you will plunder for yourself, and you will eat all the plunder of your enemies, which the Lord your God gives you. Thus you will do to all the cities being very far from you, not to the cities of these nations, of which the Lord your God gives to you to inherit their land. You will not take alive every breathing thing, but you will utterly destroy them with a curse, the Hittite, and Amorite, and Canaanite, and Perizzite, and Hivite, and Jebusite, and Girgashite, in the manner the Lord your God commanded you, so that they might not teach you to do all their abominations, as many as they did to their gods, and you will sin before the Lord your God. If you besiege a city for many days, waging war against it to capture it, you shall not destroy its trees by wielding an axe against them, but you may eat from them, yet you shall not cut them down; for is the tree in the field a man, that it should enter the siege works against you? But the tree which you know is not fruit bearing, you will destroy and cut down,

and you will build siege works against the city which makes war against you, until it is delivered.

21

If a wounded man should be found in the land which the Lord your God gives you to inherit, having fallen in the plain, and they do not know who struck him, your council of elders and your judges will go out, and they will measure out to the cities around the wounded one. And the city being nearest to the wounded man, the council of elders of that city will take a heifer from the cattle which has not been worked and which has not drawn a yoke. And the council of elders of that city will bring down the heifer into a rough ravine which has not been worked nor is sown, and they will break the neck of the heifer in the ravine. And the Levite priests will approach, because the Lord God chose them to stand before him and to bless upon his name, and every dispute and every touch will be upon their mouth. And all the council of elders of that city, the ones approaching the wounded man, will wash their hands upon the head of the heifer that has been beheaded in the ravine, and answering, they will say, Our hands did not pour out this blood, and our eyes have not seen. Be merciful to your people Israel, whom you redeemed, Lord, so that innocent blood may not be among your people Israel, and the blood will be atoned for them. You will remove the innocent blood from yourselves if you do what is good and pleasing before the Lord your God. If you go out into

war against your enemies, and the Lord your God delivers them into your hands, and you take their plunder, and you see in the plunder a woman beautiful in appearance, and you desire her, and you take her as a wife for yourself, and you bring her inside into your house, and you shave her head, and you trim her nails, and you remove the garments of captivity from her, and she sits in your house, and she weeps for her father and her mother for a month of days, and after these things you will go in to her and you will live with her, and she will be your wife. And it will be if you do not want her, you will send her away free, and she will not be sold for silver by sale; you will not deal treacherously with her, because you humbled her. If a man has two wives, one of them beloved and one of them hated, and the beloved and the hated bear children to him, and a firstborn son is born to the hated one, then on the day he divides his possessions as inheritance to his sons, he will not be able to treat the son of the beloved as firstborn, disregarding the son of the hated one, the firstborn. But he will acknowledge the firstborn son of the hated one to give him double from all that is found to him, because this one is the beginning of his children, and to this one belongs the rights of the firstborn. If a man has a son who is disobedient and rebellious, not obeying the voice of his father and the voice of his mother, and they discipline him, and he does not listen to them, then his father and his mother, having seized him, will lead him out to the council of elders of his city and to the gate of the place, and they will say to the men of their city, This son of ours is disobedient and rebellious, he does not obey our voice, he is a glutton and a drunkard. And the men of his city will stone

him with stones, and he will die, and you will remove the evil from among yourselves, and the rest, having heard, will be afraid. If there is in someone a sin worthy of a judgment of death, and he dies, and you hang him on a tree, his body shall not remain on the tree, but you shall bury it on that day, because everyone hanging on a tree is cursed by God, and you shall not defile the land which the Lord your God gives to you as an inheritance.

22

Do not overlook your brother's calf or his sheep wandering in the road when you see them; you must turn them back to your brother and return them to him. If your brother does not live near you, or you do not know him, you will bring it inside into your house, and it will be with you until your brother seeks it, and you will return it to him. Thus you will do with his donkey, and thus you will do with his garment, and thus you will do with every loss of your brother; whatever might be lost from him that you find, you will not be able to overlook. If you see your brother's donkey or his calf fallen in the road, you will not overlook them; you will surely raise them up with him. The vessels of a man shall not be upon a woman, nor shall a man put on a woman's garment, because everyone doing these things is an abomination to the Lord your God. If you should meet a nest of birds before your face in the road or upon any tree, or upon the ground, with young ones or with eggs, and the mother is

brooding upon the young ones or upon the eggs, you will not take the mother with the children. You will surely send away the mother, and you will take the children for yourself, so that it may go well for you and you may live long. If you should build a new house, you will make a rim for your roof, and you will not cause a murder in your house if someone who falls should fall from it. You will not sow your vineyard with different seed, so that the produce and the seed which you sow may not be forfeited along with the produce of your vineyard. You will not plow with a calf and a donkey together. You will not wear a mixture of wool and linen together. You will make twisted things for yourself on the four corners of your garments, which you may clothe yourself in. If someone should take a wife and live with her, and should hate her, and should lay false accusations upon her, and should bring an evil reputation against her, and should say, I have taken this woman, and when I approached her I did not find her virginity, then the father and the mother of the girl will bring out the proof of the girl's virginity to the council of elders at the gate. And the father of the girl will say to the council, I have given this daughter of mine to this man as a wife, and now this one, having hated her, imposes false accusations upon her, saying, I have not found your daughter to be a virgin, and these are the proof of my daughter's virginity. And they will unfold the garment before the council of elders of the city. And the council of elders of that city will take that man, and they will discipline him, and they will fine him one hundred shekels, and they will give them to the father of the young woman, because he brought an evil name upon an Israelite

virgin, and she will be his wife; he will not be able to send her away for all time. But if this word becomes true, and virginity is not found for the young woman, then they will bring out the young woman to the doors of her father's house, and they will stone her with stones, and she will die, because she did folly among the sons of Israel to prostitute her father's house, and you will remove the evil from among you. If a man is found sleeping with a woman married to a man, you will kill both the man sleeping with the woman and the woman, and you will remove the evil from Israel. If a virgin betrothed to a man becomes, and a man having found her in the city lies down with her, you will bring out both to the gate of their city, and they will be stoned with stones, and they will die: the young woman, because she did not cry out in the city, and the man, because he humbled the wife of the neighbor, and you will remove the evil from among you. If a man should find the betrothed girl in a plain, and having forced her should lie with her, you will kill only the one who slept with her. And the young woman does not have a sin of death; as if a man rises up against his neighbor and kills his soul, thus is this matter, because he found her in the field; the betrothed young woman cried out, and there was no one to help her. If someone should find the virgin child who is not betrothed, and having forced her should lie with her, and should be found, the man who slept with her will give to the father of the young woman fifty silver shekels, and she will be his wife, because he humbled her; he will not be able to send her away for all time.

23

A man will not take the wife of his father, and will not uncover the covering of his father. One with crushed testicles will not enter into the assembly of the Lord, nor one who has been cut off. A child of a prostitute will not enter into the assembly of the Lord. An Ammonite and a Moabite will not enter into the assembly of the Lord, and until the tenth generation will not enter into the assembly of the Lord, and until forever, because they did not meet you with bread and water on the way when you were going out from Egypt, and because they hired Balaam son of Beor from Mesopotamia against you to curse you. And the Lord your God was not willing to listen to Balaam, and the Lord your God turned the curses into blessing, because the Lord your God loved you. You will not address peaceful and advantageous things to them all your days forever. You will not abhor an Edomite, because he is your brother; you will not abhor an Egyptian, because you became a sojourner in his land. If sons are born to them, in the third generation they will enter into the assembly of the Lord. If you go out to encamp against your enemies, then keep yourself from every evil word. If there is among you a man who will not be clean from his flow by night, then he will go out outside the camp, and he will not enter into the camp. And toward evening he will bathe his body with water, and when the sun has set he will enter the camp. And there will be a place for you outside the camp, and you will go out there. You will have a peg on your belt, and when you sit

down outside, you will dig with it, and turning back you will cover your excrement. Because the Lord your God walks about in your camp to deliver you and to hand over your enemy before you, your camp must be holy, and no indecent thing will be seen in you, or he will turn away from you. You will not hand over to his master a slave who has escaped to you from his master. With you he will dwell, in you he will dwell where it might please him; you will not afflict him. There will not be a prostitute from the daughters of Israel, and there will not be a male prostitute from the sons of Israel; there will not be a cult prostitute from the daughters of Israel, and there will not be a cult prostitute from the sons of Israel. You will not bring the wages of a prostitute, nor the exchange of a dog, into the house of the Lord your God for any vow, because both are an abomination to the Lord your God. You will not charge your brother interest on silver, interest on food, or interest on anything which you lend. You will lend at interest to the foreigner, but you will not lend at interest to your brother, so that the Lord your God may bless you in all your works upon the land which you are entering there to inherit. If you vow a vow to the Lord your God, you will not delay to give it back, because the Lord your God will surely seek it from you, and it will be sin in you. But if you do not wish to pray, there is no sin in you. You will keep the things going out through your lips, and you will do the gift in the manner you vowed to the Lord God, which you spoke with your mouth. If you enter into your neighbor's harvest and gather ears of grain in your hands, you shall not put a sickle upon your neighbor's harvest. If you should enter into

your neighbor's vineyard, you may eat grapes, as much as to fill your soul, but you shall not put any into a vessel.

24

If someone takes a wife and lives with her, and it happens that she does not find favor before him because he found in her a shameful thing, and he writes her a certificate of divorce and gives it into her hands and sends her away from his house, and having gone away she becomes another man's wife, and the last man hates her and writes her a certificate of divorce and gives it into her hands and sends her away from his house, and the last man dies, who took her for himself as wife, the former man who sent her away will not be able, having returned, to take her for himself as wife after she has been defiled, because it is an abomination before the Lord your God, and you shall not defile the land which the Lord your God gives you as an inheritance. If someone should take a wife recently, he will not go out into war, and no matter will be laid upon him; he will be free in his house one year to gladden his wife whom he took. You will not take a millstone as a pledge, nor an upper millstone, because he who does this takes a soul as a pledge. If a man is caught stealing a soul from his brothers the sons of Israel, and oppresses him and sells him, that thief will die, and you will remove the evil from among you. Take heed for yourself in the touch of leprosy; you shall be very careful to do according to all the law which the Levite priests declare to you; as I commanded you, guard

yourselves to do it. Remember what the Lord your God did to Miriam on the way, when you were going out from Egypt. If there is a debt or any debt whatever in your neighbor, you will not enter into his house to take his pledge. You will stand outside, and the man who has your loan will bring out the pledge to you outside. If the man is poor, you will not sleep in his pledge. You will surely return his pledge by sunset, and he will sleep in his garment, and he will bless you, and it will be mercy to you before the Lord your God. You will not unjustly withhold the wage of a poor and needy man from your brothers, or from the proselytes in your cities. On the same day you will pay his wage, the sun will not set upon it, because he is poor, and he has his hope in it, and he will cry out against you to the Lord, and it will be a sin in you. Fathers will not die for children, and sons will not die for fathers; each one will die in his own sin. You will not turn aside the judgment of a sojourner and orphan and widow; you will not take as a pledge the garment of a widow, and you will remember that you were a servant in the land of Egypt, and the Lord your God redeemed you from there; because of this I command you to do this thing. If you reap harvest in your field, and you forget a sheaf in your field, you will not go back to take it; it will be for the sojourner and for the orphan and for the widow, so that the Lord your God may bless you in all the works of your hands. If you gather olives, you will not return to glean what is behind you; it will be for the sojourner and for the orphan and for the widow; and you will remember that you were a servant in the land of Egypt; because of this I command you to do this thing. If you harvest your

vineyard, you will not glean it again after you; it will be for the sojourner and the orphan and the widow; and you will remember that you were a servant in the land of Egypt; because of this I command you to do this thing.

25

If a dispute becomes between men, and they come to judgment, and they judge, and they justify the just, and they condemn the ungodly; And it will be, if the ungodly is worthy of blows, you will cause him to lie down before the judges, and they will flog him before them according to his impiety. And they will flog him forty times in number, they will not add more; but if you add to flog more beyond these blows, your brother will be dishonored before you. You shall not muzzle an ox while it is threshing. If brothers dwell together and one of them dies, but he had no seed, the wife of the one who died shall not be married outside to a man not related; her husband's brother shall come in to her, and shall take her for himself as wife, and shall live with her. And the child that she bears will be established from the name of the deceased, and his name will not be blotted out from Israel. If the man does not wish to take his brother's wife, then the wife will go up to the gate to the council of elders, and will say, My husband's brother does not wish to raise up his brother's name in Israel, my husband's brother was not willing. And the council of elders of his city will call him and speak to him, and if he stands and says, I do not wish to take her, then the wife of his

brother will approach before the council of elders and loosen one of his sandals from his foot and spit in his face, and she will answer and say, thus they will do to the man who will not build the house of his brother in Israel. And his name in Israel will be called house of the one who loosed the sandal. If men fight together, a man with his brother, and the wife of one of them should approach to rescue her husband from the hand of the one striking him, and stretching out her hand she seizes his genitals, you shall cut off her hand; your eye shall not spare her. You shall not have differing weights in your bag, a large one or a small one. You shall not have in your house two different measures, a large or a small. A true and just weight shall be yours, and a true and just measure shall be yours, so that you may live long upon the land which the Lord your God gives to you as an inheritance. Because everyone who does these things is an abomination to the Lord your God, everyone who does what is unjust. Remember all that Amalek did to you on the way, when you were going out from the land of Egypt, how he stood against you on the way, and he cut down your rear guard, those laboring behind you, when you were hungry and weary, and he did not fear God. And it will be when the Lord your God gives you rest from all your enemies around you in the land which the Lord your God gives you to inherit, you will blot out the name of Amalek from under heaven, and you must not forget.

26

And it will be that if you enter into the land which the Lord your God gives you to inherit, and you take possession of it, and you dwell in it, and you take from the first fruits of your land which the Lord your God gives you, and you put them into a basket, and you go to the place which the Lord your God chooses for his name to be called there. And you will come to the priest who will be there in those days, and you will say to him, I declare today to the Lord my God that I have entered into the land which the Lord swore to our fathers to give us. And the priest will take the basket from your hands, and he will place it before the altar of the Lord your God. And answering, he will say before the Lord your God, My father lost Syria, and he went down into Egypt, and he sojourned there small in number, and he became there a great nation and a large multitude. And the Egyptians mistreated us, and they humbled us, and they placed hard labor on us. And we cried out to the Lord our God, and the Lord heard our voice, and he saw our humiliation, and our toil, and our oppression. And the Lord himself led us out from Egypt in his great strength, and with a mighty hand, and a high arm, and with great visions, and with signs, and with wonders. And he brought us into this place, and gave us this land, a land flowing with milk and honey. And now behold, I have brought the firstfruits of the produce of the land which you gave me, Lord, a land flowing with milk and honey, and you will leave it before the Lord your God, and you will worship before the Lord your God, and you will rejoice in all the good things which the Lord your God gave you, and your house, and the Levite, and the sojourner who is among you. If you have finished tithing all the

tenth part of your produce in the third year, you will give the second tenth part to the Levite and to the sojourner and to the orphan and to the widow, and they will eat in your cities, and they will rejoice. And you will say before the Lord your God, I have cleared out the holy things from my house, and I gave them to the Levite and to the sojourner and to the orphan and to the widow, according to all the commandments which you commanded me; I have not passed by your commandment, and I have not forgotten. And I did not eat from them in my pain, I did not set apart a portion from them for unclean purposes, I did not give from them to the dead; I obeyed the voice of the Lord our God, I did just as you commanded me. Look down from your holy house from heaven, and bless your people Israel, and the land which you gave them, just as you swore to our fathers, to give us a land flowing with milk and honey. On this day the Lord your God commanded you to do all the ordinances and the judgments, and you will keep and will do them with your whole heart and with your whole soul. You chose God today to be your God, and to walk in all his ways, and to keep the ordinances and the judgments, and to obey his voice. And the Lord chose you today to become his treasured people, just as he said, to guard his commandments, and to be above all the nations, as he made you renowned and a boast and glorious, to be a holy people to the Lord your God, just as he spoke.

27

And Moses and the council of elders of Israel commanded, saying, Keep all these commandments, as many as I command you today. And it will be on the day when you cross over the Jordan into the land which the Lord your God gives you, that you will set up great stones for yourself, and you will plaster them with plaster. And you will write upon these stones all the words of this law, as you cross over the Jordan, when you enter into the land which the Lord the God of your fathers gives you, a land flowing with milk and honey, in the manner which the Lord the God of your fathers said to you. And it will be that when you cross over the Jordan, you will set up these stones which I command you today on mount Ebal, and you will plaster them with plaster. And you will build there an altar to the Lord your God, an altar from stones; you will not lay iron upon it; you will build an altar of whole stones to the Lord your God, and you will offer up upon it burnt offerings to the Lord your God. And you will sacrifice there a sacrifice of peace offering, and you will eat and you will be filled and you will rejoice before the Lord your God. And you will write upon the stones all this law very clearly. And Moses and the Levitical priests spoke to all Israel, saying, Be silent and listen, Israel. On this day you have become a people to the Lord your God, and you will hear the voice of the Lord your God, and you will do all his commandments and his ordinances, as many as I command you today. And Moses commanded the people on that day, saying, These will stand to bless the people on Mount Gerizim having crossed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. And these will stand for the curse on Mount Ebal: Reuben, Gad,

Asher, Zebulun, Dan, and Naphtali. And answering, the Levites will say to all Israel with a great voice, Cursed is the man who makes a carved image and a molten image, an abomination to the Lord, a work of the hands of craftsmen, and sets it in a secret place, and answering, all the people will say, May it be so. Cursed is the one dishonoring his father or his mother, and all the people will say, let it be so. Cursed is the one who changes the boundaries of his neighbor, and all the people will say, May it be so. Cursed is the one who leads the blind astray on the road, and all the people will say, So be it. Cursed is he who turns aside the judgment of a sojourner and an orphan and a widow, and all the people will say, so be it. Cursed is the one sleeping with the wife of his father, because he uncovered the covering of his father, and all the people will say, so be it. Cursed is the one who sleeps with any beast, and all the people will say, So be it. Cursed is the one who sleeps with his sister from his father or his mother. And all the people will say, may it be so. Cursed is the one who sleeps with his daughter-in-law, and all the people will say, so be it; cursed is the one who sleeps with his wife's sister, and all the people will say, so be it. Cursed is the one who strikes his neighbor by deceit, and all the people will say, so be it. Cursed is he who takes a bribe to strike down a soul of innocent blood, and all the people will say, so be it. Cursed is every man who does not remain in all the words of this law to do them, and all the people will say, So be it.

28

And it will be if you indeed hear the voice of the Lord your God, to keep and to do all these commandments which I command you today, and the Lord your God will give you above all the nations of the earth, and all these blessings will come upon you and will find you, if you indeed hear the voice of the Lord your God, blessed are you in the city, and blessed are you in the field. Blessed are the offspring of your womb, and the produce of your land, and the herds of your cattle, and the flocks of your sheep. Blessed are your storehouses, and your remnants. Blessed are you in your entering, and blessed are you in your going out. The Lord your God will hand over your enemies who have stood against you, broken before your face; by one way they will go out toward you, and by seven ways they will flee from your face. The Lord will send the blessing upon you in your storehouses, and upon all things upon which you lay your hand, upon the land which the Lord your God gives you. The Lord will raise you up for himself as a holy people, in the manner which he swore to your fathers, if you hear the voice of the Lord your God, and you walk in all his ways, and all the nations of the earth will see you, that the name of the Lord has been called upon you, and they will fear you. And the Lord your God will make you abundantly prosperous in the descendants of your womb, and in the descendants of your livestock, and in the produce of your land, upon your land which the Lord swore to your fathers to give you. May the Lord open to you his good treasury, the heaven, to give the rain to your land at the right time; to bless all the works of your hands; and you will lend to many nations, but you will not borrow. And you will rule many nations, but they

will not rule over you. The Lord your God will establish you as the head and not as the tail, and you will then be above and you will not be below, if you hear the voice of the Lord your God and keep all that I command you today. You will not transgress from all the commandments which I command you today, to the right or to the left, to go after other gods to serve them. And it will be that if you do not listen to the voice of the Lord your God, to keep all his commandments that I command you today, all these curses will come upon you and overtake you. Cursed are you in the city, and cursed are you in the field. Cursed are your storehouses, and your remnants. Cursed are the offspring of your womb, and the produce of your land, the herds of your cattle, and the flocks of your sheep. Cursed are you when you enter, and cursed are you when you go out. The Lord will send upon you lack and famine and consumption upon all things which you lay your hand upon, until he destroys you, and until he destroys you quickly because of your evil practices, because you have forsaken me. May the Lord cause death to cling to you until he utterly consumes you from the land which you are entering to inherit. May the Lord strike you with perplexity, and fever, and shivering, and inflammation, and blight, and jaundice, and they will pursue you until they destroy you. And the heaven over your head will be bronze to you, and the earth underneath you will be iron. May the Lord your God give the rain of your land as dust, and dust from heaven will come down, until he utterly destroys you, and until he destroys you speedily. May the Lord give you over to slaughter before your enemies; you will go out toward them in one way, and you will flee from

their face in seven ways; and you will be a dispersion in all the kingdoms of the earth. And your dead will be food for the birds of heaven and the beasts of the earth, and there will be no one to frighten them away. May the Lord strike you with the Egyptian ulcer on the buttocks, and with wild scab, and with itch, so that you will not be able to be healed. May the Lord strike you with madness, and with blindness, and with confusion of mind. And you will be groping at midday, as if a blind person might grope in the darkness, and your ways will not prosper, and then you will be wronged and plundered all the days, and there will not be one helping. You will take a wife, and another man will have her; you will build a house, and you will not dwell in it; you will plant a vineyard, and you will not gather the fruit of it. Your calf will be slaughtered before you, and you will not eat from it; your donkey will be seized from you, and it will not be restored to you; your sheep will be given to your enemies, and there will be no one helping you. Your sons and your daughters having been given to another nation, and your eyes will look on, wasting away at them; your hand will not have strength. A nation which you do not know will eat the produce of your land and all your labors; and you will be wronged and crushed all the days. And you will be struck beside yourself because of the sights your eyes will see. May the Lord strike you with an evil sore upon the knees and upon the legs, so that you will not be able to be healed from the sole of your feet until the top of your head. May the Lord lead you away, and your rulers whom you may appoint over yourself, to a nation which you and your fathers do not know, and there you will serve other gods of

wood and stone. And you will be there as a riddle and parable and tale among all the nations into which the Lord may lead you away. You will bring out much seed into the plain, and you will bring in little, because the locust will devour it. You will plant a vineyard and will cultivate it, and you will not drink wine nor will you rejoice from it, because the worm will devour it. You will have olive trees in all your borders, and you will not anoint with oil, because your olive tree will drop off. You will beget sons and daughters, but they will not be yours, for they will go away into captivity. The blight will consume all your wooden things and the produce of your land. The sojourner who is among you will go up higher and higher, but you will go down lower and lower. This one will lend to you, but you will not lend to this one; this one will be the head, but you will be the tail. And all these curses will come upon you, and they will pursue you, and they will overtake you, until they destroy you, and until they destroy you, because you did not listen to the voice of the Lord your God, to keep his commandments and the statutes that he commanded you. And signs will be in you, and wonders in your seed until eternity, because you did not serve the Lord your God in gladness and with a good mind because of the abundance of all things. And you will serve your enemies, whom the Lord will send against you, in famine, and in thirst, and in nakedness, and in lack of all things, and he will put an iron yoke upon your neck, until he destroys you. The Lord will bring upon you a nation from afar, from the end of the earth, like the swooping of an eagle, a nation whose voice you will not understand, a nation shameless in face, who will not respect the face of an old man

and will not have mercy on the young. And it will devour the offspring of your livestock and the produce of your land, so that it will not leave you grain, wine, oil, the herds of your cattle, and the flocks of your sheep, until it destroys you. And he will utterly destroy you in your cities, until the high and fortified walls upon which you have trusted are torn down in all your land, and he will afflict you in your cities which he gave you. And you will eat the offspring of your womb, the flesh of your sons and your daughters, as many as he gave you, in your distress and in your affliction with which your enemy will afflict you. The tender man among you and the very delicate one will look with envy in his eye at his brother, and at the wife in his bosom, and at his remaining children which are left to him, so that he will not give to one of them any of the flesh of his children which he eats, because nothing is left to him in your distress and in your affliction, with which your enemies afflict you in all your cities. And the tender and delicate woman among you, whose foot has not experienced walking upon the earth because of her delicateness and softness, will look with envy in her eye at her husband in her bosom, and her son and her daughter, and her afterbirth that has gone out through her thighs, and her child which she gives birth to; for she will devour them because of the lack of all things secretly in your distress and in your affliction, with which your enemy will afflict you in your cities, if you do not listen to do all the words of this law, the things written in this book, to fear this honored and wonderful name, the LORD your GOD. And the Lord will make your blows extraordinary, and the blows of your descendants, great and marvelous blows,

and evil and lasting diseases. And he will bring back upon you all the evil suffering of Egypt which you feared from them, and it will cling to you. And every sickness, and every plague not written, and every one written in the book of this law, the Lord will bring upon you, until he destroys you. And you will be left in short number, instead of which you were like the stars of heaven in multitude, because you did not listen to the voice of the Lord your God. And it will be that just as the Lord rejoiced over you to do good to you and to multiply you, so the Lord will rejoice over you to utterly destroy you; and you will be plucked up speedily from the land which you are entering there to inherit. And the Lord your God will scatter you into all the nations, from one end of the earth to the other end of the earth, and there you will serve other gods, wood and stone, which neither you nor your fathers knew. But even in those nations he will not give you rest, nor will there be a resting place for the sole of your foot, and the Lord will give you there a disobedient heart, and failing eyes, and a wasting away soul. And your life will be hanging before your eyes, and you will fear day and night, and you will not believe your life. In the morning you will say, How could it become evening? and in the evening you will say, How could it become morning? because of the fear of your heart which you will fear, and because of the visions of your eyes which you will see. And the Lord will turn you back to Egypt in ships, on the way which I said you will not see again, and you will be sold there to your enemies as male slaves and female slaves, and there will be no one to buy you. These are the words of the covenant which the Lord commanded Moses to

establish to the sons of Israel in the land of Moab, except the covenant which he made with them in Horeb.

29

And Moses called all the sons of Israel, and said to them, You have seen everything that the Lord did in the land of Egypt before you to Pharaoh and his servants, and all his land, the great trials which your eyes have seen, the signs and those great wonders. And the Lord God did not give to you a heart to know, and eyes to see, and ears to hear until this day. And he led you forty years in the wilderness; your garments did not wear out, and your sandals were not worn out on your feet. You did not eat bread, and you did not drink wine and strong drink, so that you may know that I am the Lord your God. And you came to this place, and Sihon king of Heshbon and Og king of Bashan came out to meet us in war. And we struck them, and we took their land, and I gave it as an inheritance to Reuben, and to Gad, and to the half tribe of Manasseh. And you will keep all the words of this covenant to do them, so that you may understand all that you do. You all stand today before the Lord your God, your tribal leaders, and your council of elders, and your judges, and your officers, every man of Israel, your women, and your offspring and the sojourner in the midst of your camp, from your woodcutter until your water carrier, to enter into the covenant of the Lord your God, and into his curses, as many as the Lord your God arranges with you today, so that he might

establish you to himself as a people, and he will be your God, in the manner he said to you, and in the manner he swore to your fathers Abraham and Isaac and Jacob. And I am making this covenant and this curse not with you only, but also with those who are here with you today before the Lord your God, and with those who are not with you here today. Because you know how we dwelt in the land of Egypt, as we passed through in the midst of the nations which you passed through. And see their abominations and their idols, wood and stone, silver and gold, which are among them. Let there not be among you man or woman or family or tribe, whose mind has turned aside from the Lord your God, having gone to serve the gods of those nations; let there not be among you a root growing upward in gall and bitterness. And it will be if he hears the words of this curse, and blesses himself in his heart, saying, May I have peace, because I will go in the stubbornness of my heart, so that the sinner does not destroy the sinless along with himself. God will not be merciful to him, but then the wrath of the Lord and his zeal will be kindled against that man; and all the curses of this covenant, the ones written in this book, will cling to him; and the Lord will blot out his name from under heaven. And the Lord will set him apart for evil from all the sons of Israel, according to all the curses of the covenant written in the book of this law. And the other generation will say, your sons who will arise after you, and the stranger who would come from a land from afar, and they will see the blows of that land and its diseases, which the Lord sent upon it, sulfur and salt burned up —all its land will not be sown, nor will it spring up, nor will any

green thing go up upon it. Just as Sodom and Gomorrah, Admah and Zeboiim were destroyed, which the Lord destroyed in wrath and anger. And all the nations will say, why did the Lord do thus to this land? What is this great wrath of the anger? And they will say that they left behind the covenant of the Lord the God of their fathers, which he made with their fathers when he led them out from the land of Egypt, and going they served other gods whom they did not know, nor had he distributed to them. And the Lord was angered with anger upon that land to bring upon it all the curses written in the book of this law. And the Lord removed them from their land in anger and wrath and very great indignation, and he cast them out into another land as it is now. The hidden things belong to the Lord our God, but the revealed things belong to us and to our children forever, so that we may do all the words of this law. The hidden things belong to the Lord our God, but the revealed things belong to us and to our children forever, so that we may do all the words of this law.

30

And it will be when all these words come upon you, the blessing and the curse, which I gave before your face And you will take it to heart in all the nations where the Lord scatters you, and you will return to the Lord your God, and you will listen to his voice according to all that I command you today, with your whole heart and with your whole soul, and the Lord will heal your sins

and will have mercy on you, and again will gather you from all the nations into which the Lord scattered you. If your dispersion is from one end of heaven to the other end of heaven, from there the Lord your God will gather you, and from there the Lord your God will take you. And your God will bring you from there into the land which your fathers inherited, and you will inherit it, and he will do well to you, and he will make you more numerous than your fathers. And the Lord will thoroughly cleanse your heart, and the heart of your seed, to love the Lord your God from your whole heart, and from your whole soul, so that you live. And the Lord your God will give these curses upon your enemies and upon those hating you who pursued you. And you will turn back and you will hear the voice of the Lord your God, and you will do his commandments, as many as I command you today. And the Lord your God will bless you in every work of your hands, in the descendants of your womb, and in the descendants of your livestock, and in the produce of your land, because the Lord your God will return to rejoice over you for good things, just as he rejoiced over your fathers, if you listen to the voice of the Lord your God, to keep his commandments and his ordinances and his judgments written in the book of this law, if you turn back to the Lord your God with your whole heart and with your whole soul. This commandment which I command you today is not excessive, nor is it far from you. It is not in heaven above, saying, Who will go up to heaven for us and take it for us, so that having heard it we will do it? Nor is it beyond the sea, saying, Who will cross over the sea for us and take it for us and make it heard by us, so that we will do it? The word is

very near you, in your mouth, and in your heart, and in your hands to do it. Behold, I have set before you today life and death, good and evil. If you listen to the commandments of the Lord your God, which I command you today, to love the Lord your God, to walk in all his ways, and to keep his ordinances and his judgments, then you will live, and you will be many, and the Lord your God will bless you in all the land into which you are entering there to inherit it. And if your heart turns away, and you do not listen, and having been led astray you worship other gods and serve them, I declare to you today that you will surely perish, and you will not live long upon the land into which you are crossing over the Jordan to inherit it. I call heaven and earth to witness you today: I have set before you life and death, blessing and curse; choose life, so that you may live, you and your descendants, by loving the Lord your God, listening to his voice, and holding fast to him; because this is your life and the length of your days, to dwell upon the land which the Lord swore to your fathers Abraham and Isaac and Jacob to give them.

31

And Moses completed speaking all these words to all the sons of Israel, and he said to them, I am one hundred and twenty years old today. I will not be able any longer to go in and go out, and the Lord said to me, You will not cross over this Jordan. The Lord your God, the one going before you, will destroy these nations

from before you, and you will inherit them; and Joshua will go before you, just as the Lord spoke. And the Lord your God will do to them just as he did to Sihon and Og, two kings of the Amorites, who were beyond the Jordan, and to their land, because he utterly destroyed them. And the Lord handed them over to you, and you will do to them just as I commanded you. Be courageous and be strong, do not fear, nor be dismayed, nor be terrified of their face, because the Lord your God, the one going before with you and in you, will neither cease from you nor will he abandon you. And Moses called Joshua, and said to him before all Israel, Be courageous and be strong, for you will go before this people into the land which the Lord swore to your fathers to give them, and you will cause them to inherit it. And the Lord traveling with you will not let go of you, nor will he abandon you; do not fear, and do not be cowardly. And Moses wrote the words of this law into a book, and gave it to the priests, the sons of Levi, the ones carrying the ark of the covenant of the Lord, and to the elders of the sons of Israel. And Moses commanded them on that day, saying, After seven years, at the time of the year of release, at the feast of tabernacles, when all Israel journeys together to be seen before the Lord your God in the place which the Lord will choose, you will read this law before all Israel in their ears, having assembled the people—the men and the women and the children and the sojourner in your cities—so that they may hear and so that they may learn to fear the Lord your God, and they will listen to do all the words of this law. And their sons who do not know will hear, and they will learn to fear the Lord your God all the days

that they live upon the land into which you are crossing over the Jordan there to inherit it. And the Lord said to Moses, Behold, the days of your death have drawn near; call Joshua, and stand beside the doors of the tent of testimony, and I will command him. And Moses and Joshua went into the tent of testimony, and they stood beside the doors of the tent of testimony. And the Lord went down in a cloud, and stood beside the doors of the tent of testimony; and the pillar of the cloud stood beside the doors of the tent of testimony. And the Lord said to Moses, behold you will sleep with your fathers, and this people having risen up will go whoring after foreign gods of the land into which this one enters, and they will forsake me, and they will break my covenant which I made with them. And I will be angry with wrath against them in that day, and I will leave them, and I will turn away my face from them, and it will be food for devouring, and many evils and afflictions will find him, and he will say in that day, because the Lord my God is not in me, these evils have found me. But I will turn away my face from them in that day, because of all the wickedness which they did, because they turned away to foreign gods. And now write the words of this song, and teach it to the sons of Israel, and put it into their mouth, so that this song may become a witness for me before the sons of Israel. For I will bring them into the good land which I swore to their fathers to give them, a land flowing with milk and honey, and they will eat, and having been filled they will be satisfied, and they will turn back to foreign gods, and they will serve them, and they will provoke me, and they will break my covenant. And this song will stand as a witness against them

bearing witness; for it will not be forgotten from their mouth, and from the mouth of their seed; for I know their wickedness, as much as they do here today, before I bring them into the good land, which I swore to their fathers. And Moses wrote this song on that day, and taught it to the sons of Israel. And he commanded Joshua and said, Be courageous and be strong, for you will bring the sons of Israel into the land which the Lord swore to them, and he himself will be with you. When Moses completed writing all the words of this law into a book to the end, he commanded the Levites who were carrying the ark of the covenant of the Lord, saying, Take the book of this law and place it at the side of the ark of the covenant of the Lord your God, and it will be there with you as a testimony. Because I know your provocation and your stiff neck; for while I am still living with you today, you were rebelling against God; how much more after my death? Assemble to me your tribal leaders, and your elders, and your judges, and your officers, so that I will speak into their ears all these words, and I call heaven and the earth to witness against them. I know that after my death you will act lawlessly, and you will turn aside from the way which I commanded you, and evils will meet you in the last days, because you will do evil things before the Lord, to provoke him to anger by the works of your hands. And Moses spoke into the ears of all the assembly the words of this song until the end.

32

Pay attention, O heaven, and I will speak, and let the earth hear the words from my mouth. Let my utterance be awaited as rain, and let my words come down as dew, like a rainstorm upon grass, and like snowfall upon grass. Because I called on the name of the Lord; give greatness to our God. God, his works are true, and all his ways are judgments; God is faithful, and there is no injustice; the Lord is righteous and holy. They sinned—not his children—blameworthy, a crooked and perverted generation. Do you repay the Lord with these things? Are you thus a foolish people and not wise? Did not your father himself acquire you and make you and form you? Remember the days of old, understand the years of generation after generation. Ask your father and he will declare to you, ask your elders and they will say to you. When the Most High divided the nations, as he scattered the sons of Adam, he set up the boundaries of the nations according to the number of the messengers of God. And his people Jacob became the Lord's portion, Israel the measured portion of his inheritance He satisfied him in the wilderness, in the thirst of heat in a waterless land; he encircled him and instructed him, and he guarded him as the pupil of an eye; as an eagle protects his nest, and hovers over his young ones, spreading out his wings he received them, and he took them up upon his shoulders. The Lord alone was leading them; there was no foreign god with them. He brought them up upon the strength of the land; he fed them the produce of fields; they sucked honey from rock, and oil from solid rock. Butter of cattle and milk of sheep, with fat of lambs and rams, sons of bulls and of goats, with fat of kidneys of wheat, and blood of the grape, he

drank wine. And Jacob ate and was filled, and the beloved kicked away; he grew fat, he became thick, he grew broad, and he abandoned the God who made him, and he withdrew from God his savior. They provoked me with foreign things; with their abominations they embittered me. They sacrificed to demons, and not to God; to gods which they did not know; new recent ones have come, whom their fathers did not know. You abandoned God who begot you, and you forgot God who nourishes you. And the Lord saw, and was jealous, and was provoked through anger because of his sons and daughters, and said, I will turn away my face from them, and I will show what will be to them in the last days, because it is a perverted generation, sons in whom there is no faith. They themselves provoked me to jealousy with what is not God, they provoked me with their idols, and I will provoke them to jealousy with what is not a nation, with a nation without understanding I will provoke them to anger. Because fire has been kindled from my anger, it will burn down to the lowest hades, it will devour the land and its produce, it will set on fire the foundations of mountains. I will heap evils upon them, and I will spend my arrows in fighting against them. Wasting away by famine and by the eating of birds, and incurable convulsion; I will send the teeth of wild beasts upon them, with the anger of those dragging upon the earth. From outside a sword will make them childless, and from the storehouses comes fear; the young man with the virgin, the nursing infant with the gray-haired old man. I said, I will scatter them and I will remove their memorial from men. If not for the anger of enemies, so that they might not prolong the

time, so that the adversaries might not join in attacking, they should not say, our high hand, and not the Lord, made all these things. It is a nation having lost counsel, and there is no knowledge in them. They did not think to understand; let them receive these things in the time to come. How will one pursue a thousand, and two put to flight tens of thousands, unless God has sold them, and the Lord has handed them over? Their gods are not like our God, but our enemies are foolish. For their vine is from the vine of Sodom, and their branch is from Gomorrah; their grape is a grape of gall, a cluster of bitterness to them. Their wine is the wrath of serpents, and the incurable wrath of asps. Are not these things stored up with me and sealed in my treasuries? In the day of vengeance I will repay when their foot stumbles, because the day of destruction is near to them, and what is ready is present for you. Because the Lord will judge his people, and he will be comforted concerning his servants; for he saw them weakened, and forsaken in captivity, and enfeebled. And the Lord said, where are their gods in whom they had trusted, whose fat of their sacrifices you ate, and whose wine of their libations you drank? Let them rise up and help you and become your protectors. See, see that I am, and there is no God except me; I kill, and make living; I will strike, and I will heal; and there is no one who will deliver from my hands. Because I will lift up my hand to heaven, and I will swear by my right hand, and I will say, I live forever. Because I will sharpen my sword like lightning, and my hand will hold fast to judgment, and I will repay justice to the enemies, and I will repay to those who hate me. I will make my arrows drunk with blood, and my

sword will eat flesh from the blood of the wounded and the captives, from the heads of the rulers of the enemies. Rejoice, heavens, with him, and let all messengers of God worship him; rejoice, nations, with his people, and let all sons of God strengthen him, because the blood of his sons is avenged; and he will avenge and will repay justice to the enemies, and will repay those who hate; and the Lord will cleanse the land of his people. And Moses wrote this song on that day, and he taught it to the sons of Israel, and Moses entered, and he spoke all the words of this law into the ears of the people, he himself and Joshua the son of Nun. And Moses finished speaking to all Israel. And he said to them, Pay attention in your heart to all these words which I solemnly testify to you today, which you will command your sons to keep and to do all the words of this law. Because this word is not empty for you; because this is your life, and because of this word you will prolong your days upon the land into which you are crossing over the Jordan there to inherit it. And the Lord spoke to Moses on this day, saying, Go up into the mountain of Abarim, this mountain Nebo which is in the land of Moab opposite Jericho, and see the land of Canaan, which I give to the sons of Israel, and die on the mountain to which you go up there, and be gathered to your people, in the manner that Aaron your brother died on Mount Hor, and was gathered to his people. Because you disobeyed my word among the sons of Israel at the waters of dispute at Kadesh in the wilderness of Sin, because you did not sanctify me among the sons of Israel. You will see the land before you, but you will not enter there.

33

And this is the blessing which Moses, man of God, blessed the sons of Israel before his death. And he said, The Lord has come from Sinai, and appeared from Seir to us, and hastened from Mount Paran with tens of thousands of Kadesh, with messengers at his right hand. And he spared his people, and all who have been sanctified are by your hands, and these are under you, and he received from his words a law which Moses commanded us, an inheritance for the assemblies of Jacob. And he will be a ruler in the beloved one, when the rulers of peoples have been gathered together with the tribes of Israel. Let Reuben live and not die, and let him be great in number. And this of Judah: hear Lord the voice of Judah, and may you come to his people; his hands will contend for him, and you will be a helper against his enemies. And of Levi he said, Give to Levi his clear things, and his truth to the holy man, whom they tested in trial; they reviled him at the water of dispute. The one saying to his father and his mother, I have not seen you, and he did not recognize his brothers, and he disowned his sons; he guarded your words, and he preserved your covenant. They will declare your ordinances to Jacob, and your law to Israel; they will place incense continually upon your altar in your anger. Bless, Lord, his strength, and receive the works of his hands; strike the loins of enemies who have risen up against him, and let those who hate him not rise up. And to Benjamin he said, The beloved of the Lord will dwell in trust, and God overshadows him all the days,

and he rested between his shoulders. And to Joseph he said, from the blessing of the Lord be his land, from the choice things of heaven, and dew, and from the depths of springs from below, and according to the season of produce of the sun's courses, and from the conjunctions of months, from the summit of the ancient mountains, and from the summit of everlasting hills, and according to the season of the earth's fullness, and may the acceptable things to the one having appeared in the bush come upon the head of Joseph, and upon the crown of the one having been glorified among his brothers. The beauty of a firstborn bull is his, the horns of a unicorn are his horns; with them he will gore nations at the same time, until the end of the earth; these are the tens of thousands of Ephraim, and these are the thousands of Manasseh. And to Zebulun he said, Rejoice, Zebulun, in your going out, and Issachar in his tents. They will utterly destroy nations, and you will call upon there, and you will sacrifice there a sacrifice of righteousness, because the wealth of the sea will nourish you, and the markets of the coastal dwellers. And to Gad he said, Blessed is the one enlarging Gad; as a lion he rested, having crushed the arm and the ruler. And he saw his firstfruits, that there a portion of land of the rulers was reserved, gathered together at the same time with the leaders of the peoples; the Lord did righteousness, and his judgment with Israel. And to Dan he said, Dan is a lion's cub, and he will leap forth from Bashan. And to Naphtali he said, Naphtali, fullness of acceptable things, and let him be filled with blessing from the Lord; he will inherit the sea and the south. And to Asher he said, Blessed with children is Asher, and he will

be acceptable to his brothers; he will dip his foot in oil. His sandal will be iron and bronze; as your days are, so will your strength be. There is no one like the God of the beloved one, who mounts upon heaven as your helper, and who is magnificent in the firmament. And God's protection will cover you, and by the strength of everlasting arms; and he will cast out the enemy from before you, saying, Perish. And Israel will dwell trusting, alone upon the land of Jacob, upon grain and wine, and the heaven will be cloudy with dew for you. Blessed are you, Israel; who is like you, a people being saved by the Lord? Your helper will defend, and the sword will be your boast, and your enemies will lie to you, and you will tread upon their neck.

34

And Moses went up from the Plains of Moab upon Mount Nebo, upon the summit of Pisgah, which is opposite Jericho, and the Lord showed him all the land of Gilead as far as Dan, and all the land of Naphtali, and all the land of Ephraim and Manasseh, and all the land of Judah as far as the western sea, and the wilderness, and the surrounding regions of Jericho, the city of palms, as far as Zoar. And the Lord said to Moses, This is the land which I swore to Abraham and Isaac and Jacob, saying, To your seed I will give it, and I have shown it to your eyes, and there you will not enter. And Moses the servant of the Lord died in the land of Moab through the word of the Lord. And they buried him in Gai near the house of Peor, and no one saw his burial

until this day. And Moses was one hundred and twenty years old when he died; his eyes were not dimmed, nor were his cheeks destroyed. And the sons of Israel wept for Moses in the plains of Moab upon the Jordan near Jericho thirty days, and the days of mourning and weeping for Moses were completed. And Joshua son of Nun was filled with spirit of understanding, for Moses placed his hands upon him, and the sons of Israel listened to him, and they did just as the Lord commanded Moses. And no prophet has still arisen in Israel like Moses, whom the Lord knew face to face in all the signs and wonders which the Lord sent him to do in the land of Egypt to Pharaoh and his servants and all his land, the great wonders and the mighty hand which Moses did before all Israel.

Joshua

1

And it came to pass after the death of Moses, the Lord said to Joshua son of Nun the servant of Moses, saying, Moses my servant has died. Now therefore, having risen up, cross over the Jordan, you and all this people, into the land which I give them. Every place upon which you set the sole of your feet, I will give to you, in the manner which I have spoken to Moses: The wilderness and the Anti Lebanon, until the great river, the river Euphrates, and until the farthest sea; from the west will be your boundaries. No man will stand against you all the days of your life, and just as I was with Moses, so I will be with you, and I will not forsake you nor despise you. Be strong and be courageous, for you will give as an inheritance to this people the land which I swore to your fathers to give them. Be strong therefore and be courageous, to keep and to do just as Moses my servant commanded you, and you will not turn aside from them to the right nor to the left, so that you may have success in all that you do. And the book of this law will not depart from your mouth,

and you will meditate in it day and night, so that you may know to do all the things having been written; then you will prosper, and you will make your ways prosperous, and then you will understand. Behold, I have commanded you: be strong and be courageous, do not be dismayed, nor fear, because the Lord your God is with you in all things wherever you go. And Joshua commanded the scribes of the people, saying, Enter into the middle of the camp of the people, and command the people, saying, prepare provisions, because in three more days you are crossing over this Jordan, having entered to occupy the land which the Lord the God of your fathers gives to you. And to Reuben, and to Gad, and to the half tribe of Manasseh, Joshua said, Remember the word that Moses the servant of the Lord commanded you, saying, The Lord your God has given you rest, and gave you this land. Your women and your children and your livestock shall dwell in the land which he gave you; but you shall cross over well girded before your brothers, every strong one, and you shall fight alongside them until the Lord our God gives rest to your brothers just as to you, and they also may inherit the land which the Lord our God gives them; and you shall depart each one to his inheritance which Moses gave you beyond the Jordan toward the rising of the sun. And answering Joshua they said, We will do all things, as many as you command us, and we will go into every place where you send us. According to all that we heard of Moses, we will hear you; only let the Lord our God be with you, as he was with Moses. The man who disobeys you, and whoever does not listen to your words just as you command him, let him die; but be strong and

be courageous.

2

And Joshua son of Nun sent two young men from Shittim to spy out the land, saying, Go up and see the land and Jericho. And the two young men went and entered into Jericho, and they entered into the house of a prostitute woman whose name was Rahab, and they lodged there. And it was reported to the king of Jericho, saying, Men of the sons of Israel have entered here to spy out the land. And the king of Jericho sent and said to Rahab, saying, Bring out the men who entered into your house during the night, for they have come to spy out the land. And the woman, having taken the two men, hid them; and she said to them, saying, the men came in to me, but when the gate was being shut in the darkness, the men went out; I do not know where they have gone; pursue after them, if you will overtake them. She brought them up upon the roof, and she hid them in the flax stalks that had been piled up by her upon the roof. And the men pursued after them on the way to the Jordan to the crossings, and the gate was shut. And it came to pass as the pursuers went out after them, and before they lay down, she went up to them upon the roof and said to them, I know that the Lord has given you the land, for the fear of you has fallen upon us. We have heard that the Lord God dried up the red sea from before you when you went out from the land of Egypt, and what he did to the two kings of the Amorites who were beyond the Jordan,

Sihon and Og, whom you utterly destroyed. And having heard, we were terrified in our hearts, and no spirit remained in any of us because of you, because the Lord your God is God in heaven above and on the earth below. And now swear to me by the Lord God, that because I show mercy to you, you also will show mercy to the house of my father, and preserve alive my father's house, my mother, and my brothers, and all my household, and all things that are theirs, and you will deliver my soul from death. And the men said to her, Our soul instead of yours into death, and she said, When the Lord hands over the city to you, you will show mercy and truth to me. And she let them down through the window, and said to them, Go away into the hill country, so the pursuers should not meet you, and hide yourselves there three days until the pursuers turn back from behind you, and after these things you will go away on your way. And the men said to her, We are innocent concerning this oath of yours. Behold, we are entering into a part of the city, and you will place the sign, you will tie this scarlet cord in the window through which you let us down, and you will gather your father and your mother and your brothers and all your father's house to yourself into your house. And it will be that everyone who goes out the door of your house will be liable for himself, but we will be innocent by this oath of yours; and for as many as are with you in your house, we will be liable. If someone wrongs us or reveals these words of ours, we will be innocent of this oath of yours. And he said to them, According to your word let it be, and he sent them away, and they went. And they came into the hill country and remained there three days,

and the pursuers sought out all the roads and did not find them. And the two young men returned, and they went down from the mountain, and they crossed over to Joshua son of Nun, and they recounted to him all the things that had happened to them. And they said to Joshua that the Lord has handed over all the land into our hand, and all the inhabitants of that land have melted with fear because of us.

3

And Joshua rose early in the morning, and he departed from Shittim, and they came to the Jordan, and they lodged there before crossing. And it came to pass after three days the scribes passed through the camp, and they commanded the people, saying, When you see the ark of the covenant of the Lord our God, and our priests and the Levites carrying it, you will depart from your places, and you will go after it. But let there be a distance between you and it of about two thousand cubits; do not approach it, so that you may know the way which you will go; for you have not traveled the way before yesterday and the third day. And Joshua said to the people, Purify yourselves for tomorrow, because tomorrow the Lord will do wonderful things among you. And Joshua said to the priests, Lift up the ark of the covenant of the Lord, and go before the people; and the priests lifted the ark of the covenant of the Lord, and they went before the people. And the Lord said to Joshua, On this day I begin to exalt you before all the sons of Israel, so that they may know

that just as I was with Moses, so I will be with you. And now command the priests carrying the ark of the covenant, saying, When you enter the edge of the water of the Jordan, you will stand in the Jordan. And Joshua said to the sons of Israel, Come near here, and hear the word of the Lord our God. By this you will know that the living God is among you, and he will utterly destroy from before us the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Amorite, and the Girgashite, and the Jebusite. Behold, the ark of the covenant of the Lord of all the earth crosses the Jordan. Choose for yourselves twelve men from the sons of Israel, one from each tribe. And it will be, as the feet of the priests carrying the ark of the covenant of the Lord of all the earth rest in the water of the Jordan, the water of the Jordan will fail, but the water descending will stand. And the people departed from their tents to cross the Jordan, and the priests lifted up the ark of the covenant of the Lord before the people. As the priests carrying the ark of the covenant were entering the Jordan, and the feet of the priests carrying the ark of the covenant of the Lord were dipped into part of the water of the Jordan, and the Jordan was being filled along its whole bank as in the days of wheat harvest, and the waters descending from above stood, stood as one heap standing apart very exceedingly far until the part of Kiriath Jearim, and the descending part went down into the sea of Arabah, the sea of salt, until at the end it ceased, and the people stood opposite Jericho. And the priests carrying the ark of the covenant of the Lord stood upon dry ground in the midst of the Jordan, and all the sons of Israel were crossing through on dry ground, until all the people completed

crossing the Jordan.

4

And since all the people finished crossing over the Jordan, the Lord said to Joshua, saying, Take men from the people, one from each tribe, and command them to take up twelve stones ready from the middle of the Jordan, and having transported these with you, place them in your camp, where you encamp there for the night. And having summoned twelve distinguished men from the sons of Israel, one from each tribe, Joshua said to them, Come before me, before the face of the Lord, into the middle of the Jordan; and each one having taken up a stone from there, let him take it up upon his shoulders according to the number of the twelve tribes of Israel, so that these may be to you a continual sign; so that when your son asks you tomorrow saying, What are these stones to us? And you will make clear to your son, saying that the Jordan River failed from before the ark of the covenant of the Lord of all the earth as it was crossing it, and these stones will be a memorial to you, to the sons of Israel, until eternity. And the sons of Israel did thus, just as the Lord commanded Joshua, and having taken up twelve stones from the midst of the Jordan, just as the Lord commanded Joshua at the completion of the crossing of the sons of Israel, and they transported them with themselves into the camp, and they placed them there. Joshua set up another twelve stones in the Jordan itself, in the place that had been under the feet of the

priests who were carrying the ark of the covenant of the Lord, and they are there until this very day. The priests carrying the ark of the covenant were standing in the Jordan until Joshua completed all things which the Lord commanded to announce to the people, and the people hastened and crossed over. And it came to pass when all the people finished crossing, that the ark of the covenant of the Lord crossed, and the stones went before them. And the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh crossed over, having been equipped, before the sons of Israel, just as Moses commanded them. Forty thousand lightly armed men crossed over before the Lord into battle for war toward the city of Jericho. In that day the Lord increased Joshua before all the race of Israel, and they feared him, just as they feared Moses, all the time he lived. And the Lord said to Joshua, saying, Command the priests carrying the ark of the covenant of the testimony of the Lord to come out from the Jordan. And Joshua commanded the priests, saying, Come out from the Jordan. And it came to pass when the priests carrying the ark of the covenant of the Lord went out from the Jordan and placed their feet upon the land, the water of the Jordan rushed back to its place, and it flowed just as it had the day before and the day before that through all its banks. And the people went up from the Jordan on the tenth of the first month, and the sons of Israel encamped in Gilgal on the east side of Jericho. And these twelve stones, which he took from the Jordan, Joshua set up in Gilgal, saying, When your sons ask you saying, What are these stones? Declare to your sons that Israel crossed this Jordan upon dry land, the Lord our God having dried up the

water of the Jordan from before them until they crossed, just as the Lord our God made the Red Sea, which the Lord our God dried up before us until we passed through, so that all the nations of the earth may know that the power of the Lord is strong, and so that you may revere the Lord our God in every deed.

5

And it came to pass when the kings of the Amorites who were beyond the Jordan and the kings of Phoenicia who were beside the sea heard that the Lord God dried up the Jordan river from before the sons of Israel when they were crossing over, that their minds melted, and they were struck with fear, and there was not any wisdom in them because of the sons of Israel. At this time the Lord said to Joshua, Make for yourself stone knives from sharp rock, and sit down and circumcise the sons of Israel a second time. And Joshua made sharp stone swords, and circumcised the sons of Israel at the place called Hill of the Foreskins. And the manner in which Joshua thoroughly cleansed the sons of Israel: as many as were once in the way, and as many as were once uncircumcised of the ones having gone out from Egypt, all these Joshua circumcised; for forty-two years Israel had been overturned in the wilderness of Mabdaritis. Therefore most of the warriors who had gone out from the land of Egypt were uncircumcised, those who had disobeyed the commandments of God, to whom he decreed that they would

not see the land which the Lord swore to their fathers to give, a land flowing with milk and honey. Instead of these, he appointed in place their sons, whom Joshua circumcised, because they had been born uncircumcised on the way. Having been circumcised, they had quietness there, sitting in the camp until they were healed. And the Lord said to Joshua son of Nun, on this day I have removed the reproach of Egypt from you, and he called the name of that place Gilgal. And the sons of Israel made the passover on the fourteenth day of the month from evening to the west of Jericho beyond the Jordan in the plain. And they ate unleavened and new bread from the grain of the land. In this day the manna ceased after they had eaten from the grain of the land, and no longer was there manna for the sons of Israel; and they harvested the land of the Phoenicians in that year. And it came to pass as Joshua was in Jericho, and looking up with his eyes he saw a man standing before him, and the sword was drawn in his hand, and approaching, Joshua said to him, Are you ours, or of the adversaries? And he said to him, I am the commander in chief of the Lord's army; I have now come. And Joshua fell upon his face upon the land, and said to him, Master, what do you command your servant? And the chief commander of the Lord says to Joshua, Loosen the sandal from your feet, for the place upon which you now stand is holy.

6

And Jericho was shut up and fortified, and no one was going out

from it, nor was entering. And the Lord said to Joshua, Behold, I deliver Jericho into your control, and her king who is in her, being powerful in strength. And you, station the warriors in a circle around her. And it will be that when you sound the trumpet, let all the people shout aloud at the same time, and when they have cried out the walls of the city will fall spontaneously, and all the people will enter, each one having rushed straight ahead into the city. And Joshua the son of Nun entered to the priests, and he said to them, saying, Command the people to go around and encircle the city, and let the fighting men pass by armed before the Lord. And let seven priests having seven sacred trumpets pass by likewise before the Lord, and let them sound vigorously, and let the ark of the covenant of the Lord follow. And let the fighting men pass by in front, and the priests bringing up the rear behind the ark of the covenant of the Lord, blowing trumpets. And Joshua commanded the people, saying, do not cry out, nor let anyone hear your voice, until the day he himself announces to cry out, and then you will cry out. And having gone around, the ark of the covenant of God immediately departed into the camp, and rested there. And on the second day Joshua arose in the morning, and the priests lifted up the ark of the covenant of the Lord. And the seven priests carrying the seven trumpets were going before the Lord, and after these things the fighting men were entering, and the remaining crowd came behind the ark of the covenant of the Lord, and the priests sounded the trumpets, and all the remaining crowd encircled the city six times from nearby, and they departed again into the camp; thus it was done for six days.

And on the seventh day they rose up at dawn, and they went around the city seven times on that day. And it came to pass on the seventh circuit the priests sounded the trumpet, and Joshua said to the sons of Israel, Cry out, for the Lord has delivered the city to you. And the city will be a devoted thing, itself and all things that are in it, to the Lord of hosts; except Rahab the prostitute—you will spare her and all things that are in her house. But you will keep yourselves very far from the devoted thing, lest you yourselves consider it and take from the devoted thing, and make the camp of the sons of Israel a devoted thing, and destroy us. And all silver or gold, or bronze or iron, will be holy to the Lord; it will be brought into the treasury of the Lord. And the priests sounded the trumpets, and as the people heard the trumpets, all the people shouted at the same time with a great and strong war cry, and all the wall fell down around, and all the people went up into the city. And Joshua devoted it to destruction, and all who were in the city from man to woman, from young man to old man, and to calf and beast of burden, by the edge of the sword. And to the two young men who had spied out the land, Joshua said, Enter the house of the woman, and bring her out from there, and all that is hers. And the two young men who had spied out the city entered into the house of the woman, and they brought out Rahab the prostitute, and her father, and her mother, and her brothers, and her relatives, and all things that were hers, and they placed her outside the camp of Israel. And the city was burned in fire with all the things in it; except the silver and gold and bronze and iron, they gave them to be brought into the treasury of the Lord. And Joshua took

alive Rahab the prostitute and all her paternal house and settled them in Israel until the present day, because she hid the spies whom Joshua sent to spy out Jericho. And Joshua made an oath on that day before the Lord, saying, cursed is the man who will build that city; at the cost of his firstborn he will lay its foundation, and at the cost of his youngest he will set up its gates. And thus Hiel from Bethel did it; he founded it at the cost of Abiron his firstborn, and he set up its gates at the cost of his youngest who was preserved. And the Lord was with Joshua, and his name was throughout all the land.

7

And the sons of Israel committed a great transgression, and they took secretly from the devoted thing; and Achar, son of Carmi, son of Zambri, son of Zerah, from the tribe of Judah, took from the devoted thing; and the Lord was angered with anger at the sons of Israel. And Joshua sent men to Ai, which is near Bethel, saying, Spy out Ai. And the men went up and spied out Ai. And they returned to Joshua, and they said to him, Let not all the people go up, but let about two thousand or three thousand men go up and let them take the city; do not bring up all the people there, for they are few. About three thousand men went up, and they fled from the men of Ai. And the men of Ai killed about thirty-six of their men, and they pursued them from the gate, and they crushed them on the steep descent, and the heart of the people was terrified, and it became like water. And Joshua tore

his garments and Joshua fell upon the earth upon his face before the Lord until evening, he himself and the elders of Israel, and they threw dust upon their heads. And Joshua said, I beg you, Lord, why did your servant transport this people across the Jordan to hand them over to the Amorite to destroy us? And if we had remained and had settled beside the Jordan. And what will I say since Israel turned his neck before his enemy? And when the Canaanite and all those dwelling in the land have heard, they will surround us and will wipe us out from the land; and what will you do for your great name? And the Lord said to Joshua, Arise, why have you fallen upon your face? The people have sinned and transgressed the covenant which I made with them; having stolen from the devoted thing, they cast it into their vessels. And the sons of Israel will not be able to withstand their enemies; they will turn their neck before their enemies, because they became a devoted thing; I will not continue to be with you, if you do not remove the devoted thing from among you. Rise up, sanctify the people, and say to be sanctified tomorrow; these things says the Lord the God of Israel, the devoted thing is among you; you will not be able to stand against your enemies until you remove the devoted thing from among you. And you will all be gathered together in the morning according to tribes, and the tribe which the Lord shows, you will bring near according to clans, and the clan which the Lord shows, you will bring near according to house, and the house which the Lord shows, you will bring near man by man. And whoever is shown, he will be burned up in fire, and all that is his, because he transgressed the covenant of the Lord, and he

committed lawlessness in Israel. And Joshua rose early, and he brought forward the people according to tribes; and the tribe of Judah was shown. And he was brought forward by clans, and the clan of the Zerahites was shown. And he was brought forward man by man, and Achar son of Zimri son of Zerah was shown. And Joshua said to Achar, Give glory today to the Lord God of Israel, and give the confession, and declare to me what you did, and do not hide from me. And Achar answered Joshua and said, Truly I have sinned before the Lord, the God of Israel; thus and thus I did. I saw in the plunder a beautiful embroidered garment, two hundred shekels of silver, and one golden wedge of fifty shekels, and desiring them I took them, and behold they are hidden in my tent, and the silver is hidden underneath them. And Joshua sent messengers, and they ran to the tent in the camp, and these things were hidden in his tent, and the silver was underneath them. And they brought them out from the tent, and they brought them to Joshua and the elders of Israel, and they placed them before the Lord. And Joshua took Achar son of Zerah, and brought him up into the ravine of Achor, and his sons, and his daughters, and his calves, and his beasts of burden, and all his sheep, and his tent, and all his possessions, and all the people with him, and brought them up into Emekachor. And Joshua said to Achar, Why have you brought ruin upon us? May the Lord utterly destroy you just as he has today. And all Israel stoned him with stones, and they set up over him a great heap of stones, and the Lord ceased from his fierce anger. Because of this he named it Emekachor until this day.

8

And the Lord said to Joshua, do not fear, nor be dismayed; take with you all the men, the warriors, and rise up and go up into Ai; behold, I have given into your hands the king of Ai, and his land. And you will do to Ai in the manner which you did to Jericho, and to its king; and you will plunder the livestock for yourself; and set for yourself an ambush for the city at the rear. And Joshua and all the warrior people arose so that they could go up into Ai. Joshua selected thirty thousand men powerful in strength, and he sent them by night. And he commanded them, saying, You lie in ambush behind the city; do not go far from the city, and you will all be ready. I and all those with me will approach the city, and it will be that when the inhabitants of Ai come out to meet us, just as before, we will flee from them. And when they come out after us, we will draw them away from the city; and they will say, These are fleeing from us, in the same manner as before. You will rise up from the ambush, and you will go into the city. You will do it according to this word; behold, I have commanded you. And Joshua sent them, and they went to the ambush, and they sat between Bethel and Ai, west of Ai. And having risen early in the morning, Joshua visited the people, and he and the elders went up before the people to Ai. And all the warriors with him went up, and traveling they came to a position opposite the city from the east. And the ambush of the city was from the sea. And it came to pass when the king of Ai saw, he hastened and went out to meet them directly for the war,

he and all the people with him. And he did not know that an ambush for him was behind the city. And he saw, and Joshua and Israel withdrew from before them. And they pursued the sons of Israel, and they themselves withdrew from the city. No one was left in Ai who did not pursue after Israel; and they left the city open, and they pursued after Israel. And the Lord said to Joshua, stretch out your hand with the javelin in your hand toward the city, for I have delivered it into your hands; and the ambush will rise up quickly from their place. And Joshua stretched out his hand with the javelin toward the city, and the ambush rose up quickly from their place, and they went out when he stretched out his hand, and they entered the city, and they seized it, and having hastened they set the city on fire. And the inhabitants of Ai, having looked around behind them, saw smoke ascending from the city into the heaven, and they no longer had anywhere to flee, this way or that way. Joshua and all Israel saw that the ambush had taken the city and that the smoke of the city went up into heaven, and turning back, they struck the men of Ai. And these went out from the city to the meeting, and they were emptied out between the camp, these from one side and these from the other side, and they struck them until there was not left of them one survivor or one escapee. And they seized the king of Ai alive, and they brought him to Joshua. And when the sons of Israel ceased killing all the ones in Ai, and the ones in the plains, and on the mountain on the descent, where they pursued them from it to the end, Joshua returned to Ai and struck it with the edge of the sword. And those who fell on that day, from man to woman, were twelve

thousand, all the inhabitants of Ai. Except for the spoils in the city, the sons of Israel plundered all things for themselves according to the command of the Lord, in the manner which the Lord commanded Joshua. And Joshua burned the city with fire; he made it an uninhabited mound forever until this day. And he hanged the king of Ai on a double tree, and he was on the tree until evening, and at the setting of the sun Joshua commanded, and they took down his body from the tree, and they threw it into the pit, and they set up over him a heap of stones until this day.

9

As the kings of the Amorites heard, the ones beyond the Jordan, the ones in the hill country, and the ones in the lowland, and the ones on all the coast of the great sea, and the ones toward the Anti Lebanon, and the Hittites, and the Canaanites, and the Perizzites, and the Hivites, and the Amorites, and the Girgashites, and the Jebusites, they all gathered together at the same time to make war against Joshua and Israel. And those dwelling in Gibeon heard all that the Lord did to Jericho and to Ai. And they themselves indeed acted with cunning, and having come they provisioned and prepared themselves, and having taken old sacks upon their shoulders and old wineskins of wine torn and bound up, and the worn soles of their sandals and their sandals old and patched on their feet, and their garments worn out upon them, and their provision bread dry and moldy and

crumbling. And they came to Joshua into the camp of Israel at Gilgal, and they said to Joshua and Israel, We have come from a land far away, and now make a covenant with us. And the sons of Israel said to the Horite, See that you do not dwell among us, and how should I make a covenant with you? And they said to Joshua, We are your servants. And Joshua said to them, From where are you, and from where have you come? And they said, Your servants have come from a land very far away in the name of the Lord your God, for we have heard his name, and all that he did in Egypt, and all that he did to the kings of the Amorites who were beyond the Jordan, to Sihon king of the Amorites, and to Og king of Bashan, who dwelt in Ashtaroth and in Edrei. And having heard, our elders and all those inhabiting our land said to us, saying, take provisions for yourselves for the road, and go to meet them, and you will say to them, we are your servants, and now make a covenant with us. These breads, we provided ourselves with them hot on the day we went out to come to you; but now they have dried up and have become moldy. And these wineskins of wine which we filled new, and these have burst, and our garments and our sandals have become old from the very long road. And the rulers took some of their provisions, and they did not ask the Lord. And Joshua made peace with them, and they made a covenant with them to preserve them, and the rulers of the assembly swore to them. And it came to pass after three days after making a covenant with them, they heard that they were near them, and that they dwelt among them. And the sons of Israel departed, and they came into their cities; and their cities were Gibeon and Chephirah and Beeroth, and the cities of

Jearim. And the sons of Israel did not fight them, because all the rulers swore to them by the Lord the God of Israel; and all the assembly murmured against the rulers. And the rulers said to all the assembly, We swore to them by the Lord the God of Israel, and now we will not be able to touch them. We will do this, capture them alive, and we will preserve them; and there will not be anger against us because of the oath which we swore to them. They will live, and they will be woodcutters and water carriers for all the assembly, just as the rulers said to them. And Joshua called them together and said to them, Why did you deceive me, saying, We are very far from you, when you are locals dwelling among us? And now you are accursed; there shall never cease from among you slaves, woodcutters, and water carriers for me and my God. And they answered Joshua, saying, it was reported to us what the Lord your God commanded Moses his servant, to give you this land, and to utterly destroy us and all the inhabitants upon it from before you, and we feared exceedingly for our lives from before you, and we did this thing. And now behold, we are subject to you; do to us as it pleases you and as it seems good to you. And they did thus to them, and Joshua delivered them on that day from the hands of the sons of Israel, and they did not kill them. And Joshua appointed them on that day as wood cutters and water carriers for all the assembly and for the altar of God; because of this the inhabitants of Gibeon became wood cutters and water carriers of the altar of God until this day and for the place which the Lord would choose.

10

As Adonibezek king of Jerusalem heard that Joshua took Ai and utterly destroyed it, in which manner they did to Jericho and her king, thus they did also to Ai and her king, and that the inhabitants of Gibeon deserted to Joshua and to Israel, they feared them exceedingly; for he knew that Gibeon was a great city, like one of the mother cities, and all her men were strong. And Adonibezek king of Jerusalem sent to Elam king of Hebron, and to Phidon king of Jarmuth, and to Jephtha king of Lachish, and to Dabein king of Adullam, saying, Come, go up to me, and help me, and let us make war against Gibeon; for they have deserted to Joshua and to the sons of Israel. And the five kings of the Jebusites went up, the king of Jerusalem, and the king of Hebron, and the king of Jarmuth, and the king of Lachish, and the king of Adullam, they themselves and all their people. And they encamped around Gibeon and were besieging it. And those dwelling in Gibeon sent to Joshua at the camp of Israel in Gilgal, saying, Do not abandon your servants; come up to us quickly, and help us, and deliver us; because all the kings of the Amorites dwelling in the hill country are gathered together against us. And Joshua went up from Gilgal, he and all the people of war with him, all mighty in strength. And the Lord said to Joshua, Do not fear them, for I have delivered them into your hands; not one of them will be left before you. And since Joshua came upon them suddenly, he marched the whole night from Gilgal. And the Lord threw them into confusion before the sons of Israel, and

the Lord crushed them with a great crushing in Gibeon, and they pursued them on the road of the ascent of Beth Horon, and they cut them down until Azekah and until Makkedah. While they were fleeing from the face of the sons of Israel upon the descent of Horon, the Lord threw upon them stones of hail from heaven until Azekah; and those who died because of the stones of hail became more than those whom the sons of Israel killed by sword in the war. Then Joshua spoke to the Lord, on the day God delivered the Amorite under the control of Israel, when he crushed them in Gibeon, and they were shattered before the sons of Israel; and Joshua said, let the sun stand still over Gibeon, and the moon over the ravine of Aijalon. And the sun stood still and the moon stood still, until God avenged their enemies, and the sun stood in the middle of the heaven, it did not go toward the west for a whole day. And there was not such a day, neither before nor after, when God heard a man, because the Lord fought together with Israel. And these five kings fled, and they hid themselves in the cave in Makkedah. And it was reported to Joshua, saying, The five kings have been found hidden in the cave in Makkedah. And Joshua said, Roll stones upon the mouth of the cave, and appoint men to guard over them. But you do not stand still, pursuing after your enemies, and seize their rear guard, and do not allow them to enter into their cities; for the Lord our God has handed them over into our hands. And it came to pass when Joshua and all the sons of Israel ceased cutting them down in a very great slaughter until the end, that the survivors escaped into the fortified cities. And all the people returned to Joshua at Makkedah safely, and no one

of the sons of Israel sharpened his tongue. And Joshua said, Open the cave, and bring out these five kings from the cave. And they brought out the five kings from the cave: the king of Jerusalem, and the king of Hebron, and the king of Jarmuth, and the king of Lachish, and the king of Adullam. And since they led them out to Joshua, Joshua called together all Israel and the war leaders who were traveling together with him, saying to them, Go forward and place your feet upon their necks, and having approached they placed their feet upon their necks. And Joshua said to them, Do not be afraid of them, nor be discouraged. Be courageous and be strong, because thus the Lord will do to all your enemies whom you are fighting against. And Joshua killed them, and hanged them upon five trees, and they were hanging upon the trees until evening. And it came to pass toward sunset, Joshua commanded, and they took them down from the wood, and they threw them into the cave into which they had fled, and they rolled stones upon the cave until this very day. And they took Makkedah on that day, and they killed it by the edge of the sword, and they utterly destroyed every breathing thing that was in it; and no one was left in it saved or escaped; and they did to the king of Makkedah as they did to the king of Jericho. And Joshua and all Israel with him departed from Makkedah to Libnah, and he besieged Libnah. And the Lord delivered it into the hands of Israel, and they took it and its king, and they killed it by the edge of the sword, and every breathing thing in it, and there was not left in it anyone who was saved or who escaped, and they did to its king in the manner which they did to the king of Jericho. And Joshua and all Israel with him departed from

Libnah to Lachish, and he besieged it and was besieging it. And the Lord handed over Lachish into the hands of Israel. And he took it on the second day, and they killed it by the edge of the sword, and they utterly destroyed it, in the same manner they had done to Libnah. Then Elam king of Gezer went up intending to help Lachish, and Joshua struck him with the edge of the sword, and his people, until there was not left of them a survivor or an escapee. And Joshua and all Israel with him departed from Lachish to Adullam, and he besieged it and captured it. And the Lord delivered it into the hand of Israel, and they took it on that day, and killed it by the mouth of the sword, and they killed every breathing thing in it, in the manner which they did to Lachish. And Joshua and all Israel departed with him to Hebron, and besieged it. And he struck it with the edge of the sword, and every breathing thing that was in it; there was not one spared; in the manner they did to Adullam, they utterly destroyed it and all that was in it. And Joshua and all Israel returned to Debir, and having besieged it, they took it and its king and its villages, and he struck it with the edge of the sword, and they utterly destroyed it and every breathing thing in it, and they left no one alive in it. In the manner they did to Hebron and to its king, thus they did to Debir and to its king. And Joshua struck all the land of the mountainous region, and the Negev, and the lowland, and the Ashdoth, and its kings; they did not leave one of them saved; and he utterly destroyed every breathing thing of life, in the manner which the Lord the God of Israel commanded, from Kadesh Barnea to Gaza, all the Goshen to Gibeon. And Joshua struck all their kings and their land at

once, because the Lord God of Israel was fighting alongside Israel.

11

As he heard, Jabesh king of Hazor sent to Jobab king of Maron, and to the king of Shimron, and to the king of Achshaph, and to the kings who were near Sidon the great, into the hill country and into the Arabah opposite Chinneroth, and into the plain, and into Naphoth Dor, and to the coastal Canaanites from the east, and to the coastal Amorites, and the Hittites, and Perizzites, and Jebusites who were in the mountain, and the Hivites, and those under Hermon into the land of Mizpah. And they themselves went out, and their kings with them, in multitude just as the sand of the sea, and very many horses and chariots. And all the kings themselves came together and arrived at the same place, and they encamped at the waters of Merom to make war against Israel. And the Lord said to Joshua, Do not fear them, because tomorrow at this hour I will deliver them turned to flight before Israel; you will hamstring their horses, and you will burn their chariots with fire. And Joshua came with all the warrior people upon them at the water of Merom suddenly, and they fell upon them in the hill country. And the Lord delivered them subject to Israel, and striking them down they pursued them until great Sidon, and until Maseron, and until the plains of Massoch toward the east, and they cut them down until none of them was left surviving. And Joshua did to them in the manner which the

Lord commanded him: he hamstrung their horses, and he burned their chariots with fire. And Joshua turned back at that time, and he seized Hazor and her king; and Hazor was formerly ruling over all these kingdoms. And they killed every breathing thing in it with the sword, and they utterly destroyed all, and not a breathing thing was left in it, and they burned Hazor with fire. And Joshua took all the cities of the kingdoms and their kings, and killed them by the mouth of the sword, and utterly destroyed them, in the manner which Moses the servant of the Lord commanded. But Israel did not burn all the fortified cities, except Hazor only; and the sons of Israel plundered all her spoils for themselves, but they utterly destroyed all of them by the mouth of the sword until he destroyed them; they left behind nothing breathing from them. In the manner which the Lord commanded Moses his servant, so Moses likewise commanded Joshua, and thus Joshua did; he transgressed nothing from all which Moses commanded him. And Joshua took all the hill country land, and all the land of Negev, and all the land of Goshen, and the lowland, and the land toward the west, and the mountain of Israel, and the lowlands toward the mountain from Mount Halak, which rises up into Seir, and until Baal Gad, and the plains of Lebanon by Mount Hermon; and he took all their kings, and he killed them and put them to death. And Joshua made war against these kings for many days. And there was no city which Israel did not take; they took everything in war. Because through the Lord it came to pass to strengthen their heart to meet in war against Israel, so that they might be utterly destroyed, so that mercy should not be given to them, but so that

they might be utterly destroyed, in the manner which the Lord said to Moses. And Joshua came at that time, and he utterly destroyed the Anakim from the mountainous region, from Hebron, and from Debir, and from Anab, and from all Judah with their cities, and Joshua utterly destroyed them. None of the Anakim was left among the sons of Israel, except in Gaza, and in Gath, and in Ashdod they were left. And Joshua took all the land, just as the Lord commanded Moses, and Joshua gave it as an inheritance to Israel in divisions according to their tribes, and the land ceased to be at war.

12

And these are the kings of the land, whom the sons of Israel killed, and they took possession of their land beyond the Jordan from the east, from the ravine of Arnon until the mountain Hermon, and all the land of Arabah from the east. Sihon the king of the Amorites, who was dwelling in Heshbon, ruling from Arnon, which is in the ravine along part of the ravine, and half of Gilead until Jabbok, the boundaries of the sons of Ammon. And the Arabah until the sea of Chinnereth on the east, and until the sea of Arabah, the Salt Sea on the east, the road to Beth Jeshimoth, from Teman which is by Ashdoth Pisgah. And Og king of Bashan was left behind from the giants, the one dwelling in Ashtaroth and in Edrei, ruling from Mount Hermon and from Salecah, and all of Bashan until the boundaries of the Geshurites and the Maacathites, and half of Gilead to the boundaries of

Sihon king of Heshbon. Moses the servant of the Lord and the sons of Israel struck them, and Moses gave it as an inheritance to Reuben, and Gad, and to the half tribe of Manasseh. And these are the kings of the Amorites, whom Joshua and the sons of Israel killed in the region beyond the Jordan beside the sea, from Baal Gad in the plain of Lebanon, and as far as Mount Halak going up into Seir; and Joshua gave it to the tribes of Israel to inherit according to their lot, in the mountain, and in the plain, and in the Arabah, and in Ashdoth, and in the wilderness, and the Negev; the Hittite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite. The king of Jericho, and the king of Ai, which is near Bethel, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Elam, the king of Gezer, the king of Debir, the king of Geder, the king of Hormah, the king of Ader, the king of Libnah, the king of Adullam, the king of Elath, the king of Tappuah, the king of Hepher, the king of Aphek of Sharon, the king of Asom, the king of Shimron, the king of Madon, the king of Achshaph, the king of Kadesh, the king of Jokneam, the king of Dor, the king of Goiim of Carmel, the king of Adullam of Phenneador, the king of Goi of Galilee, the king of Tirzah; all these kings twenty-nine.

13

And Joshua was older, having advanced in years, and the Lord said to Joshua, you have advanced in years, and much land

remains for inheritance. And this is the land that has been left: the boundaries of the Philistines, the Geshurite, and the Canaanite, from the uninhabited region that is before Egypt until the boundaries of Ekron on the left of the Canaanites, it is reckoned to the five satrapies of the Philistines, to the Gazite, and to the Ashdodite, and to the Ashkelonite, and to the Gittite, and to the Ekronite, and to the Avvite, from Teman and all the land of Canaan before Gaza, and the Sidonians until Aphek, until the boundaries of the Amorites, and all the land of Galiath of the Philistines, and all Lebanon from the rising of the sun from Gilgal by Mount Hermon until the entrance of Hamath, everyone dwelling in the hill country from Lebanon until Misrephoth Maim. All the Sidonians, I will destroy them from the face of Israel; but distribute it by lot to Israel, in the manner I commanded you. And now divide this land as an inheritance to the nine tribes and to the half tribe of Manasseh. From the Jordan until the great sea toward the setting of the sun you will give it; the great sea will mark the boundary. To the two tribes and to the half tribe of Manasseh, to Reuben and to Gad, Moses gave land beyond the Jordan toward the east. Moses the servant of the Lord gave to them from Aroer, which is on the bank of the torrent Arnon, and the city in the midst of the ravine, and all the Misor from Medeba; all the cities of Sihon king of the Amorites, who reigned in Heshbon to the borders of the sons of Ammon; and Gilead, and the borders of Geshur, and the Maacathites, all Mount Hermon, and all Bashan to Salecah; all the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei. This one was left from the giants, and Moses struck him and utterly destroyed

him. And the sons of Israel did not utterly destroy the Geshurite and the Maacathite and the Canaanite, and the king of Geshur and the Maacathite dwelt among the sons of Israel until today. Except to the tribe of Levi no inheritance was given; the Lord the God of Israel, he is their inheritance, just as the Lord said to them; and this is the division which Moses distributed to the sons of Israel in the plains of Moab in the region beyond the Jordan near Jericho. And Moses gave to the tribe of Reuben according to their clans. And their boundaries extended from Aroer, which faces the ravine of Arnon, and the city in the ravine of Arnon, and all the Mishor as far as Heshbon, and all the cities in the Mishor, and Dibon, and Bamoth Baal, and the house of Meelboth, and Bashan, and Bakedmoth, and Mephaath, and Kiriathaim, and Sibmah, and Zereth Shahar, and Zion in the mountain of Enab, and Beth Peor, and Ashdoth Pisgah, and Beth Jeshimoth, and all the cities of the Mishor, and all the kingdom of Sihon king of the Amorites, whom Moses struck along with the leaders of Midian, and Evi, and Rekem, and Zur, and Hur, and Reba ruler of the spoils of Zion, and the inhabitants of Zion. And they killed Balaam the seer, the son of Beor, in the rout. The boundaries of Reuben came to pass, the Jordan being the boundary; this was the inheritance of the sons of Reuben according to their clans, their cities and their farmsteads. And Moses gave to the sons of Gad according to their clans. And their boundaries became Jazer, all the cities of Gilead, and half the land of the sons of Ammon until Arabah, which is before Arad. And from Heshbon to Araboth near Mizpah, and Botanim, and Maan to the boundaries of Dibon, and Enadom and Othargai

and Bainthanabra and Succoth and Shaphan and the remaining kingdom of Sihon king of Heshbon; and the Jordan will be the boundary to the edge of the sea of Chinnereth beyond the Jordan on the east. This is the inheritance of the sons of Gad according to their clans and according to their cities; according to their clans they will turn the neck before their enemies, because their cities and their farmsteads came to pass according to their clans. And Moses gave to the half tribe of Manasseh according to their clans. And their boundaries became from Maan, and all the kingdom of Bashan, and all the kingdom of Og king of Bashan, and all the villages of Jair, which are in Bashan, sixty cities. And the half of Gilead, and in Ashtaroth, and in Edrei, cities of the kingdom of Og in Bashan, to the sons of Machir, sons of Manasseh, and to the half of the sons of Machir, sons of Manasseh, according to their clans. These are the ones whom Moses allotted as an inheritance beyond the Jordan in the plains of Moab, in the region beyond the Jordan near Jericho, to the east.

14

And these are the inheritances of the sons of Israel in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the rulers of the fathers houses of the tribes of the sons of Israel allotted by inheritance to them. They inherited according to lots, in the manner which the Lord commanded by the hand of Joshua, to the nine tribes and the half tribe from beyond the

Jordan. And he gave not a lot to the Levites among them, because the sons of Joseph were two tribes, Manasseh and Ephraim, and a portion in the land was not given to the Levites, but only cities to dwell in, and their pasture lands for the livestock, and their cattle. The sons of Israel did as the Lord commanded Moses, and they divided the land. And the sons of Judah approached Joshua in Gilgal; and Caleb the son of Jephunneh the Kenizzite said to him, You know the word which the Lord spoke to Moses the man of God concerning me and you in Kadesh Barnea. For I was forty years old when Moses the servant of God sent me from Kadesh Barnea to spy out the land, and I answered him with a report according to his mind. My brothers who went up with me changed the heart of the people, but I continued to follow the Lord my God. And Moses swore on that day, saying, The land upon which you stepped will be yours as an inheritance, and your children's forever, because you were devoted to follow after the Lord our God. And now the Lord has nourished me in the manner which he said, this forty-fifth year from when the Lord spoke this word to Moses and Israel went in the wilderness, and now behold I am today eighty-five years old, still I am today strong, as when Moses sent me, likewise I am strong now to go out and enter into war. And now I ask you for this mountain, just as the Lord said on that day, because you heard this word on that day; but now the Anakim are there, fortified and great cities; if therefore the Lord is with me, I will utterly destroy them, in the manner the Lord said to me. And Joshua blessed him, and gave Hebron to Caleb son of Jephunneh son of Kenaz as an inheritance. Because of this, Hebron became

the inheritance of Caleb the son of Jephunneh the Kenizzite until this day, because he followed after the command of the Lord God of Israel. And the name of Hebron formerly was the city of Argob, the metropolis of the Anakim, and the land ceased from war.

15

And it came to pass that the boundaries of the tribe of Judah according to their clans were from the boundaries of Idumea, from the wilderness of Sin until Kadesh toward the south. And their boundaries extended from the south to the part of the Salt Sea, from the ridge leading toward the south. And it passes through opposite the ascent of Akrabbim, and it goes around Sena, and it goes up from the south to Kadesh Barnea, and it goes out to Hezron, and it goes up into Addar, and it goes out to the west of Kadesh, and it goes out to Azmon, and it extends until the ravine of Egypt, and its termination of the boundaries will be at the sea. This is their boundary from the south. And the boundaries from the east: all the Salt Sea until the Jordan. And their boundaries from the North, and from the ridge of the sea and from the part of the Jordan. It steps upon the boundaries at Beth Haglaam, and it passes along from the north to Beth Arabah, and the boundary goes up to the stone of Bohan son of Reuben. And the boundary goes up to the fourth of the ravine of Achor, and it goes down to Gilgal, which is opposite the ascent of Adummim, which is to the south of the ravine, and it extends to

the water of the spring of the sun, and its outlet will be the spring of Rogel. And the boundary goes up into the ravine of Hinnom, upon the back of the Jebusite from the south; this is Jerusalem. And the boundary extends to the summit of the mountain, which is facing the ravine of Hinnom toward the sea, which is in the northern part of the land of Rephaim. And the boundary extends from the summit of the mountain to the spring of the water of Nephtoah, and it extends to the mountain of Ephron, and it will lead the boundary to Baal; this is the city of Jearim. And the boundary will go around from Baal to the sea, and will pass through to Mount Assar on the back of the city of Jearim from the north; this is Chaslon; and will go down to the city of the sun, and will pass through to the south. And the boundary extends along the back of Ekron to the north, and will extend the boundaries to Succoth, and the boundaries will pass through to the south, and will extend to Libnah, and the termination of the boundaries will be at the sea. And their boundaries from the sea, the great sea will mark the boundary. These are the boundaries of the sons of Judah all around according to their clans. And to Caleb son of Jephunneh he gave a portion in the midst of the sons of Judah through the command of God, and Joshua gave him the city of Arba, the mother city of Anak; this is Hebron. And Caleb son of Jephunneh utterly destroyed from there the three sons of Anak: Sheshai and Talmai and Ahiman. And Caleb went up from there against the inhabitants of Debir, and the name of Debir formerly was City of Letters. And Caleb said, Whoever takes and destroys the city of Letters and gains control of it, I will give him Achsah my

daughter as a wife. And Othniel son of Kenaz, brother of Caleb, took her, and he gave him his daughter Achsah as a wife. And it came to pass as she was going out that she consulted him, saying, I will ask my father for a field, and she cried out from the donkey, and Caleb said to her, What do you want? And she said to him, Give me a blessing, because you have given me into the land of Negev; give me the Botthanis. And he gave her the upper Gonaithlan and the lower Gonaithlan. This is the inheritance of the tribe of the sons of Judah. And their cities became cities toward the tribe of the sons of Judah upon the boundaries of Edom upon the wilderness: Baiseleel, and Ara, and Hazor, and Ikam, and Regma, and Aruel, and Kadesh, and Asorionain, and Mainam, and Balmainan, and their villages; and the cities Aseron (this is Hazor), and Sen, and Salmaa, and Molada, and Seri, and Baiphalath, and Cholaseola, and Beersheba, and their villages, and their farmsteads: Bala, and Bakok, and Asom, and Elboidad, and Bethel, and Hormah, and Ziklag, and Macharim, and Sethennak, and Labos, and Sale, and Eromoth—twenty-nine cities and their villages. In the plain: Ashtaol, and Raa, and Assa. And Ramen, and Tano, and Ilouthoth, and Maiani, and Iermouth, and Adullam, and Membra, and Saocho, and Iazeka, and Sakarim, and Gadera, and its farmsteads; fourteen cities, and their villages. Senna, and Adasan, and Magdalgad, and Dalad, and Mizpah, and Iachareel, and Basedoth, and Ideadalea, and Chabra, and Maches, and Maachos, and Geddor, and Bagadiel, and Noman, and Machedan: sixteen cities, and their villages: Libnah, and Ithak, and Anoch, and Jana, and Nasib, and Keilam, and Akiezi, and Kezib, and Bathesar, and Aijalon: ten cities, and

their villages: Ekron, and its villages, and their farmsteads, from Ekron to Gemna: and all as many as are near Ashdod: and their villages, Asiedoth, and its villages, and its farmsteads: Gaza, and its villages, and its farmsteads until the torrent of Egypt, and the great sea divides. And in the hill country: Shamir, and Jether, and Socoh, and Rennah, and the city of Letters, this is Debir, and Anon, and Es, and Man, and Aisam, and Goshen, and Chalou, and Channa, and Gelom; eleven cities, and their villages; Airem, and Remnah, and Soma, and Jemain, and Beth Tappuah, and Aphekah, and Euma, and the city of Arba, this is Hebron, and Soraith; nine cities, and their farmsteads; Maor, and Carmel, and Ozib, and Itan, and Jariel, and Arikam, and Zakanaim, and Gibeah, and Timnah; nine cities, and their villages; Ailoua, and Beth Zur, and Geddon, and Magaroth, and Baithanam, and Thekoum; six cities, and their villages; Kiriath Baal, this is the city of Jearim, and Sotheba; two cities, and their farmsteads; and Baddargeis, and Tharabaam, and Ainon, and Aiochioza, and Naphlazon, and the cities of Sadon, and of Arkades; seven cities, and their villages. And the Jebusite dwelt in Jerusalem, and the sons of Judah were not able to destroy them, and the Jebusites settled in Jerusalem until this day.

16

And the boundaries of the sons of Joseph became from the Jordan at Jericho from the east, and it will go up from Jericho into the hill country, the wilderness, into Bethel Luz. And it will

go out to Bethel, and it will pass along the boundaries of Achatarothi. And it will pass through to the sea to the boundaries of Aptalim as far as the boundaries of lower Beth Horon, and its termination will be at the sea. And the sons of Joseph, Ephraim and Manasseh, inherited. And it came to pass that the boundaries of the sons of Ephraim were according to their clans, and it came to pass that the boundaries of their inheritance were from the east, Ataroth and Erok, until upper Beth Horon and Gazara. And the boundaries will come to the sea at Icasmon from the north of Hot, it will go around to the east to Thenasa and Selles, and it will pass through from the east to Ianoka and to Macho and Ataroth and their villages, and it will come to Jericho, and it will extend to the Jordan. And from Tappuah the boundary will go to the sea to Kanah, and its termination will be at the sea; this is the inheritance of the tribe of Ephraim according to their clans. And the cities set apart for the sons of Ephraim between the inheritance of the sons of Manasseh, all the cities and their villages. And Ephraim did not destroy the Canaanite dwelling in Gezer, and the Canaanite dwelt in Ephraim until this day, until Pharaoh king of Egypt went up and took it and burned it with fire, and they killed the Canaanites and the Perizzites and the inhabitants dwelling in Gezer, and Pharaoh gave it as a dowry to his daughter.

17

And the boundaries of the tribe of the sons of Manasseh came to

pass, because this one was the firstborn to Joseph, to Machir the firstborn of Manasseh, father of Gilead, for he was a warrior, in Gilead and in Bashan. And it came to pass to the remaining sons of Manasseh according to their clans: to the sons of Iezer, and to the sons of Helek, and to the sons of Asriel, and to the sons of Shechem, and to the sons of Shemida, and to the sons of Hepher; these were the males according to their clans. And Zelophehad the son of Hepher had no sons but only daughters, and these were the names of the daughters of Zelophehad: Mahlah, and Noah, and Hoglah, and Milcah, and Tirzah. And they stood before Eleazar the priest, and before Joshua, and before the rulers, saying, God commanded through the hand of Moses to give us an inheritance among our brothers; and there was given to them through the command of the Lord an inheritance among their father's brothers. And their allotment fell from Anassa and the plain of Labek from the land of Gilead, which is beyond the Jordan, because the daughters of the sons of Manasseh inherited an inheritance among their brothers, and the land of Gilead went to the remaining sons of Manasseh. And the boundaries of the sons of Manasseh became Delanath, which is opposite the sons of Anath, and it goes to the boundaries to Jamin and Jassib to the spring of Taphthoth. The land will be Manasseh's, and Tappuah on the borders of Manasseh will belong to the sons of Ephraim. And the boundary will go down to the ravine of Kanah on the south along the ravine of Jariel, a terebinth belonging to Ephraim between the city of Manasseh, and the boundary of Manasseh on the north to the torrent, and its outlet will be the sea from the south for Ephraim, and on the

north for Manasseh, and the sea will be their boundary, and they will join Asher on the north, and Issachar on the east. And Manasseh will have in Issachar and in Asher Beth Shean and their villages, and the inhabitants of Dor and its villages, and the inhabitants of Megiddo and its villages, and the third of Naphath and its villages. And the sons of Manasseh were not able to utterly destroy these cities, and the Canaanite began to dwell in this land. And it came to pass that since the sons of Israel prevailed, they made the Canaanites subjects, but they did not utterly destroy them. The sons of Joseph spoke against Joshua, saying, Why did you allot us one lot and one measured portion? I am a great people, and God blessed me. And Joshua said to them, if you are a great people, go up into the forest and clear out for yourself if the mountain of Ephraim is too narrow for you. And they said, The mountain of Ephraim does not please us, and the Canaanite dwelling in it has chosen horses and iron, in Beth Shan and in its villages, in the valley of Jezreel. And Joshua said to the sons of Joseph, If you are a great people and you have great strength, one lot will not be enough for you. For the forest will be yours, because it is a forest and you will clear it out, and it will be yours. And you will destroy the Canaanite, even though he has chosen horses, for you are stronger than him.

18

And all the assembly of the sons of Israel was assembled at Shiloh, and they pitched the tent of the testimony there, and the

land was subdued by them. And seven tribes of the sons of Israel who had not inherited were left. And Joshua said to the sons of Israel, How long will you be slack to inherit the land which the Lord our God gave? Give three men from each tribe from among you, and having risen up let them go through the land, and let them describe it before me, just as it will be necessary to divide it. And they came to him, and he divided seven portions to them. Judah will stand as their boundary from the South, and the sons of Joseph will stand as theirs from the North. You divide the land into seven portions, and bring them here to me, and I will cast a lot for you before the Lord our God. For there is no portion for the sons of Levi among you; for the priesthood of the Lord is his portion; and Gad and Reuben and the half tribe of Manasseh took their inheritance beyond the Jordan to the east, which Moses the servant of the Lord gave them. And the men rose up and went, and Joshua commanded the men who were going to survey the land, saying, Go and survey the land, and come to me, and here I will cast a lot for you before the Lord in Shiloh. And they went and traversed the land, and they saw it, and they wrote it down by cities in seven portions into a book, and they brought it to Joshua. And Joshua cast lots for them in Shiloh before the Lord. And the lot of the tribe of Benjamin came out first according to their clans; and the boundaries of their lot came out between the sons of Judah and the sons of Joseph. And their boundaries were from the North; from the Jordan the boundaries will go up along the back of Jericho from the North, and will go up to the mountain to the sea, and its termination will be the wilderness of Beth Aven. And the boundary will pass

through from there to Luz upon the back of Luz from the south of it; this is Bethel; and the boundary will go down to Maatarob Orech upon the mountainous region, which is toward the south of lower Beth Horon. And it will pass through the boundaries and will pass by upon the part looking beside the sea from the south from the mountain upon the face of Beth Horon southward, and its exit will be into Kiriath Baal, this is Kiriath Jearim, a city of the sons of Judah, this is the part toward the sea. And the part toward the South from the part of Kiriath Baal—the boundaries will pass through into Gasin, upon the spring of the water of Nephtoah. And the boundary will go down to a part, this is facing the valley of Sonnam, which is on the side of Emek Rephaim from the North, and it will go down to Gehenna on the ridge of the Jebusite from the South; it will go down to the spring of Rogel; And it will pass through to the spring of Beth Shemesh; and it will pass by to Galiloth, which is opposite the ascent of Adummim; and it will go down to the stone of Bohan son of Reuben; and it will pass through along the ridge of Beth Arabah from the North, and it will go down to the boundary on the ridge of the sea from the North. And the termination of the boundaries will be upon the ridge of the Salt Sea upon the north into the part of the Jordan from the south; these are the boundaries from the south. And the Jordan will mark the boundary from the eastern part; this is the inheritance of the sons of Benjamin, its boundaries around according to clans. And the cities of the sons of Benjamin according to their clans became Jericho, and Bethegaio, and Amekasis, and Baithabara, and Sarai, and Besana, and Aiein, and Phara, and Ephrathah,

and Karapha, and Kephira, and Moni, and Gibeah, twelve cities, and their villages, Gibeon, and Ramah, and Beeroth, and Massema, and Miron, and Amoke, and Phira, and Kaphan, and Nakan, and Zelekan, and Thareela, and Jebus; this is Jerusalem; and Gabaoth, Jearim, thirteen cities, and their villages; this is the inheritance of the sons of Benjamin according to their clans.

19

And the second lot went out for the sons of Simeon, and their inheritance was between the lots of the sons of Judah. And their lot became Beersheba, and Shammah, and Moladah, and Hazar Shual, and Balah, and Iasus, and Eltolad, and Bethul, and Hormah, and Ziklag, and Beth Marcaboth, and Hazar Susah, and Beth Lebaoth, and their fields, thirteen cities, and their villages. Eremmon, and Thalcha, and Jether, and Asan; four cities and their villages, around their cities as far as Balek for those going to Bameth toward the South; this is the inheritance of the tribe of the sons of Simeon according to their clans. From the lot of Judah came the inheritance of the tribe of the sons of Simeon, because the portion of the sons of Judah became greater than their own; and the sons of Simeon inherited in the midst of their lot. And the third lot went out to Zebulun according to their clans; the boundaries of their inheritance will be, Esedekgola their boundaries, the sea and Magelda, and it will join upon Baitharaba into the ravine, which is opposite Iekman. And it turned back from Sedduk from the opposite side from the east of

Beth Shemesh to the boundaries of Chisloth Tabor, and it will pass through to Dabiroth, and it will go up to Phangai. And from there it will go around from the opposite side toward the east to Geber to the city of Katasem, and it will pass through to Rimmonah Matharaoza. And it will go around the boundaries on the north to Amoth, and their termination will be at Gaiphael and Katanath and Nabaal and Shimron and Jericho and Baithman. This is the inheritance of the tribe of the sons of Zebulun according to their clans, the cities and their villages. And the fourth lot went out to Issachar. And their boundaries became Jazel, and Chesulloth, and Shunem, and Agis, and Shion, and Anaharath, and Anachereth, and Dabiron, and Kishon, and Rebes, and Remeth, and En Gannim, and Tomman, and Beth Pazzez, and Bersaphes. And it will join the boundaries at Gath Hepher, and at Salem toward the sea, and Beth Shemesh; and the termination of its boundaries will be the Jordan. This is the inheritance of the tribe of the sons of Issachar according to their clans, the cities and their villages. And the fifth lot went out to Asher according to their clans. And their boundaries were Exeleketh, and Aleph, and Baithok, and Keaph, and Elimelech, and Amiel, and Maasa; and it will reach Carmel by the sea, and Zion, and Labanath. And it will turn back from the east of the sun and Beth Egeneth, and it will join Zebulun and Ekgai, and Phthael to the north, and it will enter the boundaries of Saphthaibethme and Inael, and it will pass through into Chobamasomel and Elbon and Rahab and Ememaon and Kanthan until great Sidon. And the boundary will turn back to Ramah, and as far as the spring of Masphassat, and of the

Tyrians; and the boundary will turn back to Iasiph, and its outlet will be the sea, and Apoleb, and Echozob, and Archob, and Aphek, and Raau. This is the inheritance of the tribe of the sons of Asher according to their clans, the cities and their villages. And the sixth lot went out to Naphtali. And it came to pass that their boundaries were Moolam, and Mola, and Besemin, and Arme, and Nabok, and Iephthamai, as far as Dodam; and its passages were the Jordan. And the boundary will turn back to the sea at Aththabor, and it will pass through from there to Iakana, and it will join with Zebulun from the South, and Asher will join at the sea, and the Jordan from the east. And the fortified cities of the Tyrians: Tyre, and Omathadaketh, and Kenereth, and Armaith, and Arael, and Hazor, and Kades, and Assari, and the spring of Hazor, and Keroe, and Megalaarim, and Baiththame, and Thessamys. This is the inheritance of the tribe of the sons of Naphtali. And to Dan the seventh lot went out. And their boundaries became Sarath, and Asa, and the cities of Sammaus, and Salamin, and Ammon, and Silatha, and Elon, and Thamnatha, and Ekron, and Alkatha, and Begethon, and Gebeelan, and Azor, and Banaibakat, and Gethremmon, and from the sea of Hierakon a boundary near Joppa. This is the inheritance of the tribe of the sons of Dan according to their clans, their cities and their villages. And the sons of Dan went and waged war against Lachish, and seized it, and struck it with the edge of the sword, and settled in it and called its name Lasendan. And they went to take possession of the land according to their boundary, and the sons of Israel gave an inheritance to Joshua the son of Nun among them through the

command of God, and they gave to him the city which he requested, Timnath Serah, which is in the hill country of Ephraim, and he built the city and dwelt in it. These are the divisions which Eleazar the priest, and Joshua the son of Nun, and the rulers of the fathers in the tribes of Israel distributed as an inheritance according to lots in Shiloh before the Lord, beside the doors of the tent of the testimony; and they went to take possession of the land.

20

And the Lord spoke to Joshua, saying, Speak to the sons of Israel, saying, Give the cities of refuge, which I said to you through Moses. A place of refuge for the manslayer, the one having struck a soul unintentionally. And the cities will be to you a place of refuge, and the manslayer will not die by the avenger of the blood until he stands before the assembly for judgment. And he set apart Kadesh in Galilee in the mountain of Naphtali, and Shechem in the mountain of Ephraim, and the city Arbok, this is Hebron, in the mountain of Judah. And beyond the Jordan he gave Bezer in the wilderness in the plain from the tribe of Reuben, and Ramoth in Gilead from the tribe of Gad, and Golan in Bashan from the tribe of Manasseh. These are the cities called for the sons of Israel and for the sojourner dwelling among them, to flee for refuge there for every one striking a soul unintentionally, so that he should not die by the hand of the avenger of the blood, until he stands before the assembly for

judgment.

21

And the chief fathers of the sons of Levi approached Eleazar the priest, and Joshua the son of Nun, and the chief leaders of the fathers of the tribes of Israel. And they said to them in Shiloh in the land of Canaan, saying, The Lord commanded by the hand of Moses to give us cities to dwell in, and the pasture lands for our livestock. And the sons of Israel gave to the Levites by the command of the Lord the cities and their pasture lands as an inheritance. And the lot went out to the people of Kohath, and to the sons of Aaron the priests the Levites there came by lot from the tribe of Judah and from the tribe of Simeon and from the tribe of Benjamin, thirteen cities. And to the sons of Kohath, the remaining ones, from the tribe of Ephraim and from the tribe of Dan and from the half tribe of Manasseh, by lot, ten cities. And to the sons of Gershon from the tribe of Issachar and from the tribe of Asher and from the tribe of Naphtali and from the half tribe of Manasseh in Bashan, thirteen cities. And to the sons of Merari according to their clans, from the tribe of Reuben and from the tribe of Gad and from the tribe of Zebulun, by lot, twelve cities. And the sons of Israel gave the Levites the cities and their pasture lands by lot, in the manner the Lord commanded Moses. And the tribe of the sons of Judah and the tribe of the sons of Simeon and from the tribe of the sons of Benjamin gave these cities, and they were given to the sons of

Aaron from the people of Kohath of the sons of Levi, because the lot came to these. And he gave them Kiriath Arba, the mother city of the Anak—this is Hebron in the mountain of Judah. And Joshua gave the pasturelands around it in a circle, and the fields of the city, and its villages to the sons of Caleb son of Jephunneh as a possession. And to the sons of Aaron he gave the city of refuge for the manslayer, Hebron, and the pasture lands with it; and Libnah, and the pasture lands with it; and Aijalon, and the pasture lands with it; and Jattir, and the pasture lands with it; and Gath, and the pasture lands with it; and Debir, and the pasture lands with it; and Asa, and the pasture lands with it; and Juttah, and the pasture lands with it; and Beth Shemesh, and the pasture lands with it: nine cities from these two tribes. And from the tribe of Benjamin, Gibeon and the pasture lands set apart for it, and Geba and the pasture lands set apart for it. And Anathoth and the pasture lands set apart for it, and Gamala and the pasture lands set apart for it, four cities. All the cities of the sons of Aaron the priests were thirteen. And to the remaining sons of Kohath the Levites from the sons of Kohath, the city of their priests came from the tribe of Ephraim; and they gave them the city of refuge for the murderer, Shechem, and its pasture lands; and Gazara and its pasture lands; and Beth Horon and its pasture lands; four cities. And from the tribe of Dan, Eltekeh, and the pasture lands set apart for it; and Gibbethon, and the pasture lands set apart for it; and Aijalon, and the pasture lands set apart for it; and Gath Rimmon, and the pasture lands set apart for it; four cities. And from the half tribe of Manasseh, Taanach and its pasture lands, and Ibleam and its pasture lands,

two cities. All ten cities, and the pasture lands set apart with them, to the remaining peoples of the sons of Kohath. And to the sons of Gershon the Levites from the half tribe of Manasseh, the cities set apart for the manslayers: Golan in Bashan and its pasture lands, and Bosor and its pasture lands, two cities. And from the tribe of Issachar: Kishon and the pasture lands set apart to it; and Daberath and the pasture lands set apart to it; and Ramoth and the pasture lands set apart to it; and Spring of Letters and the pasture lands set apart to it; four cities. And from the tribe of Asher: Basellah and the pasture lands set apart to it, and Dabbon and the pasture lands set apart to it, and Helkath and the pasture lands set apart to it, and Rahab and the pasture lands set apart to it, four cities. And from the tribe of Naphtali, the city set apart for the manslayer, Kadesh in Galilee, and the pasture lands set apart to it; and Hammoth, and the pasture lands set apart to it; and Kartan, and the pasture lands set apart to it; three cities. All the cities of Gershon according to their clans, thirteen cities. And to the people of the sons of Merari, the remaining Levites, from the tribe of Zebulun: Maan and its pasture lands, and Kadesh and its pasture lands, and Zillah and its pasture lands—three cities. And beyond the Jordan near Jericho from the tribe of Reuben, the city of refuge for the murderer, Bezer in the wilderness; Jahaz and its pasturelands; and Jazer and its pasturelands; and Kedemoth and its pasturelands; and Mephaath and its pasturelands; four cities. And from the tribe of Gad, the city of refuge for the murderer, and Ramoth in Gilead and its pasturelands, Kamon and its pasturelands, and Heshbon and its pasturelands, and Jazer and

its pasturelands, four cities in all. All the cities for the sons of Merari according to their clans were from those remaining from the tribe of Levi, and the cities came to be twelve. All the cities of the Levites in the midst of the possession of the sons of Israel were forty-eight cities, and their pasture lands around these cities; a city and the pasture lands around the city for all these cities. And the Lord gave to Israel all the land which he swore to give to their fathers, and they took possession of it and settled in it. And the Lord gave them rest all around, just as he swore to their fathers; no one stood against them from all their enemies; the Lord handed over all their enemies into their hands. Not one fell through of all the good words which the Lord spoke to the sons of Israel; all came to pass.

22

Then Joshua called together the sons of Reuben and the sons of Gad and the half tribe of Manasseh and said to them, You have heard everything that Moses the servant of the Lord commanded you, and you obeyed my voice according to everything that he commanded you. You have not abandoned your brothers these many days; until this very day you have kept the commandment of the Lord your God. Now the Lord our God has given rest to our brothers, in the manner he said to them; now therefore having turned back, go to your houses and to the land of your possession, which Moses gave to you beyond the Jordan. But guard yourselves very much to do the

commandments and the law which Moses the servant of the Lord commanded us to do: to love the Lord our God, to walk in all his ways, to keep his commandments, and to be attached to him, and to serve him with your whole mind and with your whole soul. And Joshua blessed them and sent them away, and they went into their houses. And to the half tribe of Manasseh Moses gave land in Bashan, and to the other half Joshua gave land with his brothers beyond the Jordan beside the sea, and when Joshua sent them away to their houses he blessed them. And with many possessions they departed to their houses, and they divided the plunder of the enemies with their brothers: very many livestock, and silver, and gold, and iron, and much clothing. And the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh went from the sons of Israel in Shiloh in the land of Canaan to go away into Gilead into the land of their possession, which they inherited it through the command of the Lord by the hand of Moses. And they came into Gilead of the Jordan, which is in the land of Canaan, and the sons of Reuben and the sons of Gad and the half tribe of Manasseh built there an altar upon the Jordan, a great altar to see. And the sons of Israel heard it said, Behold, the sons of Reuben and the sons of Gad and the half tribe of Manasseh have built an altar on the borders of the land of Canaan at Gilead by the Jordan in the region beyond the sons of Israel. And all the sons of Israel were gathered together at Shiloh, so that they might go up and make war against them. And the sons of Israel sent to the sons of Reuben and to the sons of Gad and to the sons of the half tribe of Manasseh into the land of Gilead both Phinehas the son of

Eleazar the son of Aaron the high priest and ten of the rulers with him, one ruler from a house of a family from all the tribes of Israel; the rulers of the houses of the fathers are chiliarchs of Israel. And they came to the sons of Reuben, and to the sons of Gad, and to the half tribe of Manasseh in the land of Gilead, and they spoke to them, saying, The whole assembly of the Lord says these things: What is this transgression which you have committed before the God of Israel, turning away today from the Lord by building for yourselves an altar, to become rebels against the Lord? Is the sin of Peor not a small thing to us, that we have not been cleansed from it until this day? And a plague occurred in the assembly of the Lord. And you have turned away today from the Lord, and it will be that if you depart today from the Lord, then tomorrow the wrath will be upon all Israel. And now if the land of your possession is small, cross over into the land of the Lord's possession, where the tent of the Lord dwells, and you will inherit among us; and do not become rebels from God, and do not depart from the Lord, because of your building an altar outside the altar of the Lord our God. Did not Achar the son of Zerah commit a transgression concerning the devoted thing, and wrath came upon all the assembly of Israel? And this one alone died by his own sin. And the sons of Reuben and the sons of Gad and the half tribe of Manasseh answered and spoke to the commanders of Israel, saying, God, God, the Lord—he is, and God, God himself knows, and Israel himself will know; if we have sinned before the Lord in rebellion, may he not rescue us in this day. And if we built for ourselves an altar in order to depart from the Lord our God, in order to offer up upon

it a sacrifice of burnt offerings, in order to make upon it a peace offering sacrifice, the Lord will seek it out. But we did this out of caution concerning the word, saying this so that your children should not say tomorrow to our children, What have you to do with the Lord the God of Israel? And the Lord placed the Jordan as a boundary between us and you, and you have no portion in the Lord, and your sons will alienate our sons, so that they may not worship the Lord. And we said to do thus, to build this altar not for the sake of offerings nor for the sake of sacrifices, but so that this may be a testimony between us and you, and between our generations after us, to serve the Lord before him with our offerings and with our sacrifices and with our peace offerings; and your children will not say to our children tomorrow, you have no portion in the Lord. And we said, if it ever becomes and they speak to us, or to our generations tomorrow, and they will say, see the likeness of the altar of the Lord, which our fathers made not for the sake of offerings nor for the sake of sacrifices, but it is a testimony between you and between us, and between our sons. May it not be therefore that we turn away from the Lord on this day to depart from the Lord, so that we build an altar for the offerings and the sacrifices and Salamin and the peace offering, except for the altar of the Lord which is before his tent. And Phinehas the priest and all the rulers of the assembly of Israel who were with him, having heard the words which the sons of Reuben and the sons of Gad and the half tribe of Manasseh spoke, it pleased them. And Phinehas the priest said to the sons of Reuben and to the sons of Gad and to the half tribe of Manasseh, Today we have known that the Lord is with

us, because you have not committed a transgression before the Lord, and because you have delivered the sons of Israel from the hand of the Lord. And Phinehas the priest and the rulers returned from the sons of Reuben and from the sons of Gad and from the half tribe of Manasseh from Gilead to the land of Canaan to the sons of Israel, and they reported the words to them. And it pleased the sons of Israel, and they spoke to the sons of Israel, and they blessed the God of the sons of Israel, and they said no longer to go up against them into war to utterly destroy the land of the sons of Reuben and of the sons of Gad and of the half tribe of Manasseh, and they settled upon it. And Joshua named the altar of Reuben and Gad and the half tribe of Manasseh, and he said that it is a testimony between them that the Lord is their God.

23

And it came to pass after many days after the Lord gave Israel rest from all his enemies all around, that Joshua was old and advanced in years. And Joshua called together all the sons of Israel and their council of elders and their rulers and their judges and their scribes, and he said to them, I have grown old and have advanced in days. But you have seen all that the Lord our God did to all these nations before us, because the Lord your God is the one who fought for you. See that I have cast to you by lots the remaining nations into your tribes, all the nations from the Jordan which I destroyed, and from the great sea it will

mark the boundary to the west. And the Lord our God will utterly destroy them from before us until they perish; and he will send the wild beasts against them until he destroys them and their kings from before you, and you will inherit their land, just as the Lord our God spoke to you. Be strong therefore very much to keep and to do all the things written in the book of the law of Moses, so that you do not turn aside to the right or left, so that you do not enter into these remaining nations, and the names of their gods will not be named among you, nor will you serve them, nor will you bow down to them, but you will cling to the Lord our God, just as you have done until this day. And the Lord will destroy great and strong nations from before you, and no one has stood against us until this day. One of you pursued a thousand, because the Lord our God was fighting for you, just as he said to us. And be very careful to love the Lord our God. For if you turn away and join yourselves to these remaining nations with you, and make intermarriages with them, and mix together with them and they with you, know that the Lord will not continue to utterly destroy these nations from before you, and they will be to you snares and stumbling blocks and nails in your heels and darts in your eyes, until you perish from this good land which the Lord your God gave to you. And I will go away the way, just as all upon the earth, and you will know in your heart and in your soul, because not one word has fallen from all the words which the Lord our God said concerning all the things belonging to us, not one has failed from them. And it will be that in the same manner all the good words which the Lord spoke to you have come to pass, thus the Lord God will

bring upon you all the evil words until he destroys you from this good land which the Lord gave to you, when you transgress the covenant of the Lord our God which he commanded us, and going you will serve other gods and bow down to them.

24

And Joshua gathered all the tribes of Israel to Shiloh, and he called together their elders and their scribes and their judges, and he set them before God. And Joshua said to all the people, The Lord, the God of Israel, says these things: Your fathers sojourned beyond the river from the beginning, Terah the father of Abraham and the father of Nahor, and they served other gods. And I took your father Abraham from beyond the river, and I led him through all the land, and I multiplied his seed, and I gave him Isaac, and to Isaac I gave Jacob and Esau, and I gave to Esau the mountain of Seir to inherit, and Jacob and his sons went down into Egypt, and they became there a great and numerous and mighty nation, and the Egyptians mistreated them. And I struck Egypt with signs which I did among them. And after these things he led our fathers out from Egypt, and you entered into the Red Sea, and the Egyptians pursued our fathers in chariots and on horses into the Red Sea. And we cried out to the Lord, and he gave a cloud and darkness between us and the Egyptians, and he brought the sea upon them and covered them, and your eyes saw as many things as the Lord did in the land of Egypt, and you were in the wilderness many days. And he led us into

the land of the Amorites who were dwelling beyond the Jordan, and the Lord delivered them into our hands, and you took possession of their land, and you utterly destroyed them from before you. And Balak the son of Zippor, king of Moab, arose and drew up for battle against Israel, and he sent and called Balaam to curse us. And the Lord your God was not willing to destroy you, and he blessed us with blessings, and he delivered us from their hands, and he handed them over. And you crossed over the Jordan, and you arrived at Jericho; and they waged war against us, those dwelling in Jericho: the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, and the Hittite, and the Girgashite; and the Lord handed them over into our hands. And he sent out the hornet before you, and it sent them out from our face, the twelve kings of the Amorites, not by your sword nor by your bow. And he gave you land upon which you did not labor, and cities which you did not build, and you settled in them, and you eat from vineyards and olive groves which you did not plant. And now fear the Lord, and serve him in uprightness and in righteousness, and remove the foreign gods which our fathers served beyond the river and in Egypt, and serve the Lord. If it does not please you to serve the Lord, choose for yourselves today whom you will serve, whether the gods of your fathers, the ones beyond the river, or the gods of the Amorites, in whose land you dwell; but I and my house will serve the Lord, because he is holy. And in answer, the people said, May it never be that we should leave the Lord to serve other gods. The Lord our God, he is God; he brought us and our fathers up from Egypt, and preserved us in all the way which we

journeyed in, and among all the nations which we passed through. And the Lord drove out the Amorite and all the nations dwelling in the land from before us, but we also will serve the Lord, for this one is our God. And Joshua said to the people, You are not able to serve the Lord, because he is a holy God, and being jealous, he will not forgive your sins and your lawless deeds when you forsake the Lord and serve other gods, and he will come upon you, harm you, and consume you in return for the good he did to you. And the people said to Joshua, No, but we will serve the Lord. And Joshua said to the people, You are witnesses against yourselves that you have chosen to serve the Lord. And now remove the foreign gods among you, and direct your heart toward the Lord God of Israel. And the people said to Joshua, We will serve the Lord and we will listen to his voice. And Joshua made a covenant with the people on that day, and gave them law and judgment in Shiloh before the tent of the God of Israel. And he wrote these words into a book of the laws of God, and he took a great stone, and Joshua set it up by the terebinth tree before the Lord. And Joshua said to the people, Behold, this stone will be among you as a testimony, because it itself has heard all the things said to it by the Lord, because he spoke to you today, and this will be among you as a testimony in the last days, when you might lie to the Lord my God. And Joshua sent the people, and they went each one to his place. And Israel served the Lord all the days of Joshua, and all the days of the elders who lived on after Joshua, and who saw all the works that the Lord did for Israel. And it came to pass after those things that Joshua son of Nun, servant of the Lord, died at one

hundred ten years old. And they buried him toward the borders of his lot in Timnath Serah in the mountain of Ephraim from the north of the mountain of Gilead. And the sons of Israel brought up the bones of Joseph from Egypt, and they buried them in Shechem, in the portion of the field which Jacob acquired from the Amorites dwelling in Shechem for one hundred lambs, and he gave it to Joseph as a portion. And it came to pass after these things that Eleazar son of Aaron the high priest died, and he was buried in Gibeah of Phinehas his son, which he gave to him in the mountain of Ephraim.

Judges

1

And it came to pass after the death of Joshua that the sons of Israel were asking through the Lord, saying, Who will go up for us against the Canaanites as leader to make war against them? And the Lord said, Judah will go up; behold, I have given the land into his hand. And Judah said to Simeon his brother, Go up with me in my inheritance, and let us fight against the Canaanites, and I will go with you in your inheritance, and Simeon went with him. And Judah went up and the Lord delivered the Canaanite and the Perizzite into their hands and they struck them down in Bezek, ten thousand men. And they seized Adonibezek in Bezek and they drew up for battle against him and they struck down the Canaanite and Perizzite. And Adonibezek fled, and they ran after him, and they captured him, and they cut off the extremities of his hands and the extremities of his feet. And Adoni Bezek said, Seventy kings, with the extremities of their hands and the extremities of their feet having been cut off, were gathering things under my table; just

as I did, thus God has repaid me. And they led him into Jerusalem, and he died there. And the sons of Judah were making war on Jerusalem, and they seized it, and they struck it with the edge of the sword, and they set the city on fire. And after these things the sons of Judah went down to fight against the Canaanite dwelling in the hill country and the South and the lowland. And Judah went toward the Canaanite dwelling in Hebron, and Hebron went out against them, and the name of Hebron was formerly Kiriath Arba, and they struck Sheshai and Ahiman and Talmai, offspring of Anak. And they went up from there toward the inhabitants of Debir; the name of Debir was formerly Kiriath Sepher, city of Letters. And Caleb said, Whoever strikes the city of Writings and seizes it first, I will give him my daughter Achsah as a wife. And Othniel son of Kenaz, Caleb's younger brother, took possession of it beforehand, and Caleb gave him Achsah his daughter as a wife. And it came to pass at her arrival, and Othniel urged her to ask her father for a field; and she murmured and cried out from the donkey, You have given me land of the South; and Caleb said to her, What do you want? And Achsah said to him, Give me a blessing, because you have given me land in the South, so give me also springs of water. And Caleb gave her according to her heart the upper springs and the lower springs. And the sons of Jethro the Kenite, the father-in-law of Moses, went up from the city of the palm trees with the sons of Judah into the wilderness being in the South of Judah, which is upon the descent of Arad, and they settled with the people. And Judah went with his brother Simeon, and they cut down the Canaanites dwelling in Zephath,

and utterly destroyed them, and he called the name of the city Hormah. And Judah did not inherit Gaza nor its boundaries, nor Ashkelon nor its boundaries, nor Ekron nor its boundaries, nor Azotus nor its pasturelands. And the Lord was with Judah, and he inherited the mountain, because they were not able to utterly destroy the inhabitants of the valley, because Rechab commanded them. And they gave Caleb Hebron, just as Moses spoke, and he inherited from there the three cities of the sons of Anak. And the sons of Benjamin did not drive out the Jebusite dwelling in Jerusalem, and the Jebusite dwelt with the sons of Benjamin in Jerusalem until this day. And the sons of Joseph went up, they themselves indeed, to Bethel, and the Lord was with them. And they encamped and they spied out Bethel, and the name of the city was formerly Luz. And those guarding saw, and behold a man was going out from the city, and they took him, and they said to him, show us the entrance of the city, and we will show mercy to you. And he showed them the entrance of the city, and they struck the city with the mouth of the sword, but they sent out the man and his relatives. And the man went into the land of the Hittites and he built a city there and he called the name of it Luz; this is its name until this day. And Manasseh did not drive out Beth Shan, which is the city of the Scythians, nor its daughters nor its surrounding settlements, nor Taanach nor its daughters, nor the inhabitants of Dor nor its daughters, nor the inhabitant of Balak nor its surrounding settlements nor its daughters, nor the inhabitants of Megiddo nor its surrounding settlements and its daughters, nor the inhabitants of Ibleam nor its surrounding settlements, nor its

daughters; and the Canaanite began to dwell in this land. And it came to pass when Israel grew strong that he made the Canaanite pay tribute, and he did not remove him. And Ephraim did not drive out the Canaanite dwelling in Gezer, and the Canaanite dwelt in their midst in Gezer and became forced laborers. And Zebulun did not drive out the inhabitants of Kidron, nor the inhabitants of Domana, and the Canaanite dwelt in the midst of them, and they became tribute to him. And Asher did not drive out the inhabitants of Domana, and the Canaanite dwelt in their midst, and they became forced laborers for him. And Asher did not drive out the inhabitants of Acco, and they became tribute to him, and the inhabitants of Dor, and the inhabitants of Sidon, and the inhabitants of Dalaph, of Achzib, and of Chebda, and of Nai, and of Ereo. And Asher dwelt in the midst of the Canaanite dwelling in the land, because he was not able to destroy him. And Naphtali did not drive out the inhabitants of Beth Shemesh, and the inhabitants of Beth Anath; and Naphtali settled in the midst of the Canaanite inhabiting the land; but the inhabitants of Beth Shemesh and Beth Anath became tribute to them. And the Amorite pressed the sons of Dan into the mountain, because they did not let him go down into the valley. And the Amorite began to dwell in the shell-like mountain where the bears were and where the foxes were, in Myrsinon and in Thalabin, and the hand of the house of Joseph was made heavy upon the Amorite, and he became tribute to them. And the boundary of the Amorite was from the ascent of Akrabbim, from the rock and above.

2

And a messenger of the Lord went up from Gilgal to the place of weeping and to Bethel and to the house of Israel, and he said to them, The Lord says these things: I brought you up from Egypt, and I brought you into the land which I swore to your fathers, and I said, I will not break my covenant with you forever. And you will not make a covenant with the inhabitants of this land, nor will you worship their gods, but you will break their carved images, you will tear down their altars; and you did not listen to my voice, because you did these things. And I said, I will not remove them from before you, and they will be distresses to you, and their gods will be a stumbling block to you. And it came to pass as the messenger of the Lord spoke these words to all the sons of Israel, and the people lifted up their voice and wept. And they named that place Weepings, and they sacrificed there to the Lord. And Joshua sent away the people, and each man came to his inheritance to inherit the land. And the people served the Lord all the days of Joshua and all the days of the elders who lived long after Joshua, who knew all the great work of the Lord that he did in Israel. And Joshua son of Nun, slave of the Lord, died at one hundred ten years old. And they buried him in the border of his inheritance in Timnath Heres, in the mountain of Ephraim to the north of the mountain Gaash. And all that generation was added to their fathers, and another generation arose after them, who did not know the Lord, and indeed the work which he did in Israel. And the sons of Israel did evil

before the Lord, and they served the Baals. And they abandoned the Lord, the God of their fathers, the one who had led them out from the land of Egypt, and they went after other gods from among the gods of the nations surrounding them, and they worshiped them, and they provoked the Lord to anger, and they abandoned him, and they served Baal and the Ashtaroth. And the Lord was angered with wrath against Israel, and he handed them over into the hands of plunderers, and they plundered them, and he sold them into the hands of their enemies all around, and they were no longer able to stand against their enemies in all their undertakings, and the hand of the Lord was upon them for evil, just as the Lord spoke and just as the Lord swore to them, and he oppressed them exceedingly. And the Lord raised up judges, and the Lord saved them from the hand of those plundering them; and indeed they did not obey the judges, because they played the harlot after other gods, and they worshiped them; and they turned aside quickly from the way which their fathers went to listen to the words of the Lord; they did not do thus. And that the Lord raised up judges for them, and the Lord was with the judge, and he saved them from the hand of their enemies all the days of the judge, because the Lord was moved to compassion by their groaning because of those besieging them and oppressing them. And it came to pass as the judge was dying, that they turned back and again acted more corruptly than their fathers by going after other gods, serving them and worshiping them; they did not cast away their practices and their harsh ways. And the Lord was angered in wrath against Israel, and he said, Because this nation abandoned

my covenant which I commanded their fathers, and they did not listen to my voice, I will not continue to remove anyone from before them from the nations which Joshua son of Nun left behind in the land, and he left them to test Israel, whether they keep the way of the Lord to walk in it, in the manner which their fathers kept, or not. And the Lord will leave these nations so as not to destroy them quickly, and he did not hand them over into Joshua's hand.

3

And these are the nations which the Lord left so that he might test Israel by them, all those who had not known the wars of Canaan. It was to teach war to the generations of the sons of Israel, except the ones before them did not know it. The five satrapies of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites dwelling in Lebanon from Mount Hermon until Lebo Hamath. And it came to pass so that Israel might be tested by them, to know if they would hear the commandments of the Lord, which he commanded their fathers by the hand of Moses. And the sons of Israel dwelt in the midst of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. And they took their daughters for themselves as wives, and they gave their daughters to their sons, and they served their gods. And the sons of Israel did evil before the Lord, and they forgot the Lord their God, and they served the Baals and the groves. And the Lord was

angry with anger at Israel, and he sold them into the hand of Cushan Rishathaim king of Mesopotamia, and the sons of Israel served Cushan Rishathaim eight years. And the sons of Israel cried out to the Lord, and the Lord raised up a savior for Israel and saved them, Othniel son of Kenaz, Caleb's younger brother. And the spirit of the Lord came upon him, and he judged Israel, and he went out to war against Cushan Rishathaim, and the Lord delivered into his hand Cushan Rishathaim king of Mesopotamia, and his hand prevailed over Cushan Rishathaim. And the land rested forty years, and Othniel son of Kenaz died. And the sons of Israel again did evil before the Lord, and the Lord strengthened Eglon king of Moab against Israel, because they had done evil before the Lord. And he gathered together to himself all the sons of Ammon and Amalek, and he went and struck Israel, and he took possession of the city of the palms. And the sons of Israel served Eglon king of Moab eighteen years. And the sons of Israel cried out to the Lord, and he raised up for them a savior, Ehud son of Gera son of Jemini, an ambidextrous man, and the sons of Israel sent out gifts by his hand to Eglon king of Moab. And Ehud made for himself a two-edged sword, a span in length, and he girded it under the cloak upon his right thigh. And he went, and he brought the gifts to Eglon king of Moab, and Eglon was a very refined man. And it came to pass when Ehud completed bringing the gifts, he sent out the ones carrying the gifts, and he himself returned from the carved images near Gilgal, and Ehud said, I have a secret word for you, o king, and Eglon said to him, Be silent, and he sent away from himself all the ones standing by him, and Ehud entered to him,

and he was sitting alone in his own summer upper room, and Ehud said, I have a word of God for you, o king, and Eglon rose up from the throne near him. And it came to pass at the same time as his rising up that Ehud stretched out his left hand and took the sword from above his right thigh and thrust it in his belly, and he brought in after it the handle behind the blade, and the fat shut over the blade, because he did not draw out the sword from his belly. And Ehud went out through the porch and went out past the appointed guards, and he shut the doors of the upper room behind him and locked them. And he himself went out, and his servants came and saw, and behold the doors of the upper chamber were locked, and they said, Perhaps he is relieving himself in the cool chamber? And they waited until they were ashamed, and behold there was no one opening the doors of the upper room, and they took the key and opened them, and behold their lord had fallen upon the ground dead. And Ehud escaped while they were in confusion, and there was no one paying attention to him, and he himself passed by the carved images, and escaped to Seirah. And it came to pass when Ehud came into the land of Israel, and he sounded a trumpet horn in the mountain of Ephraim, and the sons of Israel went down with him from the mountain, and he himself was before them. And he said to them, Go down after me, because the Lord God has handed over our enemies, Moab, into our hand, and they went down after him, and they seized beforehand the crossings of the Jordan of Moab, and he did not let a man cross. And they struck Moab on that day, about ten thousand men, every rich man and every man of power, and not a man escaped.

And Moab was humbled on that day by the hand of Israel, and the land rested eighty years, and Ehud judged them until he died. And after him arose Shamgar son of Anath, and he struck the foreigners, six hundred men, with an ox goad, and he himself indeed saved Israel.

4

And the sons of Israel again did evil before the Lord, and Ehud died. And the Lord sold the sons of Israel into the hand of Jabin king of Canaan, who reigned in Hazor, and the ruler of his force was Sisera, and he was dwelling in Harosheth of the nations. And the sons of Israel cried out to the Lord, because he had nine hundred iron chariots, and he oppressed Israel mightily for twenty years. And Deborah, a prophetess, wife of Lappidoth, judged Israel at that time. And she, Deborah, was sitting by a palm tree between Ramah and Bethel in the mountains of Ephraim, and the sons of Israel were going up to her for judgment. And Deborah sent and called Barak son of Abinoam from Kadesh Naphtali, and said to him, Has not the Lord God of Israel commanded you? And you will go away to Mount Tabor, and you will take with you ten thousand men from the sons of Naphtali and from the sons of Zebulun. And I will bring to you at the torrent Kishon Sisera the ruler of the army of Jabin, and his chariots and his multitude, and I will deliver him into your hands. And Barak said to her, If you go with me, I will go, and if you do not go, I will not go, because I do not know the day in

which the Lord prospers the messenger with me. And she said, I will certainly go with you; except know that the advantage will not be yours on the way which you are going, because the Lord will deliver Sisera into the hand of a woman; and Deborah arose, and went with Barak from Kadesh. And Barak summoned Zebulun and Naphtali from Kadesh, and ten thousand men went up following him, and Deborah went up with him. And Heber the Kenite departed from Kaina from the sons of Jobab, the father-in-law of Moses, and he pitched his tent as far as the oak of those having the advantage, which is adjoining Kedesh. And it was reported to Sisera that Barak son of Abinoam went up into Mount Tabor. And Sisera called all his chariots, nine hundred iron chariots, and all the people with him from Harosheth of the nations to the torrent Kishon. And Deborah said to Barak, Arise, because this is the day in which the Lord handed over Sisera into your hand, because the Lord will go out before you. And Barak went down from Mount Tabor, and ten thousand men were behind him. And the Lord threw Sisera and all his chariots and all his camp into confusion by the edge of the sword before Barak, and Sisera went down from his chariot and fled on foot. And Barak pursued after the chariots and after the camp until Harosheth of the nations, and all the camp of Sisera fell by the mouth of the sword; not one was left. And Sisera fled on his feet into the tent of Jael, wife of Heber the Kenite, because there was peace between Jabin king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said to him, Turn aside, my lord, turn aside to me, do not fear; and he turned aside to her into the tent; and she covered him with a blanket. And

Sisera said to her, Give me a little water to drink, because I am thirsty, and she opened the skin of milk and gave him a drink and covered him. And Sisera said to her, Stand at the door of the tent, and if a man should come to you and should ask you and should say, Is there a man here? And you will say, It is not. And Jael, wife of Heber, took the tent peg and placed the hammer in her hand, and entered toward him secretly, and drove the tent peg into his temple, and it passed through into the ground, and he, being stunned, was killed and died. And behold, Barak was pursuing Sisera, and Jael went out to meet him, and said to him, Come here and I will show you the man whom you seek, and he entered to her, and behold, Sisera was cast down dead, and the peg was in his temple. And God routed Jabin king of Canaan in that day before the sons of Israel. And the hand of the sons of Israel kept going and growing harder against Jabin king of Canaan, until they utterly destroyed Jabin king of Canaan.

5

And Deborah and Barak son of Abinoam were in that day, saying, A revelation was revealed in Israel when the people offered themselves willingly, bless the Lord. Hear, kings, and give ear, satraps; I, I am, will sing to the Lord, I am, I will sing praise to the Lord the God of Israel. Lord, in your going out in Seir, in your departing from the field of Edom, the earth was shaken, and the heaven dripped dew, and the clouds dripped water. The mountains were shaken from the face of the Lord

Eloi, this Sinai, from the face of the Lord God of Israel. In the days of Shamgar son of Anath, in the days of Jael, they abandoned the roads, and they went by paths, they went by crooked roads. The mighty failed in Israel, they failed until Deborah arose, until a mother arose in Israel. They chose new gods, then the cities of rulers made war; could a shield be seen or a spear among forty thousand in Israel? My heart is with the things arranged for Israel; you who offer yourselves willingly among the people, bless the Lord. Having mounted upon a female donkey at midday, sitting in judgment, and traveling upon the roads of council members on the road, recount from the voice of those striking up songs between those drawing water; there they will give justice; Lord, increase justice in Israel; then the people of the Lord went down into the cities. Awake, awake, Deborah; awake, awake, speak a song; arise, Barak, and take your captives, son of Abinoam. Then a remnant went down to the strong; the people of the Lord went down among the mighty ones from me to him. Ephraim rooted them out in Amalek, Benjamin behind you among your peoples, Machir went down in me searching out, and from Zebulun those drawing with the scribe's rod of narrative. And the leaders in Issachar were with Deborah and Barak; thus Barak was sent into the valleys on his feet, into the portions of Reuben, great ones searching the heart. Why did they sit between the double fold to hear the piping of the flocks? Reuben had divisions! Great examinations of the heart. Gilead remained beyond the Jordan where he encamped; and Dan, why does he sojourn in ships? Asher settled at the coast of the seas, and he will dwell at his

harbors. The people of Zebulun reproached their soul to death, and Naphtali came upon the heights of their field. Kings drew up in battle array, then the kings of Canaan waged war in Taanach by the waters of Megiddo, they did not take a gift of silver. From heaven the stars drew up in battle array, from their paths they drew up in battle array against Sisera. The torrent of Kishon swept them away, the ancient torrent, the torrent of Kishon; my mighty soul will trample it. When the heels of the horse were hindered, his strong ones hastened with haste to curse Meroz, the messenger of the Lord said, curse, cursed is everyone dwelling in it, because they did not come to the help of the Lord, to help among the powerful. May she be blessed among women, Jael the wife of Heber the Kenite; may she be blessed above women in tents. He asked for water; she gave milk in a basin; she brought butter fit for nobles. She stretched out her left hand to the tent peg, and her right hand to the laborers hammer, and she hammered Sisera, she pierced through his head and she struck, she pierced through his temple. Between her feet he rolled down; he fell and he slept between her feet, he lay down and fell; just as he lay down there he fell destroyed. Through the window the mother of Sisera looked out, outside the lattice, because his chariot was delayed. Why did the hooves of his chariots delay? Her wise ruling women answered to her, and she turned back her words to herself, Will they not find him dividing spoils? A compassionate woman will have compassion on the head of a man; spoils of dyed cloths for Sisera, spoils of dyed cloths of variety, embroidered dyed cloths for his neck as spoils. Thus may all your enemies perish, Lord, and may those

who love him be as the sun going out in his power. And the land was quiet for forty years.

6

And the sons of Israel did evil before the Lord, and the Lord gave them into the hand of Midian for seven years. And the hand of Midian prevailed over Israel, and the sons of Israel made for themselves because of Midian the holes in the mountains, and the caves, and the strongholds. And it came to pass that when the sons of Israel sowed, Midian and Amalek went up, and the sons of the east went up together with them, and they encamped against them, and they destroyed their crops until coming to Gaza; and no substance of life was left in the land of Israel, nor in the flocks a bull or a donkey. Because they themselves and their possessions were coming up, and their tents were arriving, just as locusts in a multitude, and they and their camels were without number, and they were coming into the land of Israel, and they were destroying it. And Israel was brought to great poverty because of Midian. And the sons of Israel cried out to the Lord because of Midian. And the Lord sent out a prophet to the sons of Israel, and he said to them, The Lord the God of Israel says these things: I am the one who brought you up from the land of Egypt, and led you out from the house of your slavery, and I rescued you from the hand of Egypt and from the hand of all those oppressing you, and drove them out from before you, and I gave you their land. And I said to you, I am the

Lord your God: you shall not fear the gods of the Amorite, in whose land you sit; and you did not listen to my voice. And a messenger of the Lord came, and he sat down by the terebinth in Ephrathah in the land of Joash the father of Esdri, and Gideon his son was beating grain in a winepress to escape from the face of Midian. And the messenger of the Lord appeared to him and said to him, The Lord is with you, mighty one of powers. And Gideon said to him, Pardon me, my Lord, if the Lord is with us, why have these evils found us? And where are all his wonders which our fathers recounted to us, saying, Did not the Lord bring us up from Egypt? And now he has cast us out and given us into the hand of Midian. And the messenger of the Lord turned to him and said, Go in this your strength, and you will save Israel from the hand of Midian; behold, I have sent you. And Gideon said to him, Please, my Lord, by what means will I save Israel? Behold, my thousand has grown weak in Manasseh, and I am the smallest in my father's house. And the messenger of the Lord said to him, The Lord will be with you, and you will strike Midian as if one man. And Gideon said to him, If indeed I have found favor in your eyes, and you will do for me today all that you spoke with me, do not depart from here until I come to you, and I will bring out the offering and sacrifice it before you. And he said, I will remain until you return. And Gideon entered, and he made a young goat and unleavened bread from an ephah of flour, and he placed the meat in the basket, and he put the broth in the pot, and he brought them out to him by the terebinth, and he drew near. And the messenger of God said to him, Take the meat and the unleavened bread, and place them

on that rock, and pour out the broth next to them; and he did so. And the messenger of the Lord stretched out the tip of the staff in his hand and touched the meat and the unleavened bread, and fire went up from the rock and devoured the meat and the unleavened bread, and the messenger of the Lord went away from his sight. And Gideon saw that this was a messenger of the Lord, and Gideon said, Ah ah, my Lord, Lord, because I saw the messenger of the Lord face to face. And the Lord said to him, Peace to you, do not fear, you will not die. And Gideon built an altar there to the Lord, and he called it Peace of the Lord. Until this day it is still in Ephrathah of the father of Esdri. And it came to pass in that night, and the Lord said to him, take the bull calf which belongs to your father, and a second calf seven years old, and you will tear down the altar of Baal which belongs to your father, and you will destroy the grove upon it. And you will build an altar to the Lord your God upon the summit of this Maoz in the battle array, and you will take the second calf, and you will offer up burnt offerings with the wood of the grove which you will utterly destroy. And Gideon took ten men from his own slaves, and he did it in the manner which the Lord spoke to him; and it came to pass that he feared his father's house and the men of the city to do it by day, so he did it by night. And the men of the city rose early in the morning, and behold the altar of Baal had been torn down, and the grove upon it had been destroyed, and they saw the second calf which he had offered up upon the altar that had been built. And a man said to the one near him, Who did this? And they sought out and searched and learned that Gideon son of Joash did this thing. And the men of the city

said to Joash, Bring out your son, and let him die, because he tore down the altar of Baal and because he destroyed the grove that was upon it. And Gideon son of Joash said to all the men who rose up against him, will you not now contend on behalf of Baal? Or will you save him? Whoever pleads for him, let him be put to death by morning; if he is a god, let him contend for himself, because he tore down his altar. And he called it Jerubbaal on that day, saying, Let Baal contend against him, because his altar was destroyed. And all Midian and Amalek and the sons of the east were gathered together in the same place, and they encamped in the valley of Jezreel. And the spirit of the Lord clothed Gideon, and he sounded a trumpet with a horn, and he called Abiezer to follow him. And he sent out messengers into all Manasseh, and in Asher, and in Zebulun, and in Naphtali, and he went up to meet them. And Gideon said to God, If you save Israel by my hand, just as you spoke, behold I am placing the wool fleece on the threshing floor; if dew falls upon the fleece only, and dryness upon all the land, I will know that you will save Israel by my hand, just as you spoke. And it came to pass thus: and he rose early the next day, and he squeezed out the fleece, and dew dripped from the fleece, a full basin of water. And Gideon said to God, let not your anger be kindled against me, and I will speak once more; I will test once more with the fleece; and let there be dryness upon the fleece only, and upon all the earth let there be dew. And God did thus in that night, and dryness came upon the fleece only, and dew came upon all the earth.

7

And Jerubbaal rose early, he is Gideon, and all the people with him, and they encamped at the spring of Arad; and the camp of Midian was north of him from the Hill of Moreh in the valley. And the Lord said to Gideon, The people with you are too great, so that I will not hand over Midian into their hand, lest Israel should boast against me, saying, My own hand saved me. And now speak indeed in the ears of the people, saying, Who is the one fearing and cowardly? Let him turn back and let him depart from Mount Gilead, and twenty-two thousand of the people returned, and ten thousand were left. And the Lord said to Gideon, The people are still too many; bring them down to the water, and I will refine them for you there; and it will be that whomever I say to you This one will go with you, he will go with you; and everyone of whom I say to you This one will not go with you, he will not go with you. And he brought down the people to the water, and the Lord said to Gideon, Everyone who laps with his tongue from the water as a dog laps, you will set him apart by himself, and everyone who kneels upon his knees to drink. And the number of the ones who lapped with their hand to their mouth was three hundred men, and all the remainder of the people knelt on their knees to drink water. And the Lord said to Gideon, With the three hundred men who lapped I will save you, and I will give Midian into your hand, and all the people will go, each man to his place. And they took the provisions of the people in their hands, and their trumpets;

and he sent away every man of Israel, each man to his tent; and he kept the three hundred men; and the camp of Midian was below him in the valley. And it came to pass in that night, and the Lord said to him, Arise, go down into the camp, because I have delivered it into your hand. And if you fear to go down, you and Phara your servant go down into the camp, and you will hear what they will speak, and after this your hands will be strengthened and you will go down into the camp; and he himself and Phara his servant went down toward the outpost of the fifty who were in the camp. And Midian and Amalek and all the sons of the east were lying in the valley like locusts in multitude, and their camels had no number, but they were like the sand on the edge of the sea in multitude. And Gideon came, and behold, a man was explaining a dream to his neighbor, and he said, Behold, I dreamed a dream, and behold, a loaf of barley bread was turning in the camp of Midian, and it came to the tent and struck it, and it fell and turned it upward, and the tent fell. And his companion answered and said, This is nothing other than the sword of Gideon son of Joash, a man of Israel; God has delivered Midian and all the camp into his hand. And it came to pass when Gideon heard the explanation of the dream and its interpretation, he worshiped the Lord and returned to the camp of Israel, and he said, Arise, because the Lord has delivered the camp of Midian into our hand. And he divided the three hundred men into three companies, and he gave trumpets into the hand of all of them, and empty jars, and torches in the jars, and he said to them, You will watch me, and thus you will do; and behold I am entering at the edge of the camp, and it will be

that just as I do, thus you will do. And I will blow the horn, and all of you with me will sound the horns around the whole camp, and you will say, For the Lord and for Gideon. And Gideon and the hundred men with him entered at the edge of the camp at the beginning of the middle watch, and awakening they stirred up the guards, and they sounded the horns, and they shattered the water jars in their hands. And the three companies sounded the trumpets, and they shattered the jars, and they held in their left hands the torches, and in their right hands the trumpets to sound, and they cried out, A sword for the Lord and for Gideon! And each man set himself in a circle around the camp, and all the camp ran, and they sounded an alarm, and they fled. And they sounded the three hundred horns, and the Lord turned every man's sword against his neighbor throughout the whole camp. And the camp fled until Beth Shittah, Tagaragatha, Abel Meholah upon Tabath, and the men of Israel from Naphtali and from Asher and from all Manasseh cried out, and they pursued after Midian. And Gideon sent messengers throughout all the mountain of Ephraim, saying, Go down to meet Midian, and seize for yourselves the water as far as Beth Barah and the Jordan. And every man of Ephraim cried out, and they seized beforehand the water as far as Beth Barah and the Jordan. And they seized the rulers of Midian, both Oreb and Zeeb, and they killed Oreb at the rock of Oreb, and they killed Zeeb at the winepress of Zeeb, and they pursued Midian, and they brought the heads of Oreb and Zeeb to Gideon from beyond the Jordan.

8

And the men of Ephraim said to Gideon, what is this thing you did to us, not calling us when you went to draw up for battle against Midian? And they argued strongly with him. And he said to them, What have I done now compared to what you have done? Is not the gleaning of Ephraim better than the vintage of Abiezer? Into your hand the Lord delivered the rulers of Midian, Oreb and Zeeb; and what was I able to do like you? Then their spirit was loosed from him when he spoke this word. And Gideon came to the Jordan, and he crossed over, he and the three hundred men with him, hungry and pursuing. And he said to the men of Succoth, give loaves for food to this people at my feet, because they are perishing, and behold I am pursuing Zebah and Zalmunna kings of Midian. And the rulers of Succoth said, Are the hands of Zebah and Zalmunna now in your hand, that we should give loaves to your army? And Gideon said, Because of this, when the Lord gives Zebah and Zalmunna into my hand, then I will thresh your flesh with the thorns of the wilderness and with the briers. And he went up from there to Penuel, and he spoke to them likewise, and the men of Penuel answered him in the manner the men of Succoth answered. And Gideon said to the men of Penuel, When I return in peace, I will tear down this tower. And Zebah and Zalmunna were in Karkar, and their camp with them was about fifteen thousand, all who were left behind from all the camp of the foreigners, and the fallen were one hundred twenty thousand men who drew the

sword. And Gideon went up by the way of the tent dwellers in tents from the east of Nobah and Jogbehah, and he struck the camp, and the camp was confident. And Zebah and Zalmunna fled, and he pursued after them, and he seized the two kings of Midian, Zebah and Zalmunna, and he threw all the camp into confusion. And Gideon son of Joash returned from the battle line from above the battle line of Ares. And he seized a young boy from the men of Succoth, and he questioned him, and he wrote for him the names of the rulers of Succoth and their elders, seventy-seven men. And Gideon came to the rulers of Succoth, and he said, Behold Zebah and Zalmunna, about whom you reproached me, saying, Are the hands of Zebah and Zalmunna now in your hand, that we should give bread to your exhausted men? And he took the elders of the city with the thorns of the desert and the briers, and he threshed with them the men of the city. And he destroyed the tower of Penuel, and he killed the men of the city. And he said to Zebah and Zalmunna, Where are the men whom you killed in Tabor? And they said, Like you, like themselves, in the likeness of a king's son. And Gideon said, They were my brothers and sons of my mother; the Lord lives; if you had kept them alive, I would not have killed you. And Jether said to his firstborn, Rise up and kill them; and the young boy did not draw his sword, because he was afraid, because he was still young. And Zebah and Zalmunna said, You arise and meet us, because your power is as a man's. And Gideon arose and killed Zebah and Zalmunna, and took the crescent ornaments that were on the necks of their camels. And the men of Israel said to Gideon, Lord, rule over us, both you and your son and your son's

son, because you saved us from the hand of Midian. And Gideon said to them, I will not rule, and my son will not rule over you. The Lord will rule over you. And Gideon said to them, I will ask a request from you, and let each man give me an earring from his spoils, because they had golden earrings, because they were Ishmaelites. And they said, We will surely give. And he spread out his garment, and each man threw an earring from his spoils there. And the weight of the golden earrings which he asked for was one thousand seven hundred shekels of gold, besides the crescents and the pendants and the garments and purple robes which were on the kings of Midian, and besides the collars which were on the necks of their camels. And Gideon made it into an ephod, and he set it up in his city in Ephrathah, and all Israel played the harlot after it there, and it became a snare to Gideon and to his house. And Midian was humbled before the sons of Israel, and they did not lift their head again, and the land was quiet forty years in the days of Gideon. And Jerubbaal the son of Joash went and sat in his house. And Gideon had seventy sons descended from his thighs, because he had many wives. And his concubine was in Shechem, and she herself indeed bore him a son, and he gave the name Abimelech. And Gideon son of Joash died in his city, and he was buried in the tomb of Joash his father in Ephrathah of the Abiezrite. And it came to pass when Gideon died, the sons of Israel turned back and played the harlot after the Baals, and they made for themselves a covenant with Baal that he should be a god to them. And the sons of Israel did not remember the Lord God who had delivered them from the hand of all those oppressing them on every side. And they did

not show mercy to the house of Jerubbaal, that is Gideon, according to all the good things which he did for Israel.

9

And Abimelech son of Jerubbaal went to Shechem to his mother's brothers, and he spoke to them and to all the kinship of the house of his mother's father, saying, speak now in the ears of all the men of Shechem, what is good for you, that seventy men, all the sons of Jerubbaal, rule over you, or that one man rule over you? And remember that I am your bone and your flesh. And the brothers of his mother spoke concerning him in the ears of all the men of Shechem all these words, and their heart inclined after Abimelech, because they said, He is our brother. And they gave him seventy pieces of silver from the house of Baal Berith, and Abimelech hired for himself empty and cowardly men, and they went after him. And he entered into the house of his father in Ephrathah, and he killed his brothers the sons of Jerubbaal, seventy men upon one stone, and Jotham the younger son of Jerubbaal was left, because he was hidden. And all the men of Shechem and all the house of Beth Millo were gathered, and they went and made Abimelech king by the oak of the pillar in Shechem. And it was reported to Jotham, and he went, and he stood upon the summit of Mount Gerizim, and he lifted up his voice, and he wept, and he said to them, Hear me, men of Shechem, and God will hear you. The woods went forth to anoint a king over themselves, and they said to the olive,

Reign over us. And the olive tree said to them, Should I leave behind my richness, by which men glorify God, to go sway over the trees? And the trees said to the fig tree, Come here, reign over us. And the fig tree said to them, Should I leave behind my sweetness and my good produce to go and sway over the trees? And the trees said to the vine, Come, reign over us. And the vine said to them, Shall I leave behind my wine that gladdens God and men to go and sway over the trees? And all the trees said to the bramble, Come, reign over us. And the bramble said to the woods, If in truth you anoint me to reign over you, come, take shelter in my shadow, and if not, let fire go out from me and devour the cedars of Lebanon. And now if you did this in truth and completeness, and you made Abimelech king, and if you did goodness with Jerubbaal and with his house, and if you did to him as the recompense of his hand deserves, as my father drew up in battle on your behalf and threw out his soul in opposition and rescued you from the hand of Midian, and yet you rose up against my father's house today, and you killed his sons, seventy men, upon one stone, and you made Abimelech the son of his maidservant king over the men of Shechem because he is your brother. And if you did this in truth and completeness with Jerubbaal and with his house on this day, may you rejoice in Abimelech, and may he indeed rejoice in you. But if not, let fire go out from Abimelech and devour the men of Shechem and the house of Beth Millo, and let fire go out from the men of Shechem and from the house of Beth Millo and devour Abimelech. And Jotham fled and ran away, and he went to Beer, and he dwelt there from the face of his brother Abimelech. And Abimelech

ruled over Israel three years. And God sent out an evil spirit between Abimelech and the men of Shechem, and the men of Shechem dealt treacherously against the house of Abimelech, to bring upon them the injustice done to the seventy sons of Jerubbaal, and to place their blood upon Abimelech their brother, who killed them, and upon the men of Shechem, because they strengthened his hands to kill his brothers. And the men of Shechem placed for him those lying in ambush upon the tops of the mountains, and they were plundering all who were passing by them on the road; and it was reported to king Abimelech. And Gaal son of Jobel came, and his brothers, and they passed by in Shechem, and the men of Shechem hoped in him. And they went out into the field, and they gathered the vintage of their vineyards, and they trod it, and they made Elloulim, and they brought it into the house of their god, and they ate and they drank, and they cursed Abimelech. 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 Jerubbaal, and is not Zebul his overseer, his slave with the men of Hamor the father of Shechem? And why should we serve him? And who would put this people in my hand? And I will remove Abimelech, and I will say to him, Increase your force and go out. And Zebul, ruler of the city, heard the words of Gaal son of Jobel, and he was very angry. And he sent messengers to Abimelech in secret, saying, Behold, Gaal son of Ebed and his brothers are coming into Shechem, and behold, they themselves are besieging the city against you. And now arise by night, and the people with you, and lie in ambush in the field. And it will be

in the morning at the same time the sun rises: you will rise early and attack the city, and behold he himself and the people with him will go out toward you, and you will do to him whatever your hand finds possible. And Abimelech arose and all the people with him by night, and they lay in ambush against Shechem in four companies. And Gaal son of Jobel went out, and he stood at the entrance of the city gate, and Abimelech and the people with him arose from the ambush. And Gaal son of Ebed saw the people, and he said to Zebul, Behold, people descend from the tops of the mountains. And Zebul said to him, You see the shadow of the mountains as men. And Gaal continued to speak, and he said, Behold, people coming down by the sea from the center of the land, and another company comes by the road of the Oak of Meonenim. And Zebul said to him, Where is your mouth now as you spoke, Who is Abimelech, that we should serve him? Isn't this the people whom you despised? Go out now and draw up in battle array against him. And Gaal went out before the men of Shechem and drew up for battle against Abimelech. And Abimelech pursued him, and he fled from his face, and many wounded fell as far as the doors of the gate. And Abimelech entered Arumah, and Zebul drove out Gaal and his brothers so they would not dwell in Shechem. And it came to pass on the next day that the people went out into the field, and it was reported to Abimelech. And he took the people and divided them into three companies, and he lay in ambush in the field. And he saw, and behold, people went out from the city, and he rose up against them and struck them down. And Abimelech and the leaders with him spread out, and they stood beside the

door of the city gate, and the two companies spread out upon all those in the field, and they struck them. And Abimelech was drawn up in the city that whole day, and he seized the city, and he killed the people in it, and he destroyed the city, and he sowed it with salt. And all the men of the tower of Shechem heard, and they came into the assembly of Beth El Berith. And it was reported to Abimelech that all the men of the tower of Shechem were gathered together. And Abimelech went up into Mount Zalmon, and all the people with him, and Abimelech took the axes in his hand, and cut down a branch of a tree, and lifted it up, and placed it upon his shoulders, and said to the people with him, What you saw me doing, quickly do as I. And each man cut down a branch, every man, and they went after Abimelech, and they placed them upon the gathering place, and they set the gathering place on fire upon them with fire; and all the men of the tower of Shechem died, indeed about a thousand men and women. And Abimelech went from Beth Gberith, and encamped in Thebes, and seized it. And a strong tower was in the middle of the city, and all the men and the women of the city fled there, and they shut themselves in from the outside, and they went up upon the roof of the tower. And Abimelech came to the tower, and they drew up in battle array against him, and Abimelech drew near to the doors of the tower to burn it with fire. And one woman threw a fragment of an upper millstone upon the head of Abimelech, and it broke his skull. And he cried out quickly to the young boy who was carrying his vessels, and he said to him, Draw my sword and kill me, lest they ever say, A woman killed him. And his young boy pierced him through, and

he died. And the men of Israel saw that Abimelech had died, and they went, each man, to his place. And God returned upon Abimelech the wickedness which he did to his father in killing his seventy brothers. And God returned all the wickedness of the men of Shechem upon their head, and the curse of Jotham son of Jerubbaal came upon them.

10

And after Abimelech, Tola son of Puah, son of his uncle, a man of Issachar, arose to save Israel; and he dwelt in Shamir in the mountain of Ephraim. And he judged Israel twenty-three years, and he died, and he was buried in Shamir. And after him arose Jair the Gileadite, and he judged Israel twenty-two years. And he had thirty-two sons riding upon thirty-two colts, and they had thirty-two cities, and they called them the farmsteads of Jair until this day in the land of Gilead. And Jair died, and he was buried in Ramnon. And the sons of Israel again did evil before the Lord, and they served the Baals, and the Ashtaroth, and the gods of Aram, and the gods of Sidon, and the gods of Moab, and the gods of the sons of Ammon, and the gods of the Philistines, and they abandoned the Lord, and they did not serve him. And the Lord was angered in wrath at Israel, and he sold them into the hand of the Philistines, and into the hand of the sons of Ammon. And they oppressed and crushed the sons of Israel at that time for eighteen years, all the sons of Israel who were beyond the Jordan in the land of the Amorites in Gilead. And the

sons of Ammon crossed over the Jordan to draw up in battle against Judah, and Benjamin, and against Ephraim, and the sons of Israel were very distressed. And the sons of Israel cried out to the Lord, saying, We have sinned against you, because we forsook God and we served the Baals. And the Lord said to the sons of Israel, Was it not from Egypt, and from the Amorite, and from the sons of Ammon, and from the Philistines, and the Sidonians, and Amalek, and Midian, who oppressed you? And you cried out to me, and I saved you from their hand. You abandoned me and served other gods; because of this I will not continue to save you. Go, and cry out to the gods whom you chose for yourselves, and let them themselves save you in the time of your affliction. And the sons of Israel said to the Lord, We have sinned. Do to us according to all that is good in your eyes, only deliver us this day. And they turned aside the foreign gods from their midst, and they served the Lord only, and his soul was grieved at the toil of Israel. And the sons of Ammon went up and encamped in Gilead; and the sons of Israel were gathered together and encamped in the watchtower. And the people, the rulers of Gilead, said, each man to his neighbor, Who is the man who will begin to draw up in battle against the sons of Ammon? He will be ruler over all those dwelling in Gilead.

11

And Jephthah the Gileadite was a man of great power, and he himself was the son of a prostitute, who bore Jephthah to Gilead.

And Gilead's wife bore him sons, and the woman's sons grew strong, and they drove out Jephthah, and they said to him, You will not inherit in our father's house, because you are the son of a courtesan. And Jephthah fled from the face of his brothers, and he dwelt in the land of Tob, and worthless men gathered together to Jephthah, and they went out with him. And it came to pass when the sons of Ammon drew up in battle array against Israel, that the elders of Gilead went to take Jephthah from the land of Tob, and they said to Jephthah, Come and you will be a leader to us, and we will fight against the sons of Ammon. And Jephthah said to the elders of Gilead, Did you not hate me, and cast me out from my father's house, and send me away from you? And why have you come to me now when you have need? And the elders of Gilead said to Jephthah, Because of this we have now returned to you, and you will go with us, and you will fight against the sons of Ammon, and you will be a ruler to us over all those dwelling in Gilead. And Jephthah said to the elders of Gilead, If you bring me back to draw up for battle against the sons of Ammon, and the Lord delivers them before me, then I will be a ruler for you. And the elders of Gilead said to Jephthah, Let the Lord be hearing between us if we do not do thus according to your word. And Jephthah went with the elders of Gilead, and the people placed him over them as head and as leader, and Jephthah spoke all his words before the Lord in Mizpah. And Jephthah sent messengers to the king of the sons of Ammon, saying, What is between me and you, that you came to me to draw up in battle in my land? And the king of the sons of Ammon said to the messengers of Jephthah, that Israel took my

land when he went up from Egypt from Arnon until Jabbok and until the Jordan, and now return them in peace, and I will go. And Jephthah continued, and sent messengers to the king of the sons of Ammon. And he said to him, Thus says Jephthah: Israel did not take the land of Moab and the land of the sons of Ammon, because when they went up from Egypt, Israel went in the wilderness until the Sea of Siph, and came into Kadesh. And Israel sent messengers to the king of Edom, saying, I will pass through your land, and the king of Edom did not listen, and he also sent to the king of Moab, and he did not agree, and Israel stayed in Kadesh, and went in the wilderness, and surrounded the land of Edom and the land of Moab, and came from the east to the land of Moab, and encamped beyond Arnon, and did not enter the borders of Moab, because Arnon was the boundary of Moab. And Israel sent messengers to Sihon king of the Amorites, king of Heshbon, and Israel said to him, Let us pass through your land to our place. And Sihon did not trust Israel to pass through his territory, and Sihon gathered all his people, and they encamped at Jahaz, and he drew up for battle against Israel. And the Lord the God of Israel handed over Sihon and all his people into the hand of Israel, and they struck him, and Israel inherited all the land of the Amorite dwelling in that land from Arnon to Jabbok, and from the desert to the Jordan. And now the Lord, the God of Israel, drove out the Amorite from before his people Israel, and you will inherit it? Will you not inherit what Chemosh your god gives you to inherit, and will we not inherit all whom the Lord our God drove out from before us? And now are you not better than Balak son of Zippor, king of Moab? Did

he not fight with Israel, or did he not wage war against him, while dwelling in Heshbon and in its borders, and in the land of Aroer and in its borders, and in all the cities beside the Jordan, for three hundred years? And why did you not deliver them at that time? And now I have not sinned against you, but you do wickedness to me by drawing up in battle array against me; may the Lord the judge decide today between the sons of Israel and the sons of Ammon. And the king of the sons of Ammon did not hear the words of Jephthah which he sent to him. And the spirit of the Lord came upon Jephthah, and he passed through Gilead and Manasseh, and he passed by the watchtower of Gilead to the beyond of the sons of Ammon. And Jephthah vowed a vow to the Lord, and said, if you will indeed give me the sons of Ammon into my hand, then it will be that whoever comes out from the doors of my house to meet me when I return in peace from the sons of Ammon, he will be the Lord's, and I will offer him up as a burnt offering. And Jephthah passed toward the sons of Ammon to draw up in battle against them, and the Lord delivered them into his hand. And he struck them from Aroer until coming to Arnon, twenty cities in number, and until Abel Cheramim, a very great blow, and the sons of Ammon were subdued before the sons of Israel. And Jephthah came to Mizpah to his house, and behold his daughter was coming out to meet him with tambourines and dances, and she was his only begotten, he had no other son or daughter. And it came to pass when he saw her, he tore his garments, and he said, Alas, alas, my daughter, you have greatly troubled me, and you are among my troubles, and I have opened my mouth to the Lord, and I will

not be able to turn back. And she said to him, Father, have you opened your mouth to the Lord? Do to me in the manner which went out from your mouth, when the Lord makes vengeance for you against your enemies from the sons of Ammon. And she said to her father, Let my father indeed grant this request; allow me two months, and I will go and I will go down to the mountains, and I will weep for my virginity, I and my companions. And he said, Go, and he sent her away for two months, and she went with her companions, and she wept for her virginity upon the mountains. And it came to pass at the end of the two months, and she returned to her father, and he did to her his vow which he vowed, and she had not known man, and it became a custom in Israel. From year to year the daughters of Israel went to lament the daughter of Jephthah the Gileadite for four days in the year.

12

And the men of Ephraim cried out, and they passed over to the North, and they said to Jephthah, Why did you pass over to draw up in battle against the sons of Ammon, and not call us to go with you? We will burn down your house with you in it. And Jephthah said to them, I and my people were at war, and the sons of Ammon were exceedingly against us, and I cried out to you, and you did not save me from their hand. And I saw that you were not a savior, and I placed my soul in my hand, and I passed by toward the sons of Ammon, and the Lord gave them

into my hand; and why have you come up against me on this day to draw up in battle against me? And Jephthah gathered together all the men of Gilead, and he drew up for battle against Ephraim, and the men of Gilead struck Ephraim, because the survivors of Ephraim said, You of Gilead are in the midst of Ephraim and in the midst of Manasseh. And Gilead seized beforehand the crossings of the Jordan from Ephraim, and the survivors of Ephraim said to them, Let us cross over, and the men of Gilead said to them, Are you not an Ephraimite? And he said, No. And they said to him, Say Shibboleth, and he could not pronounce it correctly, and they seized him and slaughtered him at the crossings of the Jordan, and there fell at that time from Ephraim forty-two thousand. And Jephthah judged Israel six years, and Jephthah the Gileadite died, and he was buried in his city Gilead. And after him Ibzan from Bethlehem judged Israel. And he had thirty sons and thirty daughters whom he sent outside, and he brought in thirty daughters from outside for his sons, and he judged Israel seven years. And Ibzan died, and he was buried in Bethlehem. And after him Elon the Zebulunite judged Israel ten years. And Elon the Zebulunite died, and he was buried in Aijalon in the land of Zebulun. And after him Abdon son of Hillel the Pirathonite judged Israel. And he had forty sons and thirty grandsons riding upon seventy colts, and he judged Israel eight years. And Abdon son of Hillel the Pirathonite died, and he was buried in Pirathon in the land of Ephraim in the mountain of the Amalek.

13

And the sons of Israel again did evil before the Lord, and the Lord handed them over into the hand of the Philistines for forty years. And there was a man from Zorah from the people of the family of Dan, and his name was Manoah, and his wife was barren and had not borne children. And a messenger of the Lord appeared to the woman and said to her, Behold, you are barren and have not given birth, and you will conceive a son. And now be on guard, and do not drink wine and strong drink, and do not eat anything unclean, because behold you are with child and you will bear a son; and iron will not go upon his head, because the child will be a Nazirite of God from the womb; and he will begin to save Israel from the hand of the Philistines. And the woman entered, and said to her husband, saying, A man of God came to me, and his form was as the form of a messenger of God, very fearful, and I did not ask him where he is from, and he did not tell me his name. And he said to me, Behold, you are with child and you will bear a son, and now you should not drink wine and strong drink, and not eat anything unclean, because the child will be holy to God from the womb until the day of his death. And Manoah prayed to the Lord, and said, I pray to you, Lord adonai, the man of God whom you sent—let him come again to us, and let him instruct us what we should do for the child being born. And God listened to the voice of Manoah, and the messenger of God came again to the woman; and she was sitting in a field, and Manoah her husband was not

with her. And the woman hastened and ran and reported to her husband, and said to him, Behold, the man who came to me that day has appeared to me. And he rose up and Manoah went behind his wife, and he came to the man, and he said to him, Are you the man who spoke to the woman? The messenger said, I. And Manoah said, Now the word will come; what will be the rule for the child and his works? And the messenger of the Lord said to Manoah, She will guard herself from all which I have said to the wife. She will not eat from all which goes out from the vine of wine, and let her not drink wine and strong drink, and let her not eat every unclean thing. She will guard all things as many as I commanded her. And Manoah said to the messenger of the Lord, Let us detain you here, and let us make a young goat before you. And the messenger of the Lord said to Manoah, If you detain me, I will not eat from your bread, and if you should make a burnt offering, you will offer it up to the Lord, because Manoah did not know that he was a messenger of the Lord. And Manoah said to the messenger of the Lord, What is your name, that when your word comes, we will glorify you? And the messenger of the Lord said to him, Why do you ask my name? And this very thing is wonderful. And Manoah took the young goat and the sacrifice, and he offered it up upon the rock to the Lord, and he did something extraordinary, while Manoah and his wife were watching. And it came to pass when the flame went up above the altar to heaven, and the messenger of the Lord went up in the flame. Manoah and his wife, seeing this, fell upon their faces to the earth. And the messenger of the Lord did not appear again to Manoah and to his wife; then Manoah knew

that this one was a messenger of the Lord. And Manoah said to his wife, We will surely die because we saw God. And his wife said to him, If the Lord wished to put us to death, he would not have taken from our hand a burnt offering and sacrifice, and he would not have shown us all these things, and at this time he would not have caused us to hear these things. And the woman bore a son, and she called his name Samson, and the child grew up, and the Lord blessed him. And the spirit of the Lord began to go forth with him in the camp of Dan, between Zorah and Eshtaol.

14

And Samson went down to Timnah, and he saw a woman in Timnah from the daughters of the Philistines. And he went up and reported to his father and to his mother, and said, I have seen a woman in Timnah from the daughters of the Philistines, and now take her for me as a wife. And his father and his mother said to him, Are there not daughters among your brothers and among all my people, that you go to take a woman from the uncircumcised foreigners? And Samson said to his father, Get this one for me, because she is right in my eyes. And his father and his mother did not know that it was from the Lord, because he himself seeks vengeance from the Philistines; and at that time the Philistines were ruling in Israel. And Samson went down and his father and his mother into Timnah, and he came to the vineyard of Timnah, and behold a young lion

roaring to meet him. And the spirit of the Lord leaped upon him, and he crushed him as if he would crush a young goat, and nothing was in his hands, and he did not report to his father and his mother what he did. And they went down and spoke to the woman, and she was pleasing in Samson's eyes. And he returned after some days to take her, and he turned aside to see the corpse of the lion, and behold, a swarm of bees in the mouth of the lion and honey. And he took it into his hands, and he went along eating, and he went to his father and to his mother, and he gave to them and they ate, and he did not tell them that he took out the honey from the mouth of the lion. And his father went down to the woman, and Samson made a feast there for seven days, because that is what the young men do. And it came to pass that when they saw him, they took thirty companions, and they were with him. And Samson said to them, I put forth a riddle to you. If you declare it to me in the seven days of the feast and find the answer, I will give you thirty linen garments and thirty robes. And if you are not able to tell me, you will give me thirty linen cloths and thirty changes of garments, and they said to him, put forth your riddle, and we will hear it. And he said to them, Out of the eater came something to eat, and out of the strong came something sweet. And they were not able to solve the riddle for three days. And it came to pass on the fourth day that they said to Samson's wife, Deceive your husband and let him tell you the riddle, lest we burn you and your father's house in fire; or have you called us to impoverish us? And Samson's wife wept before him and said, But you have hated me and have not loved me, because you have not told me the riddle

which you proposed to the sons of my people. And Samson said to her, If I have not told it to my father and my mother, will I tell you? And she wept before him during the seven days that they had the drinking feast, and it came to pass on the seventh day that he told her because she had pressed him hard, and she told the sons of her people. And the men of the city said to him on the seventh day before the sun rose, What is sweeter than honey, and what is stronger than a lion? And Samson said to them, If you had not plowed with my heifer, you would not have known my riddle. And the spirit of the Lord leaped upon him, and he went down into Ashkelon, and he struck down thirty men from them, and he took their garments, and he gave the robes to the ones who had announced the riddle. And Samson was angered with wrath, and he went up to his father's house. And Samson's wife became one of his friends whom he had befriended.

15

And it came to pass after some days in the days of wheat harvest, and Samson visited his wife with a young goat, and he said, I will go in to my wife into the chamber, and her father did not allow him to enter. And her father said, saying, I said that you utterly hated her, and I gave her to one of your friends; is not her younger sister better than her? Let it be to you instead of her, then. And Samson said to them, I have been avenged this once from the Philistines, because I do wickedness with them.

And Samson went and seized three hundred foxes and took torches and turned tail to tail and placed one torch between the two tails and bound them, and kindled fire in the torches and sent them out in the standing grain of the Philistines, and they were burned from the threshing floor and until the upright ears of grain and until the vineyard and olive trees. And the Philistines said, Who did these things? And they said, Samson the bridegroom of Thamni, because he took his wife and gave her to one of his friends, and the Philistines went up and burned her and her father's house with fire. And Samson said to them, If you do this, I will indeed take vengeance on you, and after that I will cease. And he struck them leg upon thigh, a great blow, and he went down and sat in the cleft of the rock of Etam. And the Philistines went up, and they encamped in Judah, and they spread out in Lehi. And the men of Judah said, Why have you come up against us? And the Philistines said, We went up to bind Samson and to do to him in the manner in which he did to us. And three thousand men from Judah went down into the cleft of the rock of Etam, and they said to Samson, Don't you know that the Philistines rule over us? And what is this that you did to us? And Samson said to them, In the manner they did to me, thus I did to them. And they said to him, We came down to bind you to give you into the hand of the Philistines. And Samson said to them, Swear to me that you yourselves will never attack me. And they said to him, saying, No, but we will bind you with a bond and we will deliver you into their hand, and we will not put you to death, and they bound him with two new ropes and brought him up from that rock. And they came to the jawbone,

and the Philistines shouted and ran to meet him, and the spirit of the Lord leaped upon him, and the ropes on his arms became like tow that was kindled in fire, and his bonds melted from his hands. And he found a jawbone of a donkey that had been thrown aside, and he stretched out his hand and took it, and struck a thousand men with it. And Samson said, With the jawbone of a donkey, wiping out, I wiped them out, because with the jawbone of the donkey I struck a thousand men. And it came to pass when he ceased speaking that he threw the jawbone from his hand, and he called that place removal of the jawbone. And he thirsted exceedingly, and he wept to the Lord, and he said, You were pleased to give this great salvation by the hand of your slave, and now I will die of thirst, and I will fall into the hand of the uncircumcised. And God split open the pit in the jawbone, and water went out from it, and he drank, and his spirit returned and he lived. Because of this, its name was called Spring of the One Being Called, which is in the Jawbone, until this day. And he judged Israel in the days of the Philistines for twenty years.

16

And Samson went into Gaza, and saw there a woman, a prostitute, and went in to her. And it was reported to the Gazans, saying, Samson has come here. And they surrounded and lay in wait for him the whole night at the gate of the city, and they kept silent the whole night, saying, Until dawn breaks, then we will

kill him. And Samson slept until midnight, and he arose in the middle of the night, and he took hold of the doors of the gate of the city with the two posts, and he lifted them up with the bar, and he placed them upon his shoulders, and he went up to the summit of the mountain that is before Hebron, and he placed them there. And it came to pass after this, and he loved a woman in Alsorech, and her name was Delilah. And the rulers of the Philistines went up to her, and they said to her, Deceive him, and see in what his great strength is, and by what we will be able to overpower him, and we will bind him to humble him; and we will give you, each man, eleven hundred pieces of silver. And Delilah said to Samson, Tell me indeed what your great strength is, and with what you might be bound to humble you. And Samson said to her, If they bind me with seven moist cords that have not been dried out, I will become weak and will be like any other man. And the rulers of the Philistines brought her seven fresh bowstrings that had not been dried, and she bound him with them. And the ambush was sitting for her in the inner chamber, and she said to him, The Philistines are upon you, Samson, and he tore apart the bowstrings as someone might tear away a strand of tow when it smells fire, and his strength was not made known. And Delilah said to Samson, Behold, you have deceived me, and you have spoken lies to me. Now therefore, tell me with what you might be bound. And he said to her, If they bind me with new ropes which have not been used for work, then I will become weak and I will be like any other man. And Delilah took new ropes and bound him in them, and the ambush went out from the storehouse, and she said, Philistines upon

you, Samson, and he tore them apart from his arms like thread. And Delilah said to Samson, Behold, you have deceived me, and you spoke false things to me. Declare to me in what you will be bound. And he said to her, If you weave the seven locks of my head with the web, and fasten the peg into the wall, I will be weak as one of the men. And it came to pass while he was sleeping, and Delilah took the seven locks of his head, and wove them in the web, and set the pin into the wall, and said, The Philistines are upon you, Samson, and he awoke from his sleep, and removed the peg of the weaving from the wall. And Delilah said to Samson, How can you say, I love you, when your heart is not with me? This is the third time you have deceived me and you have not told me what your great strength is. And it came to pass when she pressed him with her words every day, and she distressed him, and he became discouraged to the point of death. And he declared to her all his heart, and said to her, Iron has not gone up upon my head, because I am holy to God from my mother's womb; if therefore I should be shaved, my strength will depart from me and I will become weak, and I will be like all men. And Delilah saw that he had reported to her all his heart, and she sent and called the rulers of the Philistines, saying, Come up this once more, because he has reported to me all his heart, and the rulers of the Philistines went up to her, and they brought up the silver in their hands. And Delilah put Samson to sleep upon her knees, and she called a man, and she shaved the seven locks of his head, and she began to humble him, and his strength departed from him. And Delilah said, The Philistines are upon you, Samson. And he awoke from his sleep,

and he said, I will go out as before, and I will shake myself free, but he did not know that the Lord had departed from him. And the Philistines seized him, and they cut out his eyes, and they brought him down into Gaza, and they bound him in bronze fetters, and he was grinding in the house of the prison. And the hair of his head began to sprout after he had been shaved. And the rulers of the Philistines were gathered together to sacrifice a great sacrifice to Dagon their god, and to rejoice, and they said, The god gave Samson our enemy into our hand. And the people saw him, and they praised their god, because our god delivered our enemy into our hand, the one who laid waste our land and who multiplied our wounded. And when their hearts were merry, they said, Call Samson from the prison house, and let him perform before us, and they called Samson from the prison house, and he performed before them, and they struck him, and they set him between the pillars. And Samson said to the young man holding his hand, Let go of me, and I will feel the pillars upon which the house rests, and I will lean upon them. And the house was full of men and women, and all the rulers of the Philistines were there, and upon the roof about three thousand men and women were watching Samson performing. And Samson wept to the Lord, and said, Adonai Lord, remember me indeed, and strengthen me just this once, God, and I will repay one vengeance for my two eyes to the Philistines. And Samson encompassed the two pillars of the house upon which the house stood, and he leaned upon them, and he grasped one with his right hand, and one with his left hand. And Samson said, Let my soul die with the Philistines, and he braced in strength, and the

house fell upon the rulers and upon all the people in it, and the dead whom Samson put to death in his death were more than those whom he put to death in his life. And his brothers and the house of his father went down and took him, and they went up and buried him between Zorah and Eshtaol in the tomb of Manoah his father, and he judged Israel twenty years.

17

And there was a man from the mountain of Ephraim, and his name was Micah. And he said to his mother, The eleven hundred pieces of silver which you took for yourself, and you cursed me, and you spoke of in my hearing, behold the silver is with me, I took it. And his mother said, My son is blessed by the Lord. And he gave back the eleven hundred pieces of silver to his mother, and his mother said, I solemnly consecrated the silver to the Lord from my hand for my son to make a carved and molten image, and now I will give it back to you. And he gave back the silver to his mother, and his mother took two hundred pieces of silver, and gave it to a silversmith, and he made it into a carved and molten image, and it came to be in the house of Micah. And the house of Micah was to him a house of God, and he made an ephod and teraphim, and he consecrated one of his sons, and he became a priest to him. In those days there was no king in Israel; each man was doing what was right in his own eyes. And a young man came from Bethlehem of the people of Judah, and he was a Levite, and he was sojourning there. And the man went

from Bethlehem, the city of Judah, to sojourn in whatever place he might find, and he came to the mountain of Ephraim and to the house of Micah to make his way. And Micah said to him, Where do you come from? And he said to him, I am a Levite from Bethlehem in Judah, and I am going to sojourn in whatever place I can find. And Micah said to him, Stay with me, and become to me a father and a priest, and I will give you ten pieces of silver per day, and a set of garments, and your living. And the Levite went and began to sojourn with the man, and the young man became to him as one of his sons. And Micah filled the hand of the Levite, and he became a priest to him, and he was in the house of Micah. And Micah said, Now I know that the Lord will do good to me, because the Levite has become a priest to me.

18

In those days there was no king in Israel, and in those days the tribe of Dan was seeking for itself an inheritance to dwell in, because an inheritance had not fallen to it until that day among the tribes of the sons of Israel. And the sons of Dan sent from their peoples five men, sons of power, from Zorah and from Eshtaol to spy out the land and explore it. And they said to them, Go and search out the land. And they came to the mountain of Ephraim to the house of Micah, and they lodged there in the house of Micah. And they recognized the voice of the young man the Levite, and they turned aside there. And they said to him, Who brought you here? And what are you doing in this place?

And what is to you here? And he said to them, Micah did such and such to me, and he hired me, and I became a priest for him. And they said to him, Inquire of God, and we will know if our way in which we are going will be prospered. And the priest said to them, Go in peace; your way in which you go is before the Lord. And the five men went and came into Laish, and they saw the people in the midst of it sitting in hope, quiet as the judgment of the Sidonians, and there is no one who disturbs or disgraces a word in the land, no heir oppressing treasures, and the Sidonians are far away, and they have no dealings with man. And the five men came to their brothers in Zorah and Eshtaol, and said to their brothers, Why are you sitting? And they said, Rise up, and let us go up against them, because we saw the land, and behold it is very good, and you are keeping silent. Do not hesitate to go and enter to inherit the land. And when you come, you will enter to a people in confidence, and the land is broad, because God gave it into your hand; a place where there is no lack of anything in the land. And they departed from there from the people of Dan, from Zorah and from Eshtaol, six hundred men girded with weapons of war. And they went up and encamped in Kiriath Jearim in Judah. Because of this it was called in that place camp of Dan until this day; behold, it is behind Kiriath Jearim. And they passed by from there through the mountain of Ephraim, and they came to the house of Micah. And the five men who were traveling to spy out the land of Laish answered and said to the brothers, Do you know that in this house there is an ephod and teraphim and a carved image and a molten image? And now know what you will do. And they

turned aside there and entered the house of the young man, the Levite, the house of Micah, and they asked him about his peace. And the six hundred men who had girded the weapons of their battle array were standing beside the doors of the gate, those from the sons of Dan. And the five men who had gone to spy out the land went up, and they entered there into the house of Micah, and the priest was standing. And they took the carved image and the ephod and the teraphim and the molten image, and the priest said to them, What are you doing? And they said to him, Be silent, put your hand upon your mouth, and come with us, and become a father and a priest to us. Is it not better for you to be a priest of the house of one man, or to become a priest of a tribe and house among the people of Israel? And the heart of the priest was made glad, and he took the ephod and the teraphim and the carved image and the molten image, and he came into the midst of the people. And they turned back and departed, and they placed the children and the possessions and the baggage before them. They had gone far from the house of Micah, and behold, Micah and the men who were in the houses near the house of Micah cried out, and they overtook the sons of Dan. And the sons of Dan turned back, and they said to Micah, What is the matter with you, that you cried out? And Micah said, You took my carved image that I made and the priest, and you went away, so what do I have left? And what do you say this to me, why do you cry out? And the sons of Dan said to him, Let not your voice be heard with us, lest men bitter in soul should meet you, and they will take your soul and the souls of your house. And the sons of Dan went on their way, and Micah saw that they

were more powerful than him, and he returned to his house. And the sons of Dan took what Micah had made and the priest who was with him, and they came upon Laish, upon a people being quiet and trusting in hope, and they struck them with the mouth of the sword, and they burned the city with fire. And there was no rescuing, because it is far from the Sidonians, and they have no word with man, and it is in the valley of the house of Rahab, and they built the city, and they encamped in it, and they called the name of the city Dan, in the name of Dan their father, who was born to Israel, and Laish was the name of the city formerly. And the sons of Dan set up for themselves the carved image, and Jonathan son of Gershom son of Manasseh, he and his sons, were priests to the tribe of Dan until the day of the exile of the land. And they placed for themselves the carved image which Micah made, all the days that the house of God was in Shiloh; and it came to pass in those days that there was not a king in Israel.

19

And it came to pass that a man, a Levite sojourning in the hill country of Ephraim, took for himself a woman, a concubine, from Bethlehem of Judah. And his concubine went from him and departed from him to the house of her father in Bethlehem of Judah, and she was there four months. And her husband arose, and he went after her to speak to her heart, to turn her back to him; and his young man was with him, and a pair of

donkeys; and she brought him into her father's house; and the father of the young woman saw him, and he rejoiced at meeting him. And his son-in-law, the father of the young woman, held him, and he sat with him for three days, and they ate and drank, and they lodged there. And it came to pass on the fourth day, and they rose early in the morning and he arose to go, and the father of the young woman said to his son-in-law, strengthen your heart with a morsel of bread, and after this you will go. And the two sat and ate together and drank, and the father of the young woman said to the man, come now lodge, and your heart will be glad. And the man arose to go, and his son-in-law forced him, and he sat down and lodged there. And he rose early in the morning on the fifth day to go, and the father of the young woman said, Strengthen your heart, and take nourishment until the day declines, and the two ate. And the man arose to go, he and his concubine and his servant; and his father-in-law, the father of the young woman, said to him, Behold, the day has grown weak toward evening; lodge here, and your heart will be glad, and you will rise early tomorrow for your journey, and you will go to your tent. And the man was not pleased to lodge, and he arose and departed, and he came to a place opposite Jebus, which is Jerusalem, and with him were a pair of saddled donkeys, and his concubine was with him. And they came to Jebus, and the day had advanced very much, and the young man said to his lord, Come now and let us turn aside into this city of the Jebusites, and let us lodge in it. And his lord said to him, We will not turn aside into a foreign city in which there are no sons of Israel, and we will pass through until Gibeah. And he said to

his young man, Come and let us approach one of the places, and we will lodge in Gibeah or in Ramah. And they passed by and went on, and the sun set on them near Gibeah, which is in Benjamin. And they turned aside there to enter to lodge in Gibeah, and they entered and sat down in the street of the city, and there was no man taking them into a house to lodge. And behold, an old man was coming from his work from the field in the evening, and the man was from the mountain of Ephraim, and he was sojourning in Gibeah, and the men of the place were sons of Benjamin. And he lifted his eyes, and saw the wayfaring man in the street of the city, and the old man said, Where are you going, and from where do you come? And he said to him, We are passing through from Bethlehem of Judah to the remote parts of the hill country of Ephraim; I am from there, and I went to Bethlehem of Judah, and I am going to my house, and there is no man taking me into his house. And indeed there is straw and fodder for our donkeys, and there is bread and wine for me and the servant girl and the young man with your servants; there is not a lack of anything. And the old man said, Peace to you; all your lack is upon me, only you will not lodge in the street. And he brought him into his house, and he made a place for the donkeys, and they washed their feet, and they ate and drank. They themselves were making their hearts good, and behold, men of the city, sons of lawless ones, surrounded the house, striking upon the door, and they said to the man, the lord of the house, the old man, saying, Bring out the man who entered into your house, so that we may know him. And the man, the lord of the house, went out toward them and said, No, brothers, do not

do evil indeed after this man has entered into my house, do not do this folly. Behold my virgin daughter and his concubine; I will bring them out, and humble them, and do to them what is good in your eyes, but to this man you should not do this foolish thing. And the men were not pleased to listen to him, and the man took hold of his concubine and led her out to them outside, and they knew her and abused her the whole night until the morning, and they sent her out as the morning came up. And the woman came toward dawn, and she fell beside the door of the house where her man was, until it grew light. And her man arose in the morning, and he opened the doors of the house, and he went out to go on his way, and behold, his wife the concubine had fallen beside the doors of the house, and her hands were upon the threshold. And he said to her, Arise and let us go away, and she did not answer because she was dead, and he took her upon the donkey and went to his place. And he took the sword, and he seized his concubine, and he cut her into twelve pieces, and he sent them into every territory of Israel. And it came to pass that everyone who saw it was saying, It has not happened and has not been seen from the day of the ascent of the sons of Israel from the land of Egypt until this day like this; take counsel among yourselves about it, and speak.

20

And all the sons of Israel went out, and the assembly was assembled as one man from Dan to Beersheba, and the land of

Gilead, to the Lord at Mizpah. And all the tribes of Israel stood before the Lord in the assembly of the people of God, four hundred thousand foot soldiers drawing the sword. And the sons of Benjamin heard that the sons of Israel went up to Mizpah. And the sons of Israel, having come, said, Speak, where did this wickedness happen? And the Levite man, the man of the woman who had been murdered, answered and said, I and my concubine came into Gibeah of Benjamin to lodge, and the men of Gibeah rose up against me and surrounded the house against me by night; they wished to murder me, and they humbled my concubine, and she died. And I seized my concubine, and I cut her into pieces, and I sent them out in every territory of the inheritance of the sons of Israel, because they did an outrage and an abomination in Israel. Behold, all you sons of Israel, give yourselves counsel and advice there. And all the people arose as one man, saying, No man will go to his tent, and no man will return to his house. And now this is the word which will be done to Gibeah: we will go up against it by lot. But we will take ten men per hundred from all the tribes of Israel, and a hundred per thousand, and a thousand per ten thousand, to obtain provisions so that they may go to Gibeah of Benjamin, to do to it according to all the abomination which it committed in Israel. And every man of Israel was gathered together into the city as one man. And the tribes of Israel sent men to every tribe of Benjamin, saying, What is this wickedness that has happened among you? And now give up the men, sons of lawless ones, who are in Gibeah, and we will put them to death, and we will purge wickedness from Israel; and the sons of Benjamin were not

willing to hear the voice of their brothers, the sons of Israel. And the sons of Benjamin were gathered together from their cities to Gibeah to go out into battle against the sons of Israel. And the sons of Benjamin were mustered on that day from the cities, twenty-three thousand men drawing the sword, besides those dwelling in Gibeah, who were mustered as seven hundred chosen men from all the people, ambidextrous; all these were slingers with stones at a hair and not missing. And the men of Israel were mustered outside of Benjamin, four hundred thousand men drawing the sword; all these were men of battle. And they stood up and went up to Bethel, and they asked of God, and the sons of Israel said, who will go up for us first into battle against the sons of Benjamin? And the Lord said, Judah will go up first, leading. And the sons of Israel rose up in the morning and encamped upon Gibeah. And every man of Israel went out into battle toward Benjamin, and they joined battle with them at Gibeah. And the sons of Benjamin went out from Gibeah, and they destroyed twenty-two thousand men of Israel on that day upon the ground. And the men of Israel strengthened themselves, and they again joined battle in the place where they had joined on the first day. And the sons of Israel went up, and they wept before the Lord until evening, and they asked of the Lord, saying, Should we again draw near into battle against the sons of Benjamin our brothers? And the Lord said, Go up to them. And the sons of Israel approached the sons of Benjamin on the second day. And the sons of Benjamin went out to meet them from Gibeah on the second day, and they destroyed eighteen thousand men from the sons of Israel upon the ground;

all these drew the sword. And all the sons of Israel and all the people went up, and they came to Bethel; and they wept, and they sat there before the Lord; and they fasted on that day until evening, and they offered up whole burnt offerings and perfect offerings before the Lord, because the ark of the covenant of the Lord God was there in those days, and Phinehas son of Eleazar son of Aaron was standing before it in those days; and the sons of Israel asked the Lord, saying, Should we go out again into battle against the sons of Benjamin our brothers? And the Lord said, Go up, tomorrow I will give them into your hands. And the sons of Israel placed an ambush around Gibeah. And the sons of Israel went up toward the sons of Benjamin on the third day, and they engaged at Gibeah as before. And the sons of Benjamin went out to meet the people, and they were drawn away from the city, and they began to strike down wounded from the people as at other times on the roads, one going up to Bethel and one to Gibeah in the field, about thirty men of Israel. And the sons of Benjamin said, They fall before us as at the first. And the sons of Israel said, Let us flee, and let us draw them out from the city into the roads, and they did thus. And every man arose from their place, and they joined battle at Baal Tamar, and the ambush of Israel was advancing from its place from Maareh Geba. And ten thousand chosen men from all Israel came opposite Gibeah, and the battle was heavy, and they themselves did not know that evil was reaching them. And the Lord struck Benjamin before the sons of Israel, and the sons of Israel destroyed twenty-five thousand one hundred men of Benjamin on that day; all these drew the sword. And the sons of Benjamin

saw that they were struck, and the men of Israel gave place to Benjamin, because they trusted in the ambush which they had placed at Gibeah. And when they withdrew, the ambush moved, and they advanced upon Gibeah, and the ambush poured out, and they struck the city with the edge of the sword. And there was a sign for the sons of Israel with the ambush of the battle to send up a signal of smoke from the city. And the sons of Israel saw that the ambush had seized Gibeah beforehand, and they stood in the battle line; and Benjamin began to strike down the wounded among the men of Israel, about thirty men, because they said, Again they are falling before us as in the first battle. And the signal rose higher over the city as a pillar of smoke, and Benjamin looked behind him, and behold the destruction of the city rose up to heaven. And the man of Israel turned back, and the men of Benjamin hastened, because they saw that wickedness had come upon them. And they looked before the sons of Israel toward the way of the wilderness and fled, and the battle line reached them, and the ones from the cities destroyed them in their midst. And they cut down Benjamin, and they pursued him from Noua at his heels until opposite Gibeah toward the sunrise. And eighteen thousand men from Benjamin fell; all these were men of power. And the remaining looked and fled into the wilderness toward the rock of Rimmon, and the sons of Israel struck down five thousand men from them, and the sons of Israel went down after them as far as Gidom, and struck two thousand men from them. And all who fell from Benjamin were twenty-five thousand men who drew the sword on that day; all these were men of valor. And the remaining men

looked, and six hundred men fled into the wilderness to the rock of Rimmon, and they sat at the rock of Rimmon for four months. And the sons of Israel returned toward the sons of Benjamin, and they struck them with the mouth of the sword from the city of Methla to the beasts, and to all that was found in all the cities; and the cities that were found they burned with fire.

21

And the sons of Israel swore in Mizpah, saying, A man from among us will not give his daughter to Benjamin for a wife. And the people came to Bethel, and they sat there until evening before God, and they lifted up their voice, and they wept with great weeping, and they said, Why, Lord God of Israel, has this come to pass, that one tribe should be cut off today from Israel? And it came to pass on the next day that the people rose early and built an altar there and offered burnt offerings and perfect offerings. And the sons of Israel said, Who did not go up in the assembly from all the tribes of Israel to the Lord? Because the oath was great against those who had not gone up to the Lord at Mizpah, saying, He shall surely be put to death. And the sons of Israel were comforted concerning Benjamin their brother, and they said, One tribe was cut off from Israel today. What shall we do about women for those remaining ones who have been left behind? And we swore by the Lord not to give our daughters to them as wives. And they said, Who is one from the tribes of Israel who did not go up to the Lord at Mizpah? And behold, no

man from Jabesh Gilead came into the camp to the assembly. And the people were mustered and there was not there a man from the inhabitants of Jabesh Gilead. And the assembly sent there twelve thousand men from the sons of the force, and they commanded them saying, Go and strike those dwelling in Jabesh Gilead with the edge of the sword. And this you will do: every male and every woman having known the bed of a male, you will utterly destroy; but the virgins you will spare; and they did thus. And they found from the inhabitants of Jabesh Gilead four hundred young virgin women who had not known a man in bed, and they brought them to the camp at Shiloh in the land of Canaan. And all the assembly sent and spoke to the sons of Benjamin at the rock of Rimmon, and they called them to peace. And Benjamin returned to the sons of Israel at that time, and the sons of Israel gave them the women which they had kept alive from the daughters of Jabesh Gilead, and it pleased them so. And the people were moved to compassion for Benjamin, because the Lord made a breach in the tribes of Israel. And the elders of the assembly said, What shall we do for those who remain concerning wives? Because a woman disappeared from Benjamin. And they said, The inheritance of those being preserved of Benjamin, and a tribe will not be wiped out from Israel, because we will not be able to give them wives from our daughters, because we swore among the sons of Israel, saying, Cursed is the one who gives a wife to Benjamin. And they said, Behold, indeed there is a feast of the Lord in Shiloh from year to year, which is north of Bethel, on the east, on the road that goes up from Bethel to Shechem, and south of Lebonah. And they

commanded the sons of Benjamin, saying, Go and lie in wait in the vineyards, and you will see, and behold, if the daughters of those dwelling in Shiloh go out to dance in the dances, then you will go out from the vineyards, and each man seize for himself a wife from the daughters of Shiloh, and go into the land of Benjamin. And it will be when their fathers or their brothers come to bring judgment against us, we will say to them, Show mercy to us concerning them, because each man did not take his wife in the battle, and because you did not give them to them, you would be guilty as if by lot. And the sons of Benjamin did thus, and they took wives according to their number from the dancing women whom they seized, and they went and returned to their inheritance, and they built the cities and settled in them. And the sons of Israel walked from there at that time, each man to his tribe and to his kinship, and they went out from there, each man to his inheritance. In those days there was no king in Israel; each man was doing what was right in his own eyes.

Ruth

1

And it came to pass when the judges were judging that there was a famine in the land, and a man from Bethlehem of Judah went to sojourn in the field of Moab, he and his wife and his two sons. And the name of the man was Elimelech, and the name of his wife was Naomi, and the names of his two sons were Mahlon and Chilion, Ephrathites from Bethlehem of Judah; and they came into the field of Moab, and they were there. And Elimelech, the husband of Naomi, died, and she was left with her two sons. And they took for themselves Moabite women, the name of the one was Orpah, and the name of the second was Ruth, and they dwelt there about ten years. And both Mahlon and Chilion died, and the woman was left without her husband and without her two sons. And she arose and her two daughters-in-law, and they returned from the field of Moab, because she heard in the field of Moab that the Lord had visited his people, to give them bread. And she went out from the place where she was, and her two daughters-in-law with her, and they went on the road to return

to the land of Judah. And Naomi said to her two daughters-in-law, go now, turn back each to her mother's house; may the Lord show mercy to you, just as you showed to the dead and to me; may the Lord grant to you that you find rest each in her husband's house; and she kissed them; and they lifted up their voices, and they wept. And they said to her, We will return with you to your people. And Naomi said, Turn back, my daughters; and why do you go with me? Are there still sons in my womb who will become husbands for you? Turn back, my daughters, because I have grown old so as not to be with a man; even if I said that there is to me a possibility of being joined to a man, and I will bear sons, will you wait for them until they are grown up? Or will you be held back by them from becoming a man? No, my daughters, for it is more bitter for me than for you, because the hand of the Lord has gone out against me. And they lifted up their voice, and they wept still; and Orpah kissed her mother in law, and returned to her people; but Ruth followed her. And Naomi said to Ruth, Behold, your sister in law has returned to her people and to her gods. You turn back too after your sister in law. Ruth said indeed, Do not urge me to leave you or turn back from following you, because where you go, I will go, and where you lodge, I will lodge; your people will be my people, and your God will be my God; and where you die, I will die, and there I will be buried; may the Lord do these things to me and may he add these things, for only death will separate me and you. Having seen that Naomi was determined to go with her, she ceased to speak to her any longer. Both of them went until they arrived in Bethlehem; and it came to pass when they came into

Bethlehem, that all the city was stirred because of them, and they said, Is this Naomi? And she said to them, Do not call me Naomi; call me Bitter, because the Almighty has dealt very bitterly with me. I went full, and the Lord brought me back empty, so why do you call me Naomi when the Lord has humbled me and the Almighty has afflicted me? And Naomi returned, and Ruth the Moabitess her daughter-in-law, returning from the field of Moab; and they arrived in Bethlehem at the beginning of the barley harvest.

2

And Naomi had an acquaintance of her husband, and the man was mighty in strength from the family of Elimelech, and his name was Boaz. And Ruth the Moabitess said to Naomi, Let me go into a field, and I will gather ears of grain behind anyone in whose eyes I find favor. And he said to her, Go, daughter. And she went, and when she came she gathered in the field behind the reapers, and she happened by chance upon the portion of the field of Boaz, who was from the family of Elimelech. And behold, Boaz came from Bethlehem, and he said to the reapers, The Lord be with you, and they said to him, The Lord bless you. And Boaz said to his young servant standing over the reapers, Whose young woman is this? And the young boy standing over the reapers answered and said, She is the Moabite woman who returned with Naomi from the field of Moab. And she said, I will indeed gather and collect among the sheaves behind the

reapers. And she came and stood from early morning until evening; she did not rest in the field even a little. And Boaz said to Ruth, Haven't you heard, daughter? You should not go to gather in another field; and you will not go from here, stay here with my young women. Keep your eyes on the field where they reap, and you will go behind them; behold I have commanded the young men not to touch you; and when you thirst you will go to the vessels, and you will drink from where the young men draw water. And she fell upon her face, and she bowed down upon the earth, and she said to him, Why is it that I have found favor in your eyes that you should recognize me, and I am a foreigner? And Boaz answered and said to her, It was reported to me all that you have done with your mother-in-law after your husband died, and how you left your father and your mother and the land of your birth, and you went to a people whom you did not know before. May the Lord repay your work; may your reward be full from the Lord God of Israel, to whom you came to trust under his wings. And she said, May I find favor in your eyes, lord, because you comforted me, and because you spoke to the heart of your female slave, and behold I will be as one of your maidservants. And Boaz said to her, It is already time to eat, come near here and you will eat of the bread, and you will dip your morsel in the vinegar. And Ruth sat at the side of the reapers, and Boaz heaped up barley meal for her, and she ate and was filled and left some behind. And she arose to gather, and Boaz commanded his young men, saying, Indeed let her gather even between the sheaves, and do not shame her. And carrying, carry out to her, and indeed throwing aside, throw

aside to her from the heaped up bundles, and she will eat, and she will gather, and you will not rebuke her. And she gathered in the field until evening, and she beat out what she gathered, and it became about an ephah of barley. And she lifted it and entered into the city, and her mother-in-law saw what she had gathered, and Ruth brought it out and gave her what she had left over from what she had been filled with. And her mother-in-law said to her, Where did you glean today and where did you work? May the one who recognized you be blessed, and Ruth reported to her mother-in-law where she had worked, and said, The name of the man with whom I worked today is Boaz. And Naomi said to her daughter-in-law, He is blessed by the Lord, because he has not abandoned his mercy to the living and to the dead. And Naomi said to her, The man is related to us; he is one of our kinsmen redeemers. And Ruth said to her mother-in-law, And indeed he said to me, Join yourself with my young women until they finish the whole harvest which I have. And Naomi said to Ruth her daughter-in-law, It is good, my daughter, that you went out with his young women, so they will not bother you in another field. And Ruth clung to the young women of Boaz to gather until the harvest of the barley and the wheat was completed.

3

And she sat with her mother-in-law; and Naomi her mother-in-law said to her, Daughter, shall I not seek rest for you, so that it

may be well with you? And now, isn't Boaz our acquaintance, with whose young women you were? Behold, he is winnowing the barley threshing floor this night. And you will wash and you will anoint yourself and you will put your clothing on you and you will go up to the threshing floor. You will not make yourself known to the man until he finishes eating and drinking. And it will be when he lies down that you will know the place where he sleeps there, and you will come and uncover his feet and lie down, and he himself will tell you what you should do. Ruth said to her, I will do everything that you say. And she went down to the threshing floor, and she did according to all that her mother-in-law commanded her. And Boaz ate and drank, and his heart was glad, and he came to lie down at a portion of the heap; and she came secretly, and she uncovered his feet. At midnight, the man was astonished and troubled, and behold, a woman was sleeping at his feet. He said, But who are you? And she said, I am Ruth your slave, and you will spread your wing upon your slave, because you are a kinsman redeemer. And Boaz said, Blessed are you by the Lord God, daughter, because you have shown your last kindness more than the first, in not going after young men, whether poor or rich. And now, daughter, do not fear. All that you say I will do for you, for all the tribe of my people knows that you are a woman of power. And now I am truly the kinsman redeemer; and indeed there is a kinsman redeemer nearer than me. Stay the night, and in the morning if he redeems you, good; let him redeem you; but if he does not wish to redeem you, I will redeem you myself; as the Lord lives; lie down until morning. And she slept at his feet until morning; and she arose before the

man near her could recognize her; and Boaz said, let it not be known that a woman came to the threshing floor. And he said to her, Bring the cloak that is on you, and she held it, and he measured six measures of barley, and he placed it upon her, and she entered into the city. And Ruth entered to her mother-in-law; and she said to her, Daughter; and she told her everything that the man had done for her. And she said to her, He gave me these six measures of barley, because he said to me, You should not go empty to your mother-in-law. And she said, Sit, daughter, until you know how the matter will turn out; for the man will not rest until the matter is finished today.

4

And Boaz went up to the gate and sat there, and behold the kinsman redeemer was passing by, whom Boaz spoke of, and Boaz said to him, Turn aside and sit down here, so and so, and he turned aside and sat down. And Boaz took ten men from the elders of the city, and said, Sit down here, and they sat down. And Boaz said to the kinsman redeemer, The portion of the field which is our brother Elimelech's, which has been given to Naomi returning from the field of Moab—I said, I will uncover your ear saying, acquire it before those sitting and before the elders of my people. If you are redeeming, redeem; but if you are not redeeming, announce to me, and I will know that there is no one except you to redeem, and I am after you; and he said, I am the one to redeem, and I will redeem. And Boaz said, On the

day you acquire the field from the hand of Naomi and from Ruth the Moabitess, the wife of the dead man, you must also acquire her, so that you may raise up the name of the dead man upon his inheritance. And the kinsman redeemer said, I will not be able to redeem for myself, lest I ever destroy my inheritance. Redeem for yourself my right of redemption, because I will not be able to redeem. And this was the ordinance formerly in Israel concerning the right of redemption and concerning the exchange to confirm every matter; a man would remove his sandal and give it to his neighbor, to the one acting as next of kin for his right of redemption; and this was a testimony in Israel. And the kinsman redeemer said to Boaz, Acquire for yourself my right of redemption, and he drew off his sandal and gave it to him. And Boaz said to the elders and all the people, You are witnesses today that I have acquired all that belonged to Elimelech, and all that belonged to Chilion and Mahlon from the hand of Naomi. And indeed I have acquired Ruth the Moabitess, the wife of Mahlon, for myself as a wife, to raise up the name of the dead man upon his inheritance, and the name of the dead man will not be cut off from his brothers and from the tribe of his people; you are witnesses today. And all the people in the gate said, We are witnesses, and the elders said, May the Lord make your wife, the one entering into your house, like Rachel and like Leah, who both built the house of Israel, and may you do worthily in Ephrathah, and may you have a name in Bethlehem. And may your house become as the house of Perez, whom Tamar bore to Judah, from the seed which the Lord will give you from this maidservant. And Boaz took Ruth, and she

became his wife, and he went in to her. And the Lord gave her conception, and she bore a son. And the women said to Naomi, Blessed be the Lord, who has not left you without a kinsman redeemer today, and may his name be called in Israel. And he will be to you for restoring your soul and for nourishing your gray hair, because the bride who loved you bore him, who is better to you than seven sons. And Naomi took the child and placed it in her bosom, and became a nurse to him. And the neighbors called his name, saying, A son was born to Naomi. And they called his name Obed; this one was the father of Jesse, the father of David. And these are the generations of Perez. Perez begat Hezron; Hezron begat Aram; and Aram 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.

1 Samuel

1

A man was from Armathaim Sipha, from the mountain of Ephraim, and his name was Elkanah son of Jeremeel son of Heliou son of Thoke in Nasib Ephraim. And this man had two wives, the name of the one was Anna and the name of the second was Peninnah. And Peninnah had children, and Hannah did not have a child. And the man was going up from year to year from his city of Ramah to worship and to sacrifice to the Lord God of hosts at Shiloh, and there were Eli and his two sons Hophni and Phinehas, priests of the Lord. And it came to pass on a day that Elkanah sacrificed, and he gave portions to Peninnah his wife and to her sons. And to Hannah he gave one portion, because she had no child, except that Elkanah loved Hannah more than this one; and the Lord shut her womb, because the Lord did not give her a child according to her affliction, and according to the despondency of her affliction; and she was despondent because of this, because the Lord shut up her womb so as not to give her a child. Thus she was doing this year after

year, when she went up into the house of the Lord, and she was despondent, and she was weeping, and she was not eating. And Elkanah her husband said to her, Anna, and she said to him, Here I am, lord, and he said to her, What is wrong with you that you weep? And why don't you eat? And why does your heart strike you? Am I not better to you than ten children? And Anna stood up after they ate in Shiloh, and she stood before the Lord, and Eli the priest was upon the seat by the doorposts of the temple of the Lord. And she was grieved in soul, and she prayed to the Lord, and weeping she wept. And she prayed a prayer to the Lord, saying, Adonai Lord God of hosts, if you will indeed look upon the humiliation of your female slave, and you remember me, and you give to your female slave seed of men, then I will give him before you as one given until the day of his death, and he will not drink wine and strong drink, and iron will not go up upon his head. And it came to pass as she continued praying before the Lord, that Eli the priest watched her mouth. And she was speaking in her heart, and her lips were moved, and her voice was not heard; and Eli considered her to be drunk. And Eli said to her, how long will you be drunk? Remove your wine, and go from the face of the Lord. And Anna answered and said, No, lord; I am a woman of a hard day, and I have not drunk wine or strong drink, and I am pouring out my soul before the Lord. Do not give your slave to a daughter of pestilence, because I have been worn out until now from the multitude of my idle talk. And Eli answered and said to her, Go in peace; may the God of Israel give you all your request that you asked from him. And she said, Your servant has found favor

in your eyes. And the woman went on her way, and entered her lodging, and ate with her husband and drank, and her face was no longer downcast. And they rose early in the morning and worshiped the Lord, and they went their way, and Elkanah entered into his house at Ramah, and he knew Hannah his wife, and the Lord remembered her, and she conceived. And it came to pass in due time, and she bore a son, and she called his name Samuel, and she said, Because I asked for him from the Lord God of hosts. And the man Elkanah and all his house went up to sacrifice in Shiloh the sacrifice of days, and his vows, and all the tithes of his land. And Anna did not go up with him, because she said to her husband, When I wean the child, he will appear before the Lord, and he will remain there forever. And Elkanah her husband said to her, Do what is good in your eyes, stay until you wean him, but may the Lord establish what has gone out from your mouth. And the woman stayed and nursed her son until she weaned him. And she went up with him to Shiloh with a three-year-old calf, and bread, and an ephah of fine flour, and a skin of wine; and she entered into the house of the Lord in Shiloh, and the child with them. And they brought him before the Lord, and his father slaughtered the sacrifice which he made day by day to the Lord, and he brought forward the child, and he slaughtered the calf, and Anna the mother of the child brought him to Eli, and she said, By me, my lord, as your soul lives, I am the woman who stood here with you to pray to the Lord. For this child I prayed, and the Lord gave me my request which I asked from him. And I lend him to the Lord all the days that he lives, a loan to the Lord, and he said,

2

My heart was strengthened in the Lord, my horn was lifted up in my God, my mouth was widened against my enemies, I rejoiced in your salvation. There is no one holy as the Lord, and there is no one righteous as our God; there is no one holy except you. Do not boast, and do not speak high things; let not arrogant speech go out from your mouth, because the Lord is a God of knowledge, and God prepares his deeds. The bow of the powerful became weak, and the weak girded themselves with power. Those who were full of bread were diminished, and those who were hungry let go of the land, because the barren woman bore seven, and the one with many children grew weak. The Lord puts to death and brings to life, he brings down to Hades and brings up. The Lord makes poor and makes rich, humbles and lifts up. He raises up the poor man from the earth, and from the dung heap he raises the beggar, to sit with the rulers of the people, and assigning to them a throne of glory as an inheritance, giving a prayer to the one praying, and he blessed the years of the righteous, because a man is not mighty in strength. The Lord will make his adversary weak, the holy Lord; let not the wise man boast in his wisdom, and let not the strong man boast in his power, and let not the rich man boast in his wealth; but in this let the one who boasts boast, in understanding and knowing the Lord, and in doing justice and righteousness in the midst of the earth. The Lord went up into the heavens and thundered; he will judge the extremities of the

earth and gives strength to our kings and will exalt the horn of his anointed one. And she left him there before the Lord, and she departed to Ramah, and the child was ministering before the Lord in the presence of Eli the priest. And the sons of Eli the priest were pestilent sons, not knowing the Lord. And the ordinance of the priest from all the people who were sacrificing: the child of the priest would come as the meat was being boiled, with a three-pronged meat hook in his hand, and he would strike it into the great cauldron or into the bronze vessel or into the pot, and all which came up in the meat hook the priest would take for himself. According to these things they were doing to all Israel, to the ones coming to sacrifice to the Lord in Shiloh. And before the fat was burned, the priest's child would come and say to the man sacrificing, Give meat to roast for the priest, and I will not take boiled meat from the cauldron from you. And the man who was sacrificing was saying, let the fat be burned first as is fitting, and take for yourself from all which your soul desires; and he said, no, because now you will give it, and if not, I will take it by force. And the sin of the young men was very great before the Lord, because they were rejecting the sacrifice of the Lord. And Samuel was ministering before the Lord, a young boy girded with a linen ephod. And his mother made him a small double cloak, and she brought it to him from year to year when she went up with her husband to sacrifice the yearly sacrifice. And Eli blessed Elkanah and his wife, saying, May the Lord repay you with seed from this wife, in return for the loan which you lent to the Lord; and the man went away to his place. And the Lord visited Hannah, and she bore three more

sons and two daughters; and the child Samuel grew great before the Lord. And Eli was exceedingly old, and he heard what his sons were doing to the sons of Israel. And he said to them, Why do you do according to this word which I hear from the mouth of all the people of the Lord? No, children, because what I hear is not good; do not do this, because the reports which I hear are not good, of the people not serving God. If a man sins against a man, they will pray on behalf of him to the Lord, but if he sins against the Lord, who will pray on behalf of him? And they did not hear the voice of their father, because the Lord wished to destroy them. And the little child Samuel was growing and was good with the Lord and with men. And the man of God came to Eli and said, The Lord says these things: I revealed myself to the house of your father when they were in the land of Egypt as slaves to the house of Pharaoh. And I chose the house of your father from all the tribes of Israel to serve as priest for me, to go up upon my altar and to burn incense and to carry the ephod, and I gave to the house of your father all the things of the fire of the sons of Israel for food. And why have you looked upon my incense and my sacrifice with a shameless eye? And you have glorified your sons above me by blessing them with the firstfruits of all the sacrifices of Israel before me? Because of this, the Lord the God of Israel says these things: I said, your house and your father's house will pass before me until eternity, but now the Lord says, by no means for me, because I will glorify those glorifying me, and the one despising me will be dishonored. Behold, days are coming, and I will destroy your seed and the seed of your father's house. And there will not be

an old man in my house for you all the days. And I will not utterly destroy every man of yours from my altar, so that his eyes fail and his soul wastes away, and all the remaining ones of your house will fall by the sword of men. And this will be the sign to you which will come upon your two sons, Hophni and Phinehas: both of them will die in one day. And I will raise up for myself a faithful priest, who will do all the things in my heart and the things in my soul, and I will build him a faithful house, and he will pass through before my christ all the days. And the one remaining in your house will come to bow down to him for a silver obol, saying, Assign me to one of your priestly offices to eat bread.

3

And the child Samuel was ministering to the Lord before Eli the priest, and the word of the Lord was precious in those days, there was no vision breaking through. And it came to pass in that day, and Eli was sleeping in his place, and his eyes began to be weighed down, and they were not able to see. And before the lamp of God was extinguished, Samuel was sleeping in the temple, where the ark of God was. And the Lord called, Samuel, Samuel, and he said, Here I am. And he ran to Eli and said, Behold, here I am, because you have called me. And he said, I have not called you, go back, sleep. And he returned and slept. And the Lord called again, Samuel, Samuel, and he went to Eli the second time and said, Here I am, because you have called

me, and he said, I have not called you, go back, sleep. And this was before Samuel knew God and before the word of the Lord was revealed to him. And the Lord called Samuel a third time, and he arose and went to Eli, and said, Behold, here I am, because you have called me, and Eli perceived that the Lord had called the child. And he said, Return, sleep child, and if he calls you, you will say, Speak, because your slave hears. And Samuel went and slept in his place. And the Lord came and stood, and he called him as before, and Samuel said, Speak, for your servant is listening. And the Lord said to Samuel, behold I do my words in Israel, everyone hearing them, both his ears will ring. In that day I will stir up upon Eli all things that I spoke against his house; I will begin and I will complete. And I have declared to him that I will punish his house until eternity for the injustices of his sons, because his sons were speaking evil of God, and he did not admonish them. And not even thus: I swore to the house of Eli that the injustice of the house of Eli will not be atoned for by incense and sacrifices forever. And Samuel slept until morning, and he rose early in the morning and opened the doors of the house of the Lord, and Samuel was afraid to report the vision. And Eli said to Samuel, Samuel, child, and he said, Here I am. And he said, What was the word spoken to you? Do not hide anything from me; may God do these things to you and may he add these things, if you hide from me a word from all of the words that have been spoken in your ears. And Samuel reported all the words and did not hide them from him, and Eli said, He is the Lord; he will do what is good in his sight. And Samuel was magnified, and the Lord was with him, and not

one of all his words fell to the earth. And all Israel from Dan to Beersheba knew that Samuel was faithful as a prophet to the Lord. And the Lord continued to be made known in Shiloh, because the Lord was revealed to Samuel; and Samuel was entrusted to become a prophet to the Lord for all Israel from the extremities of the land to the extremities; and Eli was a very old man, and his sons kept going on, and their way was evil before the Lord.

4

And it came to pass in those days, and the Philistines gathered together against Israel for war, and Israel went out to meet them for war, and they encamped at Ebenezer, and the Philistines encamped at Aphek. And the Philistines drew up in battle array for war against Israel, and the battle turned, and the men of Israel fell before the Philistines, and four thousand men were struck down in the battle line in the field. And the people came into the camp, and the elders of Israel said, Why did the Lord cause us to stumble today before the Philistines? Let us take the ark of our God from Shiloh, and let it go out from the midst of us, and it will save us from the hand of our enemies. And the people sent to Shiloh, and they took up from there the ark of the Lord who sits upon the cherubim, and both the sons of Eli were with the ark, Hophni and Phinehas. And it came to pass as the ark of the Lord came into the camp, and all Israel cried out with a great voice, and the earth resounded. And the Philistines heard

the shouting, and the Philistines said, What is this great cry in the camp of the Hebrews? And they knew that the ark of the Lord had come into the camp. And the Philistines were afraid, and they said, These gods have come to them in the camp. Woe to us, deliver us Lord today, because it has not been such yesterday and the day before yesterday, woe to us, who will deliver us from the hand of these mighty gods? These are the gods who struck Egypt with every blow, and in the wilderness. Be strong and become men, Philistines, so that you do not serve the Hebrews, just as they served us, and you will be men, and fight them. And they fought them, and the men of Israel stumbled, and each one fled to his tent, and there was a very great slaughter, and thirty thousand foot soldiers fell from Israel. And the ark of God was taken, and both the sons of Eli died, Hophni and Phinehas. And a Benjaminite man ran from the battle line and came into Shiloh on that day, with his garments torn and earth upon his head. And he came, and behold, Eli was upon the seat beside the gate watching the road, because his heart was trembling concerning the ark of God; and the man entered into the city to report, and the city cried out. And Eli heard the voice of the shouting, and he said, What is the voice of this shouting? And the man, having hastened, entered and reported to Eli. And Eli was ninety years old, and his eyes had failed him, and he could not see. And Eli said to the men standing around him, What is the sound of this noise? And the man, having hastened, approached Eli and said to him, I am the one who has come from the camp, and I have fled from the battle line today. And Eli said, What is the news of the thing that

has happened, child? And the young boy answered and said, The men of Israel had fled from the face of the Philistines, and a great slaughter came to pass among the people, and both your sons have died, and the ark of God was taken. And it came to pass as he remembered the ark of God, that he fell from the seat backwards while holding to the gate, and his back was broken, and he died, because the man was old and heavy, and he himself had judged Israel twenty years. And his daughter-in-law, the wife of Phinehas, was pregnant and about to give birth, and she heard the message that the ark of God was taken and that her father-in-law had died and her husband, and she wept and gave birth because her labor pains came upon her. And at her time she was dying, and the women standing by her said to her, do not fear because you have borne a son, and she did not answer and her heart did not perceive it. And she called the child Ichabod concerning the ark of God, and concerning her father-in-law, and concerning her husband. And they said, The glory of Israel has departed when the ark of the Lord was taken.

5

And the foreigners took the ark of God and brought it from Ebenezer to Azotus. And the Philistines took the ark of the Lord, and they brought it into the house of Dagon, and they set it up beside Dagon. And the Ashdodites rose early, and they entered into the house of Dagon; and they saw, and behold Dagon had fallen upon his face before the ark of God; and they raised up

Dagon, and they set him back into his place; and the hand of the Lord was heavy upon the Ashdodites, and he tormented them; and he struck them in their seats, Ashdod and her borders. And it came to pass when they rose early in the morning, behold Dagon had fallen on his face before the ark of the covenant of the Lord, and the head of Dagon and both the palms of his hands had been cut off on the threshold, and both the palms of his hands had fallen on the threshold, but only the trunk of Dagon was left behind. Because of this the priests of Dagon and everyone entering into the house of Dagon do not step upon the threshold of the house of Dagon in Ashdod to this day, because they step over it. And the hand of the Lord was heavy upon Azotus, and he brought upon them, and he caused them to boil out into the ships, and mice sprang up in the middle of their land, and there was a great confusion of death in the city. And the men of Ashdod saw that it was thus, and they said that the ark of the God of Israel will not remain with us, because his hand is harsh upon us and upon Dagon our god. And they send and gather the satraps of the Philistines to them, and they say, What shall we do with the ark of the God of Israel? And the Gittites say, Let the ark of God come over to us, and the ark of the God of Israel went into Gath. And it came to pass after pursuing it, and the hand of the Lord came upon the city, a very great disturbance, and he struck the men of the city from small to great, and he struck them in their private parts, and the Gittites made themselves seats. And they sent out the ark of God into Ashkelon, and it came to pass as the ark of God entered into Ashkelon, and the Ashkelonites cried out, saying, Why have you

brought back the ark of the God of Israel to us to put us and our people to death? And they send out and gather the satraps of the Philistines, and they said, Send away the ark of the God of Israel, and let it return to its place, and it will not put us and our people to death. Because very heavy confusion came upon the whole city when the ark of the God of Israel entered there. And the living who had not died were struck in their seats, and the cry of the city went up to heaven.

6

And the ark was in the field of the Philistines seven months, and their land brought forth mice. And the Philistines call their priests and the diviners and the enchanters, saying, What shall we do with the ark of the Lord? Make known to us by what means we will send it to its place. And they said, If you send away the ark of the covenant of the Lord God of Israel, do not send it away empty, but give back to it a payment for the torment, and then you will be healed, and atonement will be made for you. Will not his hand then depart from you? And they say, What will we give her back for the torment? And they said, According to the number of the satraps of the Philistines, five golden seats, because the disaster is among you and your rulers and the people, and golden mice as a likeness of your mice that are destroying the land, and you will give glory to the Lord, so that he may lift his hand from you, and from your gods, and from your land. And why do you harden your hearts, as Egypt

and Pharaoh hardened their hearts? Didn't they send them out and depart when he mocked them? And now take and make a new wagon, and two first-calving oxen without their children, and yoke the oxen to the wagon, and lead the children away from behind them into the house. And you will take the ark and place it upon the wagon, and you will give back to it the golden vessels for the torment, and you will place them in a coffer as a guilt offering beside it, and you will send it away and drive it away, and you will depart. And you will see: if it goes the way of its borders to Beth Shemesh, he has made this great evil for us; and if not, then we will know that his hand has not touched us, but this accident has happened to us. And the Philistines did this, and they took two cows nursing their first calves and yoked them to the cart, and they shut up their calves in the house. And they placed the ark of the Lord upon the cart, and the offering of ergab and the golden mice. And the cows went straight on the road to Beth Shemesh, on one path they were going and lowing, and they did not turn aside to the right or to the left; and the satraps of the Philistines were going behind them until the borders of Beth Shemesh. And the ones in Beth Shemesh were reaping the wheat harvest in the valley, and they lifted up their eyes and saw the ark of the Lord, and they rejoiced to meet it. And the wagon entered into the field of Hosea in Beth Shemesh, and they set it up there beside a great stone, and they split the wood of the wagon, and they offered up the oxen as a burnt offering to the Lord. And the Levites brought up the ark of the Lord, and the offering of argob with it, and the golden vessels upon it, and they placed them upon the great stone, and the men

of Beth Shemesh offered up burnt offerings and sacrifices on that day to the Lord. And the five satraps of the Philistines saw, and they returned to Ashkelon that day. And these are the golden seats which the Philistines gave back to the Lord for the torment: one of Ashdod, one of Gaza, one of Ashkelon, one of Gath, one of Ekron. And the golden mice were according to the number of all the cities of the Philistines of the five satraps, from the fortified city to the village of the Perizzite, and to the great stone where they placed the ark of the covenant of the Lord in the field of Hoshea the Beth Shemeshite. And the sons of Jeconiah did not rejoice among the men of Beth Shemesh, because they saw the ark of the Lord; and he struck among them seventy men, and fifty thousand men; and the people mourned, because the Lord struck the people with a very great blow. And the men from Beth Shemesh said, Who will be able to stand before the Lord, this holy God? And to whom will the ark of the Lord go up from us? And they send messengers to the inhabitants of Kiriath Jearim, saying, The Philistines have returned the ark of the Lord; go down and bring it up to yourselves.

7

And the men of Kiriath Jearim come, and they bring up the ark of the covenant of the Lord, and they bring it into the house of Aminadab on the hill, and they consecrated Eleazar his son to guard the ark of the covenant of the Lord. And it came to pass

from the day the ark was in Kiriath Jearim, the days multiplied, and it became twenty years, and all the house of Israel looked to the Lord. And Samuel said to all the house of Israel, saying, If you are returning to the Lord with your whole heart, remove the foreign gods from your midst, and the groves, and prepare your hearts toward the Lord, and serve him only, and he will deliver you from the hand of the Philistines. And the sons of Israel removed the Baals and the groves of Ashtaroth, and they served the Lord only. And Samuel said, Gather all Israel to Mizpah, and I will pray for you to the Lord. And they were gathered together at Mizpah, and they drew water, and they poured it out before the Lord upon the earth, and they fasted on that day, and they said, We have sinned before the Lord, and Samuel judged the sons of Israel at Mizpah. And the Philistines heard that all the sons of Israel were gathered together at Mizpah, and the satraps of the Philistines went up against Israel, and the sons of Israel heard, and they were afraid before the Philistines. And the sons of Israel said to Samuel, Do not keep silent and stop crying out to the Lord your God for us, and he will save us from the hand of the Philistines. And Samuel took one suckling lamb, and he offered it up as a whole burnt offering with all the people to the Lord, and Samuel cried out to the Lord concerning Israel, and the Lord heard him. And Samuel was offering up the burnt offering, and the Philistines were drawing near for war against Israel, and the Lord thundered with a great voice on that day against the Philistines, and they were thrown into confusion and they stumbled before Israel. And the men of Israel went out from Mizpah, and they pursued the foreigners, and they struck

them until below Beth Car. And Samuel took one stone and set it up between Mizpah and the old place, and called its name Ebenezer, stone of the helper, and said, Until here the Lord has helped us. And the Lord humbled the foreigners, and they did not continue anymore to approach the boundary of Israel, and the hand of the Lord was upon the foreigners all the days of Samuel. And the cities which the Philistines took from the sons of Israel were given back, and they gave them back to Israel from Ashkelon to Azob, and they took away the boundary of Israel from the hand of the Philistines, and there was peace between Israel and the Amorite. And Samuel was judging Israel all the days of his life. And he went year by year, and he circled around Bethel and Gilgal and Mizpah, and he judged Israel in all these sanctified places. And his return was to Ramah, because his house was there, and he was judging Israel there, and he built an altar there to the Lord.

8

And it came to pass when Samuel grew old, he appointed his sons judges over Israel. And these were the names of his sons: the firstborn Joel, and the name of the second was Abijah, judges in Beersheba. And his sons did not walk in his way, and they turned aside after gain, and they took bribes, and they perverted justice. And the men of Israel are gathered together, and they arrive in Ramah to Samuel, and they said to him, Behold, you have grown old, and your sons are not going in your way; and

now appoint over us a king to judge us, just as the other nations. And the word was evil in the eyes of Samuel, as they said, Give us a king to judge us, and Samuel prayed to the Lord. And the Lord said to Samuel, Listen to the voice of the people, just as they speak to you, because they have not rejected you, but rather they have rejected me from reigning over them. According to all the things which they did to me from the day I brought them up from Egypt until this day—they abandoned me and served other gods—thus they are doing also to you. And now listen to their voice, but you must solemnly warn them, and you will declare to them the ordinance of the king who will reign over them. And Samuel said every word of the Lord to the people who were asking him for a king. And he said, This will be the ordinance of the king who will reign over you: he will take your sons and place them in his chariots and among his horsemen and running before his chariots, and appoint them for himself as captains of hundreds and commanders of thousands, and to reap his harvest and to gather his vintage, and to make his weapons of war and equipment for his chariots. And he will take your daughters to be perfumers, and cooks, and bakers. And he will take your fields, and your vineyards, and your good olive groves, and he will give them to his own slaves. And he will take a tenth of your seeds and your vineyards, and he will give it to his eunuchs and to his slaves. And he will take your slaves, and your female slaves, and your good herds of cattle, and your donkeys, and he will take a tenth for his works. And he will take a tenth of your flocks, and you will be slaves to him. And you will cry out on that day because of your king whom you chose

for yourselves, and the Lord will not listen to you in those days, because you chose a king for yourselves. And the people did not wish to hear Samuel, and they said to him, No, but a king will be over us. And we will be just as all the nations, and our king will judge us, and he will go out before us, and he will fight our war. And Samuel heard all the words of the people, and he spoke them into the ears of the Lord. And the Lord said to Samuel, Listen to their voice, and make a king reign over them. And Samuel said to the men of Israel, Let each one depart to his city.

9

And there was a man from the sons of Benjamin, and his name was Kish, son of Abiel, son of Jared, son of Becher, son of Aphek, son of a Jeminite man, a mighty man. And this man had a son, and his name was Saul, very large, a good man, and there was not among the sons of Israel a man better than him, from the shoulders and above he was higher than all the people. And the donkeys of Kish, the father of Saul, were lost, and Kish said to Saul his son, Take with you one of the young men, and get up and go and look for the donkeys. And they passed through the mountain of Ephraim, and they passed through the land of Shalisha, and they did not find them, and they passed through the land of Shaalim, and they were not there, and they passed through the land of Jamin, and they did not find them. When they had come into Siph, Saul said to his young servant with him, Come and let us return, lest my father, having given up the

donkeys, should be anxious about us. And the child said to him, Behold, indeed a man of God is in this city, and the man is glorious. All that he speaks will come to pass. And now let us go, so that he may tell us our way upon which we have journeyed. And Saul said to his young servant who was with him, Behold, we will go, and what will we bring to the man of God? Because the loaves have run out from our vessels, and there is nothing more we have to bring to the man of God. And the young boy added an answer to Saul, and said, Behold, a fourth of a shekel of silver is found in my hand, and you will give it to the man of God, and he will tell us our way. And formerly in Israel, each one was saying these things when going to inquire of God, Come and let us go to the seer, because the people formerly called the prophet the seer. And Saul said to his young boy, Good word, come and let us go, and they went into the city where the man of God was. As they were going up the ascent of the city, they themselves found the girls having gone out to draw water, and they said to them, Is the seer here? And the girls answered them and said to them, He is here; behold, he is ahead of you. He has come into the city just now because there is a sacrifice today for the people in Bamah. When you enter the city, you will find him in the city before he goes up to the High Place to eat, because the people will not eat until he arrives, because he blesses the sacrifice, and after this the guests eat, and now go up, because you will find him today. And they go up to the city; as they were entering into the middle of the city, behold, Samuel went out to meet them to go up to the High Place. And the Lord revealed to the ear of Samuel one day before Saul came to him, saying, At

this time tomorrow I will send to you a man from the land of Benjamin, and you will anoint him as ruler over my people Israel, and he will save my people from the hand of the Philistines, because I looked upon the humiliation of my people, because their cry came to me. And Samuel saw Saul, and the Lord answered him, Behold the man whom I said to you, this one will rule over my people. And Saul brought forward to Samuel into the middle of the city, and he said, Tell me indeed what is the house of the seer? And Samuel answered Saul and said, I am he; go up before me into the High Place and eat with me today, and I will send you away in the morning, and all the things in your heart I will declare to you. And concerning your donkeys that were lost three days ago, do not set your heart on them, because they have been found. And for whom are the desirable things of Israel? Not to you and to the house of your father? And Saul answered and said, Am I not a son of a Jeminite, of the smallest tribe of Israel? And I am from the smallest tribe of the whole scepter of Benjamin? And why did you speak to me according to this word? And Samuel took Saul and his young boy, and he brought them into the guest room, and he set a place there for them among the first of the invited, about seventy men. And Samuel said to the cook, Give me the portion that I gave you, which I told you to keep with you. And the cook boiled the leg and set it before Saul. And Samuel said to Saul, Behold the remnant, set it before you and eat, because it has been placed for you as a testimony beside the others, take a portion. And Saul ate with Samuel on that day. And he went down from the High Place into the city, and they spread a bed

for Saul upon the roof, and he slept. And it came to pass as the dawn was rising that Samuel called Saul upon the roof, saying, Arise, and I will send you out, and Saul arose, and he and Samuel went outside. As they were descending into part of the city, Samuel said to Saul, Say to the young man to let him pass on before us, and you stand here now, and hear the word of God.

10

And Samuel took the flask of oil and poured it upon his head, and kissed him, and said to him, Has not the Lord anointed you as ruler over his people, over Israel? And you will rule among the Lord's people, and you will save them from the hand of their enemies, and this is the sign to you that the Lord anointed you over his inheritance as a ruler. When you depart today from me, you will find two men near the tombs of Rachel in the hill country of Benjamin leaping greatly, and they will say to you, the donkeys which you went to seek have been found, and behold your father has set aside the matter of the donkeys and has become anxious about you, saying, what will I do concerning my son? And you will depart from there and beyond you will come to the oak of Tabor, and you will find there three men going up to God at Bethel, one carrying three young goats, and one carrying three vessels of bread, and one carrying a wineskin of wine. And they will ask you about your peace, and they will give you two loaves of bread as firstfruits, and you will take them from their hand. And after these things you will enter

into the hill of God, where there is the garrison of the Philistines; there is Nasib the Philistine; and it will be when you enter there into the city, and you will meet a chorus of prophets descending from the High Place, and before them a harp, and a tambourine, and a flute, and a lyre, and they themselves prophesying; And the spirit of the Lord will leap upon you, and you will prophesy with them, and you will be turned into another man. And when these signs come upon you, do everything that your hand finds, because God is with you. And you will go down before Gilgal, and behold I am coming down to you to bring up burnt offerings and peace offering sacrifices; seven days you will wait until I come to you, and I will make known to you what you will do. And it came to pass that when he turned his shoulder to go away from Samuel, God gave him another heart, and all the signs came to pass on that day. And he comes from there to the hill, and behold a chorus of prophets opposite him, and the spirit of God leaped upon him, and he prophesied in the midst of them. And all who knew him previously, when they saw him, behold, he was in the midst of the prophets, and each one of the people said to his neighbor, What is this that has happened to the son of Kish? Is Saul also among the prophets? And one of them answered and said, And who is his father? And because of this it became a proverb, Is Saul also among the prophets? And he finished prophesying, and he came to the hill. And his relative said to him and to his child, Where did you go? And they said, Seek the donkeys, and we saw that they were not there, and we went to Samuel. And the relative said to Saul, Tell me, what did Samuel say to you? And Saul said to his kinsman, He reported to

me that the donkeys have been found; but he did not report to him the word of the kingdom. And Samuel commanded all the people to the Lord at Mizpah. And he said to the sons of Israel, The Lord, the God of Israel, said these things, saying, I brought up the sons of Israel from Egypt, and I delivered you from the hand of Pharaoh king of Egypt, and from all the kingdoms oppressing you. And you today have rejected God, who himself is your savior from all your evils and your afflictions; and you said, no, but that you will appoint a king over us; and now stand before the Lord according to your scepters and according to your tribes. And Samuel brought forward all the tribes of Israel, and the tribe of Benjamin was chosen by lot. And he brought forward the tribe of Benjamin by tribes, and the tribe of Mattari was chosen by lot, and they brought forward the tribe of Mattari by men, and Saul son of Kish was chosen by lot, and he was seeking him, and he was not found. And Samuel asked the Lord again, Will the man come here? And the Lord said, Behold, he is hidden in the equipment. And he ran and took him from there, and set him in the midst of the people; and he was lifted up above all the people from the shoulders and upward. And Samuel said to all the people, Have you seen whom the Lord has chosen for himself, that there is no one like him among all of you? And all the people knew, and they said, Long live the king. And Samuel said to the people the ordinance of the king, and he wrote it in a book, and he placed it before the Lord, and Samuel sent out all the people, and each one went away to his place. And Saul departed to his house in Gibeah, and the sons of valor went with Saul, whose hearts the Lord had touched. And the pestilent

sons said, Will this one save us? And they dishonored him, and they did not bring him gifts.

11

And it came to pass after a month, and Nahash the Ammonite went up and encamped upon Jabesh Gilead; and all the men of Jabesh said to Nahash the Ammonite, make a covenant with us, and we will serve you. And Nahash the Ammonite said to them, In this way I will make a covenant with you: by gouging out every right eye of yours, and I will bring disgrace upon Israel. And the men of Jabesh say to him, Give us seven days and we will send messengers to every boundary of Israel; if there is no one saving us, we will come out to you. And the messengers come to Gibeah to Saul, and they speak the words in the ears of the people, and all the people lifted their voice, and they wept. And behold, Saul was coming in the morning from the field, and Saul said, Why do the people weep? And they related to him the words of the men of Jabesh. And the spirit of the Lord rushed upon Saul as he heard these words, and he was exceedingly angered at them with his anger. And he took two oxen and cut them into pieces and sent them into every boundary of Israel by the hand of messengers, saying, Whoever is not going out after Saul and after Samuel, according to these things they will do to his oxen, and the ecstasy of the Lord came upon the people of Israel, and they cried out as one man. And he examines them in Bezek in Bamah, all the men of Israel, six hundred thousand,

and the men of Judah, seventy thousand. And he said to the coming messengers, You will say these things to the men of Jabesh: tomorrow salvation will come to you when the sun has become hot. And the messengers came into the city, and they reported to the men of Jabesh, and they rejoiced. And the men of Jabesh said to Nahash the Ammonite, Tomorrow we will go out to you, and you will do to us what is good in your eyes. And it came to pass on the next day that Saul divided the people into three divisions, and they entered the middle of the camp in the morning watch, and they struck the sons of Ammon until the day grew hot, and it came to pass that those who were left behind were scattered, and there were not two of them left together. And the people said to Samuel, Who said that Saul will not reign over us? Hand over the men, and we will put them to death. And Saul said, No one will die on this day, because today the Lord brought salvation to Israel. And Samuel said to the people, saying, Let us go to Gilgal, and let us renew the kingdom there. And all the people went to Gilgal, and Samuel anointed Saul there as king before the Lord in Gilgal; and he sacrificed there sacrifices and peace offerings before the Lord; and Samuel and all Israel rejoiced exceedingly.

12

And Samuel said to all Israel, Behold, I have heard your voice in all things that you said to me, and I have made a king over you, and now behold the king passes before you; and I have grown

old and will sit down, and my sons, behold, are among you; and I, behold, have gone before you from my youth until this day. Behold, here I am, answer against me before the Lord and before his anointed: whose calf have I taken, or whose donkey have I taken, or which one of you have I oppressed, or which one have I crushed, or from whose hand have I taken a bribe and a sandal? Answer me, and I will repay you. And they said to Samuel, You have not wronged us, and you have not oppressed us, and you have not crushed us, and you have not taken anything from the hand of anyone. And Samuel said to the people, The Lord is witness among you, and his anointed is witness today on this day, that you have found nothing in my hand. And they said, Witness. And Samuel said to the people, saying, The Lord is witness, the one who made Moses and Aaron, the one who brought up our fathers from Egypt. And now stand, and I will judge you before the Lord, and I will declare to you all the righteous acts of the Lord, which he did among you and among your fathers. As Jacob and his sons entered into Egypt, and Egypt humbled them, and our fathers cried out to the Lord, and the Lord sent Moses and Aaron, and they led our fathers out from Egypt, and he settled them in this place. And they forgot the Lord their God, and he sold them into the hands of Sisera, commander in chief of the king of Hazor, and into the hands of the foreigners, and into the hands of the king of Moab, and he made war against them. And they cried out to the Lord, and they were saying, We have sinned, because we have forsaken the Lord, and we served the Baals and the groves; and now deliver us from the hand of our enemies, and we will

serve you. And he sent Jerubbaal, and Barak, and Jephthah, and Samuel, and he delivered us from the hand of our enemies all around, and you dwelt trusting. And see that Nahash king of the sons of Ammon came against you, and you said, No, but a king shall reign over us, yet the Lord our God is our king. And now behold the king whom you chose, and behold the Lord has given you a king. If you fear the Lord, and serve him, and hear his voice, and do not rebel against the mouth of the Lord, and both you and the king who reigns over you are going after the Lord; but if you do not hear the voice of the Lord, and rebel against the mouth of the Lord, then the hand of the Lord will be upon you and upon your king. And now stand and see this great thing the lord will do before your eyes. Isn't today the wheat harvest? I will call upon the Lord, and he will give sounds and rain; and you may know and see that your wickedness is great, which you did before the Lord, having asked for yourselves a king. And Samuel called upon the Lord, and the Lord gave thunder and rain on that day, and all the people feared the Lord exceedingly and Samuel. And all the people said to Samuel, Pray for your servants to the Lord your God, and may we not die, because we have added wickedness to all our sins by asking for ourselves a king. And Samuel said to the people, Do not fear; you have done all this wickedness; except do not turn aside from following the Lord, and serve the Lord with your whole heart; And do not go after the things that are nothing, which will profit nothing, and which will not deliver, because they are nothing. Because the Lord will not reject his people because of his great name, because the Lord graciously took you to himself as a people. And

may it be by no means a sin to me against the Lord to cease praying for you, and I will serve the Lord, and I will show you the good and straight way. But fear the Lord, and serve him in truth and with your whole heart, because you see what great things he has done for you. And if you do evil wickedly, both you and your king will be swept away.

13

And Saul chose for himself three thousand men from the men of Israel, and two thousand were with Saul in Michmash and in the mountain of Bethel, and one thousand were with Jonathan in Gibeah of Benjamin, and the remainder of the people he sent away, each to his tent. And Jonathan struck Nasib the Philistine in the hill, and the Philistines hear, and Saul sounds the trumpet throughout all the land, saying the slaves have revolted. And all Israel heard it said, Saul has struck down the Philistine garrison, and Israel was put to shame among the Philistines, and the sons of Israel went up after Saul to Gilgal. And the Philistines are gathered for war against Israel, and they go up against Israel with thirty thousand chariots, and six thousand horsemen, and people as the sand beside the sea in multitude, and they go up and encamp in Michmash opposite Beth Horon to the south. And the men of Israel saw that they were in a tight spot, and the people hid themselves in the caves, and in the sheepfolds, and in the rocks, and in the pits, and in the cisterns. And the ones crossing crossed over the Jordan into the land of Gad and Gilead,

and Saul was still in Gilgal, and all the people following him were amazed. And he waited seven days for the appointed time, as Samuel had said, and Samuel did not come to Gilgal, and his people were scattered from him. And Saul said, Bring them near so that I will make a burnt offering and peace offerings, and he offered up the burnt offering. And it came to pass as he completed offering up the burnt offering, and Samuel arrived, and Saul went out to meet him to bless him. And Samuel said, What have you done? And Saul said, Because I saw that the people were scattered from me, and you were not present as you appointed in the testimony of the days, and the Philistines were gathered at Michmash, and I said, Now the Philistines will come down toward me at Gilgal, and I have not prayed to the Lord, so I forced myself and offered up the burnt offering. And Samuel said to Saul, You have acted foolishly, because you did not keep my commandment which the Lord commanded you, for now the Lord would have established your kingdom over Israel forever. And now your kingdom will not stand for you, and the Lord will seek for himself a man according to his heart, and the Lord will command him as a ruler over his people, because you did not keep what the Lord commanded you. And Samuel arose and departed from Gilgal, and the remnant of the people went up after Saul to meet the warrior people, having arrived from Gilgal into Gibeah of Benjamin. And Saul visited the people found with him, about six hundred men. And Saul and Jonathan his son and the people who had been found with them sat down in Gibeah of Benjamin, and they were weeping. And the Philistines had encamped in Michmash. And it went out

raiding from the field of the Philistines in three divisions: one division facing the road to Ophrah toward the land of Shual, and one division facing the road to Beth Horon, and one division facing the road to Geba overlooking the valley of Zeboim. And an iron craftsman was not found in all the land of Israel, because the Philistines said this so that the Hebrews should not make a sword and a spear. And all Israel was going down into the land of the Philistines to forge each one his sickle and his tool, and each one his axe and his sickle. And the harvest was ready for reaping, and the charge was three shekels for the tooth, and for the axe and the sickle the charge was the same. And it came to pass in the days of the war of Michmash that no sword and spear was found in the hand of all the people who were with Saul and with Jonathan, but it was found to Saul and to Jonathan his son. And he went out from the garrison of the Philistines that was in the region beyond Machmas.

14

And the day came, and Jonathan son of Saul said to the young servant who was carrying his weapons, Come, and let us cross over to the garrison of the Philistines that is on the other side, but he did not tell his father. And Saul was sitting upon the edge of the hill by the pomegranate tree in Migron, and there were with him about six hundred men. And Ahijah son of Ahitub, brother of Ichabod, son of Phinehas, son of Eli, priest of God in Shiloh, carrying the ephod, and the people did not know that

Jonathan had gone. And between the crossing where Jonathan was seeking to cross into the garrison of the Philistines, there were rocky crags on this side and rocky crags on that side; the name of the one was Bozez, and the name of the other was Seneh. One road comes from the North to Machmas, and the other road comes from the South to Gabae. And Jonathan said to the young boy carrying his weapons, Come here, let us cross over to the garrison of these uncircumcised, if the Lord will do something for us, because the Lord is not prevented from saving by many or by few. And the one carrying his vessels said to him, Do all that your heart inclines to; behold I am with you, for your heart is my heart. And Jonathan said, Behold, we are crossing over toward the men, and we will rush down toward them. If they say these things to us, Depart there until we report to you, then we will stand where we are, and we will not go up against them. If they say these things to us, You go up to us, then we will go up, because the Lord has delivered them into our hands; this is the sign to us. And both entered into Messab of the Philistines, and the Philistines say, Behold, Hebrews are going out from their holes where they hid themselves. And the men of Messab answered Jonathan and the one carrying his vessels, and they say, Come up to us, and we will make known a word to you, and Jonathan said to the one carrying his vessels, Go up behind me, because the Lord has delivered them into the hands of Israel. And Jonathan went up on his hands and on his feet, and his armor-bearer with him, and they looked at Jonathan, and he struck them, and his armor-bearer was finishing them off behind him. And the first blow came to pass, which Jonathan

and his armor-bearer struck, about twenty men with arrows and with stones and with pebbles of the field. And astonishment came to pass in the camp and in the field; and all the people in Messab and the destroyers were astonished, and they themselves were not willing to do anything; and the earth was amazed, and astonishment came to pass from the Lord. And Saul's scouts in Gibeah of Benjamin saw, and behold, the camp was thrown into confusion on every side. And Saul said to the people with him, Take count and see who has gone from you. And they took count, and behold Jonathan and his armor-bearer were not found. And Saul said to Ahijah, Bring the ephod, because he was carrying the ephod on that day before Israel. And it came to pass as Saul was speaking to the priest that the sound in the camp of the Philistines kept going and grew louder, and Saul said to the priest, Withdraw your hands. And Saul went up and all the people with him, and they came to the war, and behold a man's sword was against his neighbor, very great confusion. And the slaves who had been with the Philistines yesterday and the day before, who had gone up into the camp, turned back and they themselves were with Israel, with Saul and Jonathan. And all Israel, the ones hiding in the mountain of Ephraim, heard that the Philistines had fled, and they themselves also joined after them into war, and the Lord saved Israel in that day, and the war passed through Bamoth, and all the people with Saul were about ten thousand men. And the war was scattered throughout the whole land in the hill country of Ephraim. And Saul committed great ignorance on that day, and he cursed the people, saying, Cursed is the man who will eat

bread until evening, until I avenge my enemy, and all the people did not taste bread, but all the land breakfasted. And there was a forest of bees at Jaal on the surface of the field. And the people entered into the honeycomb, and behold it was dripping with honey, and behold no one put his hand to his mouth, because the people feared the Lord's oath. And Jonathan had not heard when his father made the people swear, and he stretched out the tip of the staff in his hand, and he dipped it into the honeycomb, and he brought his hand back to his mouth, and his eyes brightened. And one of the people answered and said, Your father made the people swear under oath, saying, Cursed is the man who eats bread today, and the people were exhausted. And Jonathan knew and said, My father has brought trouble upon the land. See, my eyes brightened because I tasted a little of this honey. But if the people had eaten today of the spoils of their enemies which they found, then the slaughter among the Philistines would have been greater. And he struck down the Philistines that day in Michmash, and the people grew very weary. And the people turned to the spoils, and the people took flocks and herds and calves, and slaughtered them on the ground, and the people ate them with the blood. And it was reported to Saul, saying, The people have sinned against the Lord by eating with the blood. And Saul said, Roll a great stone here to me from Gethaim. And Saul said, Disperse among the people and say to them to bring here each one his own calf and each one his own sheep, and let him slaughter upon this, and you will not sin against the Lord by eating with the blood. And the people brought near each one what was in his hand, and

they slaughtered there. And Saul built an altar there to the Lord; this was the first altar that Saul began to build to the Lord. And Saul said, Let us go down after the Philistines by night, and let us plunder among them until day dawns, and let us not leave a man among them. And they said, Do whatever seems good to you. And the priest said, Let us approach God here. And Saul asked God, If I should go down after the Philistines, will you deliver them into the hands of Israel? And he did not answer him on that day. And Saul said, Bring here all the corners of Israel, and learn and see in whom this sin has occurred today. As the Lord lives who saved Israel, if it is against Jonathan my son, he will surely die, and there was no one answering from all the people. And he said to every man of Israel, You will be in slavery, and I and Jonathan my son will be in slavery. And the people said to Saul, Do what is good in your sight. And Saul said, Lord, God of Israel, why have you not answered your servant today? Is the injustice in me or in my son Jonathan? Lord, God of Israel, give clear things; and if he should say these things, then give holiness to your people Israel; and Jonathan and Saul were chosen by lot, and the people went out. And Saul said, Cast the lot between me and Jonathan my son. Whom the Lord chooses by lot, let him die. And the people said to Saul, This word is not right. And Saul prevailed over the people, and they cast the lot between him and Jonathan his son, and Jonathan was chosen by lot. And Saul said to Jonathan, Tell me what you have done, and Jonathan reported to him and said, Tasting, I tasted a little honey with the tip of the scepter that was in my hand, and behold, I am dying. And Saul said to him, May God do these things to me and

add these things, because you will die today. And the people said to Saul, Will he who has done this great salvation in Israel be put to death today? As the Lord lives, not a hair of his head will fall to the ground, because the people of God accomplished this day; and the people prayed for Jonathan on that day, and he did not die. And Saul went up from behind the Philistines, and the Philistines went away to their place. And Saul obtained by lot the reign, was allotted work over Israel, and he waged war all around against all his enemies, against Moab, and against the sons of Ammon, and against the sons of Edom, and against Beth Aor, and against the king of Zobah, and against the foreigners; wherever he turned, he was victorious. And he made a force, and he struck Amalek, and he rescued Israel from the hand of those trampling him. And the sons of Saul were Jonathan, and Ishvi, and Malchishua; and the names of his two daughters were, the name of the firstborn was Merab, and the name of the second was Michal. And the name of his wife was Ahinoam, daughter of Ahimaaz, and the name of his commander in chief was Abner, son of Ner, the son of Saul's kinsman. And Kish was the father of Saul, and Ner the father of Abner was the son of Jamin, son of Abiel. And the war was strong against the foreigners all the days of Saul, and when Saul saw every mighty man and every man of valor, he gathered them to himself.

15

And Samuel said to Saul, the Lord sent me to anoint you as king

over Israel, and now listen to the voice of the Lord. The Lord of hosts said these things: now I will avenge what Amalek did to Israel, as he met him on the way when he was going up from Egypt. And now go, and you will strike Amalek and Ierim and all his things, and you will not spare anything from him, and you will utterly destroy him, and you will devote him to destruction and all his things, and you will not spare anything from him, and you will kill from man to woman, and from infant to nursing child, and from calf to sheep, and from camel to donkey. And Saul commanded the people, and he examined them in Gilgal: four hundred thousand divisions and Judah thirty thousand divisions. And Saul came to the cities of Amalek, and he lay in ambush in the ravine. And Saul said to the Kenite, Go away and turn aside from the midst of the Amalekite, lest I destroy you with him, for you showed mercy to the sons of Israel when they were going up from Egypt. And the Kenite turned aside from the midst of Amalek. And Saul struck the Amalekites from Havilah to Shur, which is opposite Egypt. And he seized Agag king of Amalek alive, and he killed all the people and Jerim by the mouth of the sword. And Saul and all the people acquired for themselves Agag alive, and the good things of the flocks, and of the herds, and of the foods and of the vineyards, and all the good things, and they were not willing to utterly destroy them; and every despised and worthless thing they utterly destroyed. And the word of the Lord came to Samuel, saying, I have regretted that I made Saul king, because he has turned away from following me, and he has not kept my words; and Samuel was grieved, and he cried out to the Lord the whole night. And

Samuel rose early, and he went to meet Israel in the morning, and it was reported to Saul, saying Samuel has come to Carmel, and he has set up a hand for himself, and he turned back the chariot, and he went down to Gilgal to Saul, and behold he was offering a burnt offering to the Lord, the first of the spoils he brought from Amalek. And Samuel came to Saul, and Saul said to him, Blessed are you by the Lord. I have set up everything that the Lord spoke. And Samuel said, And what is the voice of this flock in my ears, and the voice of the oxen which I hear? And Saul said, I brought them from Amalek, which the people acquired, the best of the flock and of the cattle, so that they might be sacrificed to the Lord your God, and the rest I utterly destroyed. And Samuel said to Saul, Hold back, and I will declare to you what the Lord spoke to me in the night, and he said to him, Speak. And Samuel said to Saul, Are you not small before him, though you lead the scepter of the tribe of Israel? And the Lord anointed you king over Israel. And the Lord sent you on a journey, and said to you, Go, and destroy utterly; you will destroy the ones sinning against me, the Amalekites, and you will make war against them until you have finished them. And why did you not hear the voice of the Lord, but you rushed to set upon the spoils, and you did evil before the Lord? And Saul said to Samuel, Because I listened to the voice of the people, I went the way which the Lord sent me, and I brought Agag king of Amalek, and I utterly destroyed the Amalekites. And the people took from the spoils flocks and herds, the first of the destruction, to sacrifice before the Lord our God in Gilgal. And Samuel said, Are burnt offerings and sacrifices as desirable to the Lord as

hearing the voice of the Lord? Behold, hearing is better than a good sacrifice, and attentive listening is better than the fat of rams. Because sin is an omen, the teraphim bring pain and toils upon, because you have despised the word of the Lord, the Lord will despise you to not be king over Israel. And Saul said to Samuel, I have sinned, because I transgressed the word of the Lord and your word, because I feared the people and listened to their voice. And now indeed lift up my sin, and turn back with me, and I will worship the Lord your God. And Samuel said to Saul, I will not return with you. Because you have despised the word of the Lord, the Lord will despise you so that you will not be king over Israel. And Samuel turned his face to go away, and Saul seized the wing of his cloak, and he tore it. And Samuel said to him, The Lord has torn your kingdom of Israel from your hand today, and he will give it to your neighbor who is better than you. And Israel will be divided in two, and he will not turn back nor will he change his mind, because he is not like a man that he should change his mind. And Saul said, I have sinned, but glorify me indeed before the elders of Israel and before my people, and turn back with me, and I will worship the Lord your God. And Samuel returned back after Saul, and he worshiped the Lord. And Samuel said, Bring me Agag king of Amalek. And Agag approached him trembling, and Agag said, Is death thus bitter? And Samuel said to Agag, Just as your sword has bereaved women, thus your mother will be made childless among women, and Samuel slaughtered Agag before the Lord in Gilgal. And Samuel departed to Ramah, and Saul went up to his house in Gibeah. And Samuel did not see Saul again until the

day of his death, because Samuel mourned for Saul, and the Lord regretted that he had made Saul reign over Israel.

16

And the Lord said to Samuel, How long will you mourn for Saul, since I have rejected him from reigning over Israel? Fill your horn with oil, and come, I will send you to Jesse in Bethlehem, because I have seen a king for me among his sons. And Samuel said, How will I go? And Saul will hear and he will kill me. And the Lord said, Take a heifer of the cattle in your hand, and you will say, I have come to sacrifice to the Lord. And you will call Jesse to the sacrifice, and I will make known to you what you will do, and you will anoint whom I say to you. And Samuel did all things which the Lord spoke to him, and he came into Bethlehem, and the elders of the city were astonished at his meeting, and they said, Is your coming in peace, O seer? And he said, Peace; I have come to sacrifice to the Lord; be sanctified and rejoice with me today. And he sanctified Jesse and his sons, and he called them to the sacrifice. And it came to pass when they entered, he saw Eliab and said, But also before the Lord is his anointed. And the Lord said to Samuel, do not look upon his appearance, nor upon his impressive stature, because I have rejected him; because God does not see as man sees; because man sees the face, but God sees the heart. And Jesse called Amminadab, and he passed by before Samuel. And he said, God has not chosen this one either. And Jesse brought forward

Shammah, and he said, The Lord has not chosen this one either. And Jesse brought forward his seven sons before Samuel, and Samuel said, The Lord has not chosen any of these. And Samuel said to Jesse, Are these all the young men? And he said, The youngest one is still shepherding the flock. And Samuel said to Jesse, Send for him and bring him, because we will not sit down to eat until he comes. And he sent and brought him in, and he was ruddy with beautiful eyes and good in appearance to the Lord, and the Lord said to Samuel, Arise and anoint David, because this one is good. And Samuel took the horn of oil and anointed him in the midst of his brothers, and the spirit of the Lord rushed upon David from that day onward, and Samuel arose and departed to Armathaim. And the spirit of the Lord departed from Saul, and an evil spirit from the Lord was troubling him. And the servants of Saul said to him, behold indeed, an evil spirit from the Lord afflicts you. Let your servants speak before you, and let them seek for our lord a man who knows how to play the lyre, and it will be when an evil spirit is upon you, and he plays his lyre, it will be good for you and it will give you rest. And Saul said to his servants, Find me a man who plays the harp well and bring him to me. And one of his young men answered and said, Behold, I have seen a son of Jesse the Bethlehemite, who knows the psalm, and the man is prudent and a warrior and wise in word, and the man is good in appearance, and the Lord is with him. And Saul sent messengers to Jesse, saying, Send to me your son David, who is with your flock. And Jesse took a homer of bread and a skin of wine and one young goat, and sent them out by the hand of David his son

to Saul. And David came to Saul, and he stood before him, and he loved him exceedingly, and he became his armor-bearer. And Saul sent to Jesse, saying, Let David indeed stand before me, because he has found favor in my eyes. And it came to pass when an evil spirit was upon Saul, that David would take the lyre, and he would play with his hand, and Saul would be refreshed, and it was good for him, and the evil spirit would depart from him.

17

And the Philistines gather their camps for war, and they are gathered at Succoth of Judea, and they encamp between Succoth and Azekah Ephes Dammim. And Saul and the men of Israel are gathered, and they encamp in the valley, and they draw up in battle array for war opposite the Philistines. And the Philistines stand upon the mountain here, and Israel stands upon the mountain here, and the valley between them. And a mighty man went out from the battle line of the Philistines, Goliath his name from Gath, his height four cubits and a span. And a helmet upon his head, and he had put on a chain mail breastplate, and the weight of his breastplate was five thousand shekels of bronze and iron. And bronze greaves were upon his legs, and a bronze shield was between his shoulders. And the shaft of his spear was like a weaver's beam, and his spear was six hundred shekels of iron, and the one carrying his weapons was going before him. And he stood and cried out to the battle line of Israel, and he

said to them, Why do you go out to draw up in battle array for war opposite us? Am I not a foreigner, and are you not Hebrews of Saul? Choose a man for yourselves, and let him come down to me. And if he is able to fight against me, and if he strikes me, then we will be slaves to you; but if I am able and I strike him, you will be slaves to us, and you will serve us. And the foreigner said, Behold, I have reproached the battle line of Israel today; give me a man, and we will both fight in single combat. And Saul and all Israel heard these words of the foreigner, and they were astonished and were very afraid. And David said to Saul, Let not my lord's heart fall because of him; your servant will go and will fight with this foreigner. And Saul said to David, you will not be able to go to the foreigner to wage war with him, because you are a young boy, and he has been a warrior from his youth. And David said to Saul, Your servant was shepherding the flock for his father, and when the lion came, and the bear, and took a sheep from the flock, I went out after it and struck it, and rescued the sheep from its mouth. And if it rose up against me, I seized its throat, and struck and killed it. Your servant struck both the lion and the bear, and the uncircumcised foreigner will be as one of these. Will I not go and strike him, and remove today the disgrace from Israel? For who is this uncircumcised one who has reproached the battle array of the living God? The Lord who delivered me from the hand of the lion and from the hand of the bear, he will deliver me from the hand of this uncircumcised foreigner, and Saul said to David, go, and the Lord will be with you. And Saul clothed David in a cloak, and put the bronze helmet around his head, and girded David with

his sword above his cloak, and he labored walking once and twice, and David said to Saul, I am not able to go in these, because I have not tried them, and they removed them from him. And he took his staff in his hand, and he chose for himself five smooth stones from the torrent, and he placed them in his shepherd's bag for gathering, and his sling in his hand, and he approached the foreign man. And Goliath saw David, and he despised him, because he was a little child, and he was ruddy with beautiful eyes. And the foreigner said to David, Am I a dog, that you come against me with a rod and stones? And David said, Am I not but worse than a dog? and the foreigner cursed David by his gods. And the foreigner said to David, Come here to me, and I will give your flesh to the birds of heaven and to the beasts of the earth. And David said to the foreigner, You come to me with sword and with spear and with shield, and I go to you in the name of the Lord God of hosts of the battle array of Israel, which you reproached today, and the Lord will deliver you today into my hand, and I will kill you, and I will remove your head from you, and I will give your limbs and the limbs of the camp of the foreigners on this day to the birds of the heaven and to the beasts of the earth, and all the earth will know that there is God in Israel. And all this assembly will know that the Lord does not save by sword and spear, that the war is the Lord's, and the Lord will hand you over into our hands. And the foreigner arose and went to meet David. And David stretched out his hand into the bag and took from there one stone and slung it and struck the foreigner in his forehead, and the stone penetrated through the helmet into his forehead, and he fell upon his face upon the

earth. And David ran and stood upon him and took his sword and killed him and removed his head; and the Philistines saw that their mighty one had died, and they fled. And the men of Israel and of Judah rose up and shouted, and they pursued after them until the entrance of Gath and until the gate of Ashkelon; and the wounded of the Philistines fell in the road of the gates and until Gath and until Ekron. And the men of Israel turned back, pursuing the Philistines, and trampled down their camps. And David took the head of the foreigner, and he brought it into Jerusalem, and he placed his vessels in his tent.

18

And the dancing women went out to meet David from all the cities of Israel with tambourines and with joy and with cymbals. And the women were leading and saying, Saul has struck down his thousands, and David his ten thousands. And the word appeared evil in the eyes of Saul concerning this word, and he said, To David they gave the ten thousands, and to me they gave the thousands. And Saul was afraid of David, and he removed him from himself, and he appointed him for himself commander of a thousand, and he was going out and entering before the people. And David was understanding in all his ways, and the Lord was with him. And Saul saw that he was very successful, and he was afraid of him. And all Israel and Judah loved David, because he went out and came in before the people. And Michal, the daughter of Saul, loved David, and it was

reported to Saul, and it was pleasing in his eyes. And Saul said, I will give her to him, and she will be a stumbling block to him, and the hand of the Philistines was upon Saul. And Saul commanded his servants, saying, You speak secretly to David, saying, Behold, the king delights in you, and all his servants love you, so you become a son-in-law to the king. And the servants of Saul spoke these words into David's ears, and David said, Does it seem light in your eyes to become son-in-law to the king? And I am a humble man, and not a glorious one. And Saul's servants reported to him these words which David spoke. And Saul said, You will say these things to David: the king does not wish a gift but rather one hundred foreskins of Philistines to avenge the enemies of the king. And Saul reckoned to throw him into the hands of the Philistines. And the children of Saul reported these words to David, and the word was pleasing in David's eyes to become a son-in-law to the king. And David rose up and went, he and his men, and he struck down one hundred men among the foreigners, and he brought up their foreskins, and he became son-in-law to the king, and he gave him his daughter Michal to him as a wife. And Saul saw that the Lord was with David, and all Israel loved him. And he continued to be cautious of David.

19

And Saul spoke to Jonathan his son and to all his servants to put David to death. And Jonathan the son of Saul loved David exceedingly; and Jonathan reported to David, saying, Saul seeks

to put you to death; therefore guard yourself tomorrow morning, and hide yourself and remain in a secret place. And I will go out and will stand beside my father in the field where you are; and I will speak about you to my father, and I will see what it may be, and I will report to you. And Jonathan spoke good things concerning David to Saul his father, and said to him, Let not the king sin against your servant David, because he has not sinned against you, and his deeds are very good. And he put his soul in his hand, and struck the foreigner, and the Lord brought about great salvation, and all Israel saw it, and they rejoiced. And why do you sin against innocent blood to put David to death without cause? And Saul heard the voice of Jonathan, and Saul swore, saying, As the Lord lives, he will not die. And Jonathan called David and reported to him all these words, and Jonathan brought David in to Saul, and he was before him as yesterday and the day before. And the war continued against Saul, and David prevailed, and he fought the foreigners, and he struck them with a very great blow, and they fled from him. And it came to pass that an evil spirit from God came upon Saul, and he was sleeping in the house, and a spear was in his hand, and David was playing with his hands. And Saul was trying to strike David with the spear, and David withdrew from Saul's presence, and he struck the spear into the wall, and David withdrew and was saved. And it came to pass in that night, and Saul sent messengers to the house of David to guard him, to put him to death in the morning; and Michal his wife reported to David, saying, if you do not save your own soul this night, tomorrow you will be put to death. Michal brought David

down through the window, and he went away and fled and was saved. And Michal took the household idols and placed them upon the bed, and placed the goats liver at its head, and covered them with a garment. And Saul sent messengers to take David, and they said he was troubled. And he sends to David, saying, Bring him to me on the bed so that I may put him to death. And the messengers come, and behold, the empty tombs are upon the bed, and the liver of the goats is at his head. And Saul said to Michal, Why did you deceive me like this and send away my enemy, and he escaped? And Michal said to Saul, He said, Send me away, but if not, I will kill you. And David fled and was saved, and he arrived to Samuel in Ramah, and he reported to him all things that Saul did to him; and Samuel and David went, and they sat down in Naioth in Ramah. And it was reported to Saul: Look, David is in Naioth in Ramah. And Saul sent messengers to take David, and they saw the assembly of the prophets, and Samuel was standing established over them, and the spirit of God came upon the messengers of Saul, and they prophesied. And it was reported to Saul, and he sent other messengers, and they themselves prophesied; and Saul proceeded to send a third group of messengers, and they themselves prophesied. And Saul was angered with anger, and he himself went into Ramah, and he came to the well of the threshing floor in Secu, and he asked and said, Where are Samuel and David? And they said, Look, he is in Naioth in Ramah. And he went from there to Naioth in Ramah, and it came to pass that the Spirit of God came upon him, and he went prophesying until he came to Naioth in Ramah. And he stripped

off his garments, and he prophesied before them, and he fell naked the whole day and the whole night; because of this they were saying, Is Saul also among the prophets?

20

And David fled from Naioth in Ramah, and came before Jonathan, and said, What have I done, and what is my wrongdoing, and what have I sinned before your father, that he seeks my soul? And Jonathan said to him, By no means, you will not die; behold, my father will not do a great or small thing without revealing it to my ear; and why would my father hide this thing from me? This is not. And David answered Jonathan and said, Your father knows full well that I have found favor in your eyes, and he said, Let not Jonathan know this, lest he be unwilling; but as the Lord lives and as your soul lives, just as I said, there is but a step between me and death. And Jonathan said to David, What does your soul desire, and what will I do for you? And David said to Jonathan, Behold, tomorrow is indeed the new moon, and I will not sit down to eat, and you will send me away, and I will hide in the plain until evening. And if your father visits me, you will say, David urgently asked permission from me to run to Bethlehem, his city, because there is a yearly sacrifice there for the whole tribe. If he should say these things well, peace to your slave; and if he should answer you harshly, know that the evil has been completed by him. And you will show mercy to your slave, because you brought your slave into a

covenant of the Lord with yourself; and if there is injustice in your slave, put me to death yourself, but why then do you bring me to your father? And Jonathan said, By no means; because if I certainly know that evil has been determined by my father to come upon you, even if you are not in your cities, I will report to you. And David said to Jonathan, Who will tell me if your father answers harshly? And Jonathan said to David, Go and remain in the field; and both of them went out into the field. And Jonathan said to David, The Lord the God of Israel knows that I will examine my father at the time, three times, and behold if it is good concerning David, and I will not fail to send to you to the field—may God do these things to Jonathan and may he add these things: if evil is intended for you, then I will uncover your ear, and I will send you away and you will depart in peace, and the Lord will be with you just as he was with my father. And if while I am still living, you will show mercy to me, and if I die, you will not remove your mercy from my house forever, and if not, when the Lord removes each one of the enemies of David from the face of the earth, may the name of Jonathan not be cut off from the house of David, and may the Lord seek out the enemies of David. And Jonathan added still to swear to David, because he loved the soul of the one who loved him. And Jonathan said, Tomorrow is the new moon, and you will be missed, because your seat will be noticed. And you will go three times and visit and come into your place where you hide on the working day, and you will sit beside that stone heap. And I will hurl the arrows three times, sending them out into the Amattari. And look, I am sending the boy, saying, Come here, find the

arrow for me. If I say to the young servant, The arrow is on this side of you, take it; come near, because there is peace for you, and there is no trouble, as the Lord lives; if I say these things to the young man, The arrow is beyond you; go, because the Lord has sent you forth. And the word that we spoke, you and I, behold the Lord is witness between you and me forever. And David is hidden in the field, and the new moon arrives, and the king comes to the table to eat. And he sat upon his seat as he had time and again, upon the seat beside the wall, and he arrived before Jonathan, and Abner sat at Saul's side, and David's place was empty. And Saul did not speak on that day, because he said, It appears to be an accident, that he is not clean, because he has not been cleansed. And it came to pass the next day of the month, the second day, and the place of David was missing, and Saul said to Jonathan his son, What is it that the son of Jesse has not come either yesterday or today to the table? And Jonathan answered Saul, and said to him, David has asked to be excused from me to go to Bethlehem, his city. And he said, Send me away indeed, because there is a sacrifice of the tribe for us in the city, and my brothers commanded me; and now if I have found favor in your eyes, I will cross over indeed and I will see my brothers; because of this he has not come to the king's table. And Saul was exceedingly angered with anger at Jonathan, and said to him, Son of deserting young women, for do I not know that you are a partner with the son of Jesse to your shame, and to the shame of your mother's uncovering? Because all the days that the son of Jesse lives upon the earth, your kingdom will not be established; now therefore send and take the young man, because this one is

a son of death. And Jonathan answered Saul, Why should he die? What has he made? And Saul lifted up the spear against Jonathan to put him to death, and Jonathan knew that this evil had been determined by his father—to put David to death. And Jonathan leaped up from the table in angry wrath, and he did not eat bread on the second day of the month, because he was grieved for David, because his father had determined to act against him. And it came to pass in the morning, and Jonathan went out into the field, just as he had appointed for the meeting with David, and a small boy was with him. And he said to the boy, Run, find me the arrows that I shoot, and the boy ran, and he himself shot the arrow, and he made it go beyond. And the little child came to the place of the arrow where Jonathan was shooting, and Jonathan cried out behind the young man and said, The arrow is beyond you. And Jonathan cried out behind his child, saying, Hurry, make haste, and do not stand still, and Jonathan's little child gathered up the arrows and brought the arrows to his lord. And the little child knew nothing, except Jonathan and David. And Jonathan gave his weapons to his servant boy and said to his servant boy, Go, enter the city. And as the little child entered, David arose from the mound and fell upon his face and bowed down to him three times, and they each kissed the other, and they each wept with the other, until they were overcome with great weeping. And Jonathan said to David, Go in peace, and as we both have sworn in the name of the Lord, saying, The Lord will be witness between me and you, and between my seed and your seed until eternity.

21

And David rose up and departed, and Jonathan entered into the city. And David comes to Nob to Abimelech the priest, and Abimelech was astonished at meeting him, and he said to him, Why are you alone, and no one is with you? And David said to the priest, The king has given me orders today, and he said to me, Let no one know about the matter for which I am sending you, and about which I have commanded you. And I have given orders to the young men at the place called God's Faithfulness, Phellani Maemoni. And now if there are five loaves at your hand, give into my hand what has been found. And the priest answered David and said, there are no profane loaves at hand, but only holy loaves; if the young men have been kept from women, then they may eat. And David answered the priest and said to him, But we have kept away from women yesterday and the day before; when I went out on the road all the young men were purified, and the road itself is profane, because it will be sanctified today because of my vessels. And Abimelech the priest gave him the loaves of the purpose, because there were no loaves there, but only the loaves of the presence, the ones having been removed from before the Lord, to set before warm bread on the day he took them. And there was one of the young men of Saul on that day being held at Neessaran before the Lord, and his name was Doeg the Syrian, tending Saul's mules. And David said to Abimelech, See if there is here at your hand a spear or a sword, because I have not taken my sword and my

weapons in my hand, because the king's word was in haste. And the priest said, Behold the sword of Goliath the foreigner, whom you struck in the valley of Elah, and it was wrapped in a garment. If you will take this for yourself, take it, because there is not another besides this here. And David said, Behold there is not one like it. Give it to me. And he gave it to him, and David arose and fled on that day from the face of Saul, and David came to Achish, king of Gath. And the servants of Achish said to him, Is not this David the king of the land? Didn't the dancing women begin with this, saying, Saul has struck down his thousands, and David his ten thousands? And David placed the words in his heart, and he was very afraid of Achish king of Gath. And he changed his face before him, and he pretended on that day, and he was drumming on the doors of the city, and he acted madly with his hands, and he was falling against the doors of the gate, and his saliva was flowing down on his beard. And Achish said to his servants, Look, you see a madman. Why did you bring him to me? Am I not in need of epileptics, that you have brought him to act as an epileptic before me? This one will not enter into a house.

22

And David departed from there, and he was saved, and he comes into the cave of Adullam, and his brothers hear, and his father's house, and they go down to him there. And they were gathering to him everyone in necessity, and everyone indebted,

and everyone grieved in soul, and he was leading over them, and there were with him about four hundred men. And David departed from there to Mizpah of Moab, and he said to the king of Moab, Let my father and my mother be with you until I know what God will do to me. And he urged the king of Moab, and they dwelt with him all the days that David was in the stronghold. And Gad the prophet said to David, Do not sit in the stronghold; go, and you will come into the land of Judah. And David went, and came and sat down in the city of Sarik. And Saul heard that David and the men with him were known, and Saul was sitting on the hill by the field in Ramah with the spear in his hand, and all his servants were standing by him. And Saul said to his servants standing by him, Hear indeed, sons of Benjamin, will the son of Jesse truly give to all of you fields and vineyards, and will he appoint all of you commanders of hundreds and commanders of thousands? For all of you have conspired against me, and there is no one revealing to my ear when my son made a covenant with the son of Jesse, and there is no one from you concerned about me and revealing to my ear that my son has stirred up my servant against me as an enemy, as on this day? And Doeg the Syrian, the one having been appointed over the mules of Saul, answered and said, I have seen the son of Jesse coming into Nob to Abimelech son of Ahitub the priest. And he asked God for him, and gave him provisions, and gave him the sword of Goliath the foreigner. And the king sent to call Abimelech son of Ahitub and all the sons of his father, the priests in Nob, and they all came to the king. And Saul said, Listen, son of Ahitub. And he said, Here I am; speak,

my lord. And Saul said to him, Why have you conspired against me, you and the son of Jesse, by giving him bread and a sword, and by inquiring of God for him, to set him against me as an enemy, as this day? And he answered the king, and he said, And who among all your slaves is as faithful as David, and son-in-law of the king, and ruler of every command of yours, and glorious in your house? Or have I begun today to inquire of God on his behalf? By no means; let not the king bring a charge against his slave and upon the whole house of my father, because your slave did not know anything small or great in all these things. And King Saul said, You will surely die, Abimelech, you and all your father's house. And the king said to the runners standing by him, Bring near and put to death the priests of the Lord, because their hand is with David, and because they knew that he was fleeing, and they did not reveal it to my ear; and the servants of the king were not willing to raise their hands to strike against the priests of the Lord. And the king said to Doeg, You turn back and fall upon the priests. And Doeg the Syrian turned back, and he put to death the priests of the Lord on that day, three hundred and five men, all carrying an ephod. And he struck Nob, the city of the priests, with the edge of the sword, from man to woman, from infant to nursing child, and calf and donkey and sheep. And one son of Abimelech, son of Ahitub, was saved, and his name was Abiathar, and he fled after David. And Abiathar reported to David that Saul put to death all the priests of the Lord. And David said to Abiathar, I knew on that day that Doeg the Syrian would report to Saul; I am responsible for the souls of your father's house. Sit with me; do not fear,

because wherever I seek a place for my soul, I will seek one for your soul also, because you are kept safe beside me.

23

And it was reported to David, saying, Behold, the Philistines are fighting in Keilah, and they themselves are plundering and trampling down the threshing floors. And David inquired through the Lord, saying, Should I go and strike these foreigners? And the Lord said, Go, and you will strike these foreigners, and you will save Keilah. And the men of David said to him, Behold, we are afraid here in Judea, so how will it be if we go to Keilah? Shall we go against the camps of the Philistines? And David inquired again through the Lord, and the Lord answered him and said to him, Arise and go down to Keilah, because I deliver the Philistines into your hands. And David and the men with him went into Keilah, and he fought the foreigners, and they fled from before him, and he led away their livestock, and he struck a great blow among them, and David saved the inhabitants of Keilah. And it came to pass when Abiathar son of Ahimelech fled to David, that he went down with David into Keilah having an ephod in his hand. And it was reported to Saul that David had come into Keilah; and Saul said, God has delivered him into my hands, because he has been shut in by entering into a city with doors and bars. And Saul commanded all the people to go down to war at Keilah, to besiege David and his men. And David knew that Saul was not

keeping silent about the evil concerning him, and David said to Abiathar the priest, Bring near the ephod of the Lord. And David said, Lord, the God of Israel, your servant has clearly heard that Saul seeks to come to Keilah to destroy the city because of me. Will he/she/it be shut up/shut out? And now, will Saul come down, just as your slave heard? Lord, God of Israel, declare to your slave. And the Lord said, He will be shut up. And David arose and the men with him, about four hundred, and they went out from Keilah, and they went wherever they went; and it was reported to Saul that David had escaped from Keilah, and he gave up coming. And he sat in Maserem in the wilderness in the narrow places, and he remained in the wilderness in the mountain of Ziph, in the dry land, and Saul was seeking him all the days, and the Lord did not deliver him into his hands. And David saw that Saul was going out to seek David, and David was in the dry mountain in the wilderness of Ziph. And Jonathan son of Saul arose and went to David at Kainah, and he strengthened his hands in the Lord, and said to him, do not fear, because the hand of Saul my father will not find you, and you will reign over Israel, and I will be second to you, and Saul my father knows this. And both of them made a covenant before the Lord, and David remained in Kainah, and Jonathan departed to his house. And the Ziphites went up from the dry land to Saul on the hill, saying, Is not David hidden among us in Messara, in the narrow places, in Kainah, on the hill of Hachilah, which is on the right of Jeshimon? And now everyone inclined toward the soul of the king for going down, let him come down to us; they have shut him into the hands of the king. And Saul said to them, Blessed

are you by the Lord, because you have shown concern for me. Go indeed and prepare further, and learn his place where his foot will be, speedily, there where you said, lest he acts craftily. And see and know, and I will go with you, and it will be that if he is in the land, I will search him out in all the thousands of Judah. And the Ziphites rose up and went before Saul, and David and his men were in the wilderness of Maon to the west on the right of Jeshimon. And Saul and his men went to seek him, and they reported to David, and he went down to the rock in the wilderness of Maon, and Saul heard, and he pursued after David into the wilderness of Maon. And Saul and his men were going on one side of the mountain, and David and his men were on the other side of the mountain; and David was hurrying to get away from Saul; and Saul and his men encamped against David and his men to seize them. And a messenger came to Saul, saying, Hurry and come here, because the Philistines have attacked the land. And Saul returned from pursuing David, and he went to meet the Philistines; because of this that place was called the Rock of Division.

24

And David rose up from there and sat in the narrow places of Engedi. And it came to pass as Saul returned from pursuing the Philistines that it was reported to him, saying that David was in the wilderness of Engedi. And he took with himself three thousand chosen men from all Israel, and he went to seek David

and his men before Saddaiem. And he came to the sheepfolds by the road, and there was a cave there, and Saul entered to relieve himself, while David and his men were sitting inside the cave. And the men of David said to him, Behold, this is the day which the Lord said to you he would deliver your enemy into your hands, and you will do to him what is good in your eyes; and David stood up and cut off the corner of Saul's cloak secretly. And it came to pass after these things that David's heart struck him because he had cut off the corner of his cloak. And David said to his men, By no means from the Lord should I do this thing to my lord the anointed one of the Lord, to stretch out my hand against him, because this one is the anointed one of the Lord. And David persuaded his men with words, and did not allow them to rise up and attack Saul, and Saul got up and went down the road. And David rose up after him from the cave, and David cried out after Saul, saying, Lord king, and Saul looked behind him, and David bowed with his face upon the earth, and bowed down to him. And David said to Saul, Why do you hear the words of the people saying, Behold, David seeks your soul? Behold, on this day your eyes have seen how the Lord handed you over into my hands today in the cave, and I was not willing to kill you, and I spared you, and I said, I will not put my hand upon my lord, because this one is the Lord's anointed. And behold, the corner of your cloak is in my hand. I have taken away the corner, and I have not killed you; and know and see today that there is no evil in my hand, nor impiety and transgression, and I have not sinned against you, and yet you are hunting my soul to take it. May the Lord judge between me

and you, and may the Lord avenge me against you, but my hand will not be upon you, just as the ancient proverb says, from lawless ones comes transgression, but my hand will not be upon you. And now after whom are you going out, O king of Israel? Whom are you pursuing? After a dead dog, and after one flea? May the Lord become a judge between me and you, may the Lord see and judge my case, and deliver me from your hand. And it came to pass, when David finished speaking these words to Saul, that Saul said, Is this your voice, my child David? And Saul lifted his voice, and wept. And Saul said to David, You are more righteous than I, because you have repaid me with good things, but I have repaid you with evil things. And you have told me today the good things which you did for me, how the Lord shut me into your hands today, and you did not kill me. And that if someone finds his enemy in distress and sends him away in a good way, then the Lord will repay him with good things, just as you have done today. And now behold, I know that you will surely reign, and the kingdom of Israel will stand in your hand. And now swear to me in the Lord that you will not utterly destroy my seed after me, you will not blot out my name from my father's house. And David swore to Saul, and Saul departed to his place, and David and his men went up to narrow Messera.

25

And Samuel died, and all Israel gathered together, and they mourned him, and they buried him in his house in Ramah, and

David arose, and he went down into the wilderness of Maon. And there was a man in Maon, and his flocks were in Carmel, and the man was very great; and this man had three thousand sheep and one thousand goats; and it came to pass while he was shearing his flock in Carmel. And the name of the man was Nabal, and the name of his wife was Abigail; and his wife was good in understanding and very good in appearance; and the man was harsh and evil in his practices, and the man was a cynic. And David heard in the wilderness that Nabal the Carmelite was shearing his flock. And David sent ten young men, and said to the young men, Go up to Carmel and go to Nabal, and greet him in my name in peace, and you will say these things: for the season may both you and your house be healthy, and all your things be healthy. And now behold, I have heard that your shepherds who were with us in the wilderness are shearing for you now, and we did not hinder them, and we did not command them anything all the days they were in Carmel. Ask your young men, and they will report to you; and let your young men find favor in your eyes, because we have come on a good day; give indeed whatever your hand finds to your son David. And the young men came, and they spoke these words to Nabal according to all these words in the name of David; and Nabal leaped up and answered the servants of David, and said, Who is David, and who is the son of Jesse? Today the slaves are numerous, each one withdrawing from the face of his lord. And shall I take my bread and my wine and my meat which I have sacrificed for those who are shearing my sheep, and give them to men whom I don't know where they are from? And

David's young men turned back to their way, and they returned and came and reported to David according to these words. And David said to his men, Each one gird on his sword, and they went up after David, about four hundred men, and the two hundred sat with the baggage. And one of the young men reported to Abigail, the wife of Nabal, saying, Behold, David sent messengers from the wilderness to bless our lord, and he turned aside from them. And the men were very good to us; they did not hinder us, nor did they command us anything all the days we were with them. And while we were in the field, they were as a wall around us both night and day, all the days which we were beside them shepherding the flock. And now you know and see what you will do, because the evil has been completed against our lord and against his house, and this one is a worthless man, and it is not possible to speak to him. And Abigail hastened and took two hundred loaves, and two vessels of wine, and five sheep prepared, and five ephahs of barley meal, and one gomor of raisins, and two hundred cakes, and placed them upon the donkeys. And she said to her young men, Go before me, and behold, I am coming behind you, and she did not report it to her husband. And it came to pass, as she had mounted the donkey and was descending in the shelter of the mountain, behold David and his men were coming down to meet her, and she met them. And David said, Perhaps for nothing I have guarded all his things in the wilderness, and we did not take anything from all his things, and he has repaid me evil instead of good. May God do these things to David and may he add these things, if I leave remaining until morning from all those of Nabal one who

urinates against a wall. And Abigail saw David, and she hastened and jumped down from the donkey, and she fell before David upon her face, and she bowed down to him upon the earth at his feet, and she said, Upon me, my lord, is my injustice. Let your slave indeed speak in your ears, and hear the words of your slave. Let not my lord set his heart upon this plague of a man, because he is according to his name; Nabal is his name, and folly is with him; and I your servant did not see my lord's young men which you sent. And now my lord, as the Lord lives and as your soul lives, just as the Lord prevented you from coming into innocent blood and from saving your hand for yourself, now may your enemies and those seeking evils for my lord become as Nabal. And now take this blessing which your slave has brought to my lord, and you will give it to the young men standing by my lord. Lift up indeed the lawlessness of your female slave, because the Lord will surely make a faithful house for my lord, because the Lord wages my lord's war, and wickedness will never be found in you. And a man will rise up pursuing you and seeking your soul, and the soul of my lord will be bound in the bond of life from the Lord the God, and you will sling the soul of your enemies in the midst of the sling. And it will be when the Lord does for my lord all the good things he spoke concerning you, and appoints you as leader over Israel, this will not be an abomination and stumbling block to you, my lord, to have poured out innocent blood without cause and to have saved yourself by your own hand; and when the Lord does good to my lord, you will remember your servant to do good to her. And David said to Abigail, Blessed is the Lord the God of

Israel, who sent you today to meet me, and blessed is your manner, and blessed are you who prevented me today from coming to bloodshed and from avenging myself with my own hand. As the Lord the God of Israel lives, who has restrained you today from harming yourself, because if you had not hastened and come to meet me, then I said there would not be left to Nabal until the morning light one who urinates toward a wall. And David took from her hand everything which she brought him, and he said to her, Go up in peace to your house; see, I have heard your voice, and I have accepted you. And Abigail came to Nabal, and behold, he had a drinking feast in his house like the drinking feast of a king, and the heart of Nabal was merry, and he was very drunk, and she did not report to him a word small or great until the morning light. And it came to pass in the morning, as Nabal became sober from the wine, his wife reported these words to him, and his heart died within him, and he became as stone. And it came to pass after about ten days that the Lord struck Nabal, and he died. And David heard, and said, Blessed is the Lord, who decided the judgment of my reproach from the hand of Nabal, and kept his servant from the hand of evil, and the Lord turned back the evil of Nabal onto his own head. And David sent and spoke concerning Abigail, to take her for himself as a wife. And the servants of David came to Abigail at Carmel, and spoke to her, saying, David sent us to you, to take you to him as a wife. And she rose up and bowed down to the earth upon her face, and said, Behold, your slave is here as a maidservant to wash the feet of your servants. And Abigail arose and mounted the donkey, and five young girls followed

her, and she went after the servants of David, and she became his wife. And David took Ahinoam from Jezreel, and both were his wives. And Saul gave Michal his daughter, David's wife, to Palti son of Amis, the one from Gallim.

26

And the Ziphites come from the dry land to Saul at the hill, saying, Behold, David is hiding with us in the hill of Hachilah, in front of Jeshimon. And Saul arose and went down into the wilderness of Ziph, and with him three thousand chosen men from Israel, to seek David in the wilderness of Ziph. And Saul encamped in the hill of Hachilah which is before Jeshimon by the road, and David sat in the wilderness, and David saw that Saul had come after him into the wilderness. And David sent spies and learned that Saul had come from Keilah prepared. And David arose secretly and entered into the place where Saul was sleeping, and there was Abner son of Ner his chief commander, and Saul was sleeping in the encampment, and the people were encamped around him. And David answered and said to Abimelech the Hittite and to Abishai son of Zeruiah, brother of Joab, saying, Who will go with me to Saul into the camp? And Abishai said, I will go in with you. And David and Abishai enter into the camp at night, and behold Saul sleeping in the encampment, and his spear fixed into the ground at his head, and Abner and his people were sleeping around him. And Abishai said to David, The Lord has delivered your enemy into

your hands today, and now I will strike him into the ground with the spear once, and I will not need to strike him a second time. And David said to Abishai, Do not humble him, because who will stretch out his hand upon the Lord's anointed and be held guiltless? And David said, As the Lord lives, unless the Lord strikes him, or his day comes and he dies, or he goes down into war and perishes. By no means should I bring my hand upon the Lord's anointed, and now take the spear from his headrest and the flask of water, and let us go away by ourselves. And David took the spear and the flask of water from his headrest, and they went away by themselves, and there was no one seeing, and there was no one knowing, and there was no one awakening, all sleeping, because the amazement of the Lord fell upon them. And David crossed to the other side, and he stood upon the summit of the mountain, and the distance between them was great. And David summoned the people, and he spoke to Abner, saying, Will you not answer, Abner? And Abner answered and said, Who are you that is calling? And David said to Abner, Are you not a man? And who is like you in Israel? And why do you not guard your lord the king? Because one of the people entered to destroy your lord the king. And this thing which you have done is not good; as the Lord lives, you are sons of death, you who are guarding your lord the king, the anointed of the Lord; and now see indeed where is the king's spear and the flask of water which were at his head? And Saul recognized David's voice and said, Is this your voice, my child David? And David said, Your slave, my lord king. And he said, Why does the lord pursue his slave? What have I sinned because of? / Because of

what have I sinned? And what wrongdoing was found in me? And now let my lord the king hear the word of his slave: if God incites you against me, may he smell your sacrifice; and if sons of men, cursed are these before the Lord, because they drove me out today so that I cannot be established in the inheritance of the Lord, saying, Go, serve other gods. And now let not my blood fall upon the earth opposite the face of the Lord, because the king of Israel has gone out to seek my soul, just as the night raven pursues in the mountains. And Saul said, I have sinned; return, my child David, because I will not harm you, since my soul was honored in your eyes, and today I have acted foolishly and I have erred very greatly. And David answered and said, Behold the spear of the king; let one of the young men come over and take it. And the Lord will return to each according to his righteousness and his faith; as the Lord delivered you today into my hands, and I did not wish to bring my hand upon the Lord's anointed. And behold, just as your soul was magnified in this today in my eyes, thus let my soul be magnified before the Lord, and may he protect me and deliver me from all affliction. And Saul said to David, Blessed are you, child, and you will indeed do, and you will indeed be able. And David departed on his way, and Saul returned to his place.

27

And David said in his heart, saying, Now I will perish one day by the hands of Saul, and there is nothing good for me unless I

escape into the land of the Philistines, and Saul will cease from seeking me in every boundary of Israel, and I will be saved from his hand. And David and the six hundred men with him arose, and went to Achish son of Maoch, king of Gath. And David sat down with Achish, he and his men, each one and his household, and David and both his wives, Ahinoam the Jezreelite and Abigail the wife of Nabal the Carmelite. And it was reported to Saul that David had fled to Gath, and he did not continue to seek him. And David said to Achish, If indeed your servant has found favor in your eyes, let them give me a place in one of the country towns, and I will dwell there; and why should your servant sit in the royal city with you? And he gave him Ziklag on that day; because of this Ziklag has belonged to the king of Judea until this day. And the number of the days which David sat in the field of the Philistines came to be four months. And David and his men were going up, and they were attacking all the Geshurites and the Amalekites; and behold the land was inhabited from those belonging to fortified Gelampsur until the land of Egypt. And he struck the land, and he did not keep alive man or woman, and they took flocks and herds and donkeys and camels and clothing, and they returned and came to Achish. And Achish said to David, Upon whom did you make a raid today? And David said to Achish, Against the South of Judea and against the South of the Jerahmeelites and against the South of the Kenizzites. And I kept alive neither man nor woman to bring into Gath, saying, lest they should report to Gath against us, saying, David does these things, and this was his custom all the days which David dwelt in the country of the Philistines. And

David was trusted by Achish exceedingly, saying, He has made himself utterly odious among his people in Israel, and he will be my slave forever.

28

And it came to pass in those days that the Philistines were gathered together in their camps to go out to wage war with Israel, and Achish said to David, You must surely know that you will go out into war with me, you and your men. And David said to Achish, Thus now you will know what your servant will do, and Achish said to David, Thus I will make you my chief bodyguard for all my days. And Samuel died, and all Israel mourned him, and they buried him in Ramah in his own city. And Saul removed the ventriloquists and the diviners from the land. And the Philistines gather together, and they come and encamp at Shunem, and Saul gathers together every man of Israel, and they encamp at Gilboa. And Saul saw the camp of the Philistines, and he was afraid, and his heart trembled exceedingly. And Saul inquired of the Lord, and the Lord did not answer him in dreams and in revelations and in prophets. And Saul said to his servants, Seek for me a woman medium, and I will go to her, and I will consult her. And his servants said to him, Behold, a woman medium in Endor. And Saul disguised himself and put on other garments, and he went with two men, and they came to the woman by night, and he said to her, Divine for me by the medium, and bring up for me whom I say to you.

And the woman said to him, Behold, indeed you know what Saul did, how he utterly destroyed the ventriloquists and the soothsayers from the land, and why are you laying a snare for my soul to put it to death? And Saul swore to her, saying, As the Lord lives, no injustice will happen to you in this matter. And the woman said, Whom should I bring up for you? And he said, Bring up Samuel for me. And the woman saw Samuel, and she cried out with a great voice, and the woman said to Saul, Why did you deceive me? And you are Saul. And the king said to her, Do not fear, tell me whom you have seen, and the woman said to him, I have seen gods ascending from the earth. And he said to her, What did you learn? And she said to him, An upright man coming up from the earth, and this one having put on a double cloak. And Saul knew that this one was Samuel, and he bowed down upon his face upon the earth, and he worshiped him. And Samuel said, Why have you disturbed me by making me come up? And Saul said, I am very distressed, and the Philistines are making war against me, and God has departed from me, and has not answered me anymore, either by the hand of the prophets or in dreams; and now I have called you to make known to me what I should do. And Samuel said, Why do you ask me, when the Lord has departed from you and has become with your neighbor? And the Lord has done to you just as the Lord spoke by my hand, and the Lord will tear your kingdom from your hand, and he will give it to your neighbor David, because you did not hear the voice of the Lord, and you did not execute his fierce anger against Amalek, because of this the Lord has done this thing to you on this day. And the Lord will hand over Israel

with you into the hands of the Philistines, and tomorrow you and your sons with you will fall, and the Lord will give the camp of Israel into the hands of the Philistines. And Saul hurried and fell while standing to the ground, and he was exceedingly afraid because of the words of Samuel, and there was no strength left in him, for he had not eaten bread the whole day and the whole night. And the woman came to Saul, and saw that he was exceedingly troubled, and said to him, behold indeed your slave heard your voice, and I put my soul in my hand, and I heard the words which you spoke to me. And now listen indeed to the voice of your slave woman, and I will set before you a morsel of bread, and eat, and there will be strength for you, because you are going on the road. And he did not wish to eat, and his children and his wife were urging him, and he heard their voice, and he rose up from the ground, and he sat upon the seat. And the woman had a fattened heifer in the house, and she hurried and sacrificed it, and she took flour and kneaded it, and she baked unleavened bread, and she brought it before Saul and before his servants, and they ate, and they rose up and departed that night.

29

And the Philistines gathered together all their camps at Aphek, and Israel encamped at Aedor in Jezreel. And the satraps of the Philistines were passing by in hundreds and thousands, and David and his men were passing by in the rear with Achish. And

the satraps of the Philistines said, Who are these ones passing through? And Achish said to the generals of the Philistines, Is not this David the slave of Saul, king of Israel? He has been with us this second year, and I have not found anything in him from the day he fell in with me until this day. And the generals of the Philistines were angry about him, and they said to him, Send the man back, and let him return to his place where you appointed him, and let him not come with us into the war, and let him not become a traitor in the camp; and how will this one be reconciled to his lord? Not in the heads of those men? Isn't this David, about whom they sang in dances, saying, Saul struck down his thousands, and David his ten thousands? And Achish called David and said to him, As the Lord lives, you are upright and good in my eyes, and your going out and your coming in with me in the camp, and I have not found evil against you from the day you came to me until today; but in the eyes of the satraps you are not good. And now turn back and go in peace, and you shall not do evil in the eyes of the satraps of the foreigners. And David said to Achish, What have I done to you and what have you found in your slave from the day I was before you until this day, that I may not come to fight the enemies of my lord the king? And Achish answered David, I know that you are good in my eyes, but the satraps of the Philistines say, He will not come with us into war. And now rise early in the morning, you and the children of your lord who have come with you, and go to the place where I have appointed you there, and do not place a pestilent word in your heart, because you are good before me; and rise early on the road and

let it be light for you, and go. And David rose early, himself and his men, to go away and guard the land of the Philistines, and the Philistines went up to make war upon Jezreel.

30

And it came to pass when David and his men entered Ziklag on the third day, that Amalek had attacked the South and Ziklag, and had struck Ziklag and burned it with fire. And the women and all the things in it from small to great—they did not put to death man or woman, but they took them captive, and they departed on their way. And David and his men came into the city, and behold it had been burned with fire, and their women and their sons and their daughters had been taken captive. And David and his men lifted their voice, and they wept until there was no strength left in them to weep. And both of David's women were taken captive, Ahinoam the Jezreelite, and Abigail the wife of Nabal the Carmelite. And David was exceedingly distressed, because the people spoke of stoning him, because the soul of each one of all the people was grieved over his sons and over his daughters, and David was strengthened in the Lord his God. And David said to Abiathar the priest, son of Ahimelech, Bring the ephod. And David inquired through the Lord, saying, Should I pursue after this raiding band? Will I overtake them? And he said to him, Pursue, because you will surely overtake them, and you will surely rescue them. And David himself and the six hundred men with him went, and they came to the

torrent of Besor, and the rest stood. And he pursued with four hundred men, but two hundred men stayed behind who sat down beyond the torrent of Bosor. And they find an Egyptian man in a field, and they take him, and they lead him to David; and they give him bread and he ate, and they gave him water to drink; and they give him a fragment of fig cake and he ate, and his spirit returned to him; because he had not eaten bread, and he had not drunk water for three days and three nights. And David said to him, Whose man are you, and where are you from? And the Egyptian boy said, I am a slave of an Amalekite man, and my lord left me behind because I fell sick three days ago. And we made a raid upon the South of the Cherethites, and upon the parts of Judea, and upon the South of Caleb, and we burned Ziklag with fire. And David said to him, Will you bring me down to this raiding band? And he said, Swear to me indeed by God not to put me to death, and not to hand me over into the hands of my lord, and I will bring you down to this raiding band. And he brought him down there, and behold, these were scattered upon the face of all the land, eating and drinking and celebrating with all the great spoils which they took from the land of the Philistines and from the land of Judah. And David came upon them, and struck them from dawn until evening and the next day, and not a man was saved from them, except four hundred young men, who were mounted upon the camels, and they fled. And David took away all things which the Amalekites took, and he rescued both of his wives. And nothing of them perished from small to great, from the spoils to sons and daughters, to all which they took of them, and David returned

everything. And he took all the flocks and the herds and led them away in front of the other spoils, and concerning those spoils it was said, These are the spoils of David. And David arrives at the two hundred men who had been left behind from going after David, and he had made them sit in the ravine of Bosor, and they went out to meet David and to meet the people with him; and David drew near to the people, and they asked him about his welfare. And every wicked and evil man of the warriors who had gone with David answered and said, Because they did not pursue with us, we will not give them any of the spoils which we took, except that each one may lead away his wife and his children and return. And David said, You will not do this, after the Lord delivered to us and guarded us, and the Lord handed over the raiding band coming upon us into our hands. And who will listen to these words of yours? They are not less than us, because as the portion of the one going down into the war, so will be the portion of the one staying with the baggage; according to the same they will share. And it came to pass from that day onward, and it became a command and an ordinance for Israel until today. And David came into Ziklag, and he sent to the elders some of the spoils of Judah and to his neighbors, saying, behold, from the spoils of the enemies of the Lord, to those in Beth Zur, and to those in Ramah of the South, and to those in Gedor, and to those in Aroer, and to those in Ammadi, and to those in Saph, and to those in Eshtemoa, and to those in Carmel, and to those in the cities of the Jerahmeelites, and to those in the cities of the Kenizzites, and to those in Jarmuth, and to those in Beersheba, and to those in Nob, and to

those in Hebron, and all the places which David passed through there, himself and his men.

31

And the Philistines were making war upon Israel, and the men of Israel fled from before the Philistines, and they fell wounded on Mount Gilboa. And the Philistines join battle with Saul and his sons, and the Philistines strike Jonathan, and Aminadab, and Malchishua son of Saul. And the war weighed heavily upon Saul, and the archers, men with javelins, found him, and he was wounded in the abdomen. And Saul said to the one carrying his armor, Draw your sword and pierce me through with it, lest these uncircumcised come and pierce me through and mock me; and his armor-bearer did not wish to, because he feared exceedingly; and Saul took the sword, and he fell upon it. And his armor-bearer saw that Saul had died, and he also fell upon his sword, and died with him. And Saul died, and his three sons, and the one carrying his armor, on that day together. And the men of Israel beyond the valley and those beyond the Jordan saw that the men of Israel fled and that Saul and his sons had died, and they left behind their cities and fled, and the Philistines came and dwelt in them. And it came to pass the next day the Philistines came to strip the dead, and they found Saul and his three sons fallen upon the mountains of Gilboa. And they turned him away, and they stripped his armor, and they sent them into the land of the Philistines, proclaiming good news

all around to their idols and to the people. And they dedicated his vessels into the Temple of Astarte, and they fixed his body in the wall of Beth Shan. And those dwelling in Jabesh of Gilead hear what the Philistines did to Saul. And every mighty man stood up, and they went the whole night, and they took the body of Saul and the body of Jonathan his son from the wall of Beth Shan, and they brought them into Jabesh, and they burned them there. And they take their bones, and they bury them by the field in Jabesh, and they fast seven days.

2 Samuel

1

And it came to pass after Saul died that David returned from striking the Amalekites, and David remained in Ziklag two days. And it came to pass on the third day, and behold a man came from the camp from the people of Saul, and his garments were torn, and earth was upon his head; and it came to pass when he entered to David, that he fell upon the earth and bowed down to him. And David said to him, From where do you come? And he said to him, I have escaped from the camp of Israel. And David said to him, What is this about? Tell me. And he said that the people fled from the war, and many of the people have fallen and died, and Saul and Jonathan his son died. And David said to the young man reporting to him, How do you know that Saul and Jonathan his son have died? And the young boy reporting to him said, By chance I came upon Mount Gilboa, and behold Saul was leaning upon his spear, and behold the chariots and the cavalry commanders had closed in on him. And he looked behind him, and he saw me, and he called me, and I said,

Behold, I am here. And he said to me, Who are you? And I said, I am an Amalekite. And he said to me, Stand over me and kill me, because terrible darkness has seized me, because all my soul is still in me. And I stood over him and killed him, because I knew that he would not live after his fall, and I took the crown upon his head and the armlet upon his arm, and I have brought them to my lord here. And David seized his garments and tore them, and all the men with him tore their garments. And they mourned and they wept and they fasted until evening for Saul and for Jonathan his son and for the people of Judah and for the house of Israel, because they were struck by the sword. And David said to the young servant who was reporting to him, Where are you from? And he said, I am the son of an Amalekite man, a resident alien. And David said to him, How were you not afraid to raise your hand to destroy the Lord's anointed? And David called one of his young men and said, Approach and strike him, and he struck him, and he died. And David said to him, Your blood is upon your head, because your mouth answered against you, saying, I killed the anointed of the Lord. And David lamented this lament for Saul and for Jonathan his son. And he said to teach the sons of Judah; behold it has been written in the book of the upright. Set up a monument, Israel, for the dead upon your heights, for the wounded; how the mighty have fallen! Do not announce in Gath, and do not proclaim good news in the streets of Ashkelon, lest the daughters of foreigners rejoice, lest the daughters of the uncircumcised exult. Mountains in Gilboa, let dew not come down and let rain not come upon you, and fields of first fruits,

because there the shield of the powerful ones was defiled; the shield of Saul was not anointed with oil. From the blood of the wounded and from the fat of the powerful, the bow of Jonathan did not turn back empty, and the sword of Saul did not return empty. Saul and Jonathan, the beloved and beautiful, were not separated, comely in their life, and in their death they were not separated; swifter than eagles and stronger than lions. Daughters of Israel, weep for Saul, who clothed you in scarlet with your ornaments, who brought up golden ornaments upon your garments. How the mighty have fallen in the midst of war, Jonathan wounded upon your heights! I grieve for you, my brother Jonathan, you were very beautiful to me, your love to me was wonderful beyond the love of women. How the mighty have fallen, and the weapons of war have perished!

2

And it came to pass after these things that David inquired of the Lord, saying, Should I go up into one of the cities of Judah? And the Lord said to him, Go up. And David said, Where should I go up? And he said, To Hebron. And David went up there into Hebron, and both his wives, Ahinoam the Jezreelite, and Abigail the wife of Nabal the Carmelite, and the men with him, each one and his household, and they were dwelling in the cities of Hebron. And men of Judea come, and they anoint David there to reign over the house of Judah. And they reported to David, saying that the men of Jabesh of Gilead buried Saul. And David

sent messengers to the leaders of Jabesh of Gilead, and David said to them, Blessed are you by the Lord, because you did this mercy upon your lord, upon Saul the anointed of the Lord, and you buried him and Jonathan his son. And now may the Lord show you mercy and truth; and indeed I will do this good thing with you, because you did this thing. And now let your hands be strengthened, and become powerful men, because your lord Saul has died, and indeed the house of Judah has anointed me as king over them. And Abner son of Ner, commander in chief of Saul, took Ishbosheth son of Saul, and he brought him up from the camp into Mahanaim, and he made him reign over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. Ishbosheth son of Saul was forty years old when he began to reign over Israel, and he reigned two years, except for the house of Judah, who followed David. And the days which David reigned in Hebron over the house of Judah were seven years and six months. And Abner son of Ner went out, and the men of Ishbosheth son of Saul from Mahanaim to Gibeon. And Joab son of Zeruiah, and the men of David went out from Hebron, and they met them at the spring of Gibeon at the same place, and they sat down, these on one side of the spring, and these on the other side of the spring. And Abner said to Joab, Let the young men rise up indeed, and let them play before you. And Joab said, Let them rise up. And they stood up and passed by in number, twelve of the children of Benjamin belonging to Ishbosheth son of Saul, and twelve from the children of David. And each one seized the head of the one near him with his hand, and his sword went into the side of the

one near him, and they fell at the same time, and the name of that place was called the portion of the plotters, which is in Gibeon. And it came to pass the war was very hard in that day, and Abner and the men of Israel stumbled before the servants of David. And there were three sons of Zeruiah, Joab, and Abishai, and Asahel, and Asahel was light on his feet, like a gazelle in the field. And Asahel pursued after Abner, and he did not turn aside to go to the right nor to the left from behind Abner. And Abner looked behind him and said, Are you Asahel? And he said, I am. And Abner said to him, Turn aside to the right or to the left, and seize for yourself one of the young men, and take for yourself his armor. And Asahel was not willing to turn aside from behind him. And Abner said again to Asahel, Stand away from me, so that I will not strike you to the ground, and how will I lift up my face to Joab? And where are these things? Return to Joab, your brother. And he was not wishing to depart, and Abner struck him with the back of the spear upon the belly, and the spear went through from his back, and he fell there and died beneath him, and it came to pass that everyone coming to the place where Asahel fell there and died stood still. And Joab and Abishai pursued Abner, and the sun was setting, and they came as far as the hill of Ammah, which is before Giah, on the desert road to Gibeon. And the sons of Benjamin are gathered together behind Abner, and they became one group, and they stood upon the top of one hill. And Abner called Joab and said, Will the sword devour forever? Don't you know that it will be bitter in the end? And how long will you not tell the people to turn away from pursuing our brothers? And Joab said, As the Lord lives, if

you had not spoken, then from early morning the people would have gone up, each one after his brother. And Joab sounded the trumpet, and all the people withdrew, and they did not pursue after Israel, and they did not continue to make war anymore. And Abner and his men departed into the west the whole of that night, and they crossed the Jordan, and they went the whole of the extending region, and they came into the camp. And Joab turned back from pursuing Abner and gathered together all the people, and nineteen men of David's servants were missing, and Asahel. And the children of David struck down three hundred sixty men from the sons of Benjamin, from among the men of Abner. And they took up Asahel and buried him in his father's tomb in Bethlehem, and Joab and the men with him traveled the whole night, and dawn broke for them in Hebron.

3

And it came to pass that the war lasted a long time between the house of Saul and the house of David, and the house of David went on and became strong, and the house of Saul went on and became weak. And sons were born to David in Hebron, and his firstborn was Amnon of Ahinoam the Jezreelitess. And his second was Dalouia of Abigail the Carmelite, and the third, Absalom son of Maacah daughter of Talmai king of Geshur, and the fourth Ornia son of Haggith, and the fifth Shephatiah of Abital, and the sixth Ithream of Eglah wife of David; these were born to David in Hebron. And it came to pass while the war was

between the house of Saul and the house of David that Abner was prevailing over the house of Saul. And Saul had a concubine, Rizpah daughter of Iol, and Ishbosheth son of Saul said to Abner, Why did you go in to my father's concubine? And Abner was very angry concerning this word with Ishbosheth. And Abner said to him, Am I a dog's head? I showed mercy today to the house of Saul your father, and concerning his brothers and concerning his acquaintances, and I have not deserted to the house of David, and yet you seek charges against me concerning a woman's injustice today? May God do these things to Abner and may he add these things to him, that just as the Lord swore to David, that thus I will do to him on this day, to remove the kingdom from the house of Saul, and to raise up the throne of David over Israel and over Judah from Dan to Beersheba. And Ish Bosheth was not able any longer to answer Abner a word, because of fearing him. And Abner sent messengers to David at Thailam where he was, immediately, saying, Make your covenant with me, and behold my hand is with you to turn all the house of Israel to you. And David said, Well, I will establish a covenant with you; except I ask one thing from you: you will not see my face unless you bring Michal, daughter of Saul, when you come to see my face. And David sent out messengers to Ishbosheth son of Saul, saying, Give back to me my wife Michal, whom I took for one hundred foreskins of Philistines. And Ishbosheth sent and took her from her husband, from Paltiel son of Selles. And her husband went with her, weeping behind her until Bahurim, and Abner said to him, Go, turn back, and he turned back. And Abner said to the elders of

Israel, saying, Yesterday and the day before you were seeking David to reign over you. And now do it, because the Lord spoke concerning David, saying, By the hand of my servant David I will save Israel from the hand of the Philistines, and from the hand of all their enemies. And Abner spoke in the ears of Benjamin, and Abner went to speak in the ears of David in Hebron all the things that were pleasing in the eyes of Israel and in the eyes of the house of Benjamin. And Abner came to David in Hebron, and with him twenty men; and David made a feast for Abner and for the men with him. And Abner said to David, I will arise indeed and I will go and I will gather together all Israel to my lord the king, and I will make a covenant with him, and you will reign over all which your soul desires. And David sent Abner away, and he went in peace. And behold, the children of David and Joab arrived from the expedition, and they were bringing many spoils with themselves, and Abner was not with David in Hebron, because he had sent him, and he had departed in peace. And Joab and all his army came, and it was reported to Joab, saying, Abner son of Ner has come to David, and he has sent him away, and he departed in peace. And Joab entered to the king and said, What is this you have done? Look, Abner came to you, so why did you send him away, and he has departed in peace? Or do you not know the wickedness of Abner son of Ner, that he came to deceive you, and to know your departure and your entrance, and to know all things that you do? And Joab returned from David, and he sent messengers after Abner, and they turned him back from the well of Sirah, and David did not know. And he returned Abner to Hebron, and Joab turned him aside

from the side of the gate to speak to him, lying in ambush, and he struck him there in the belly, and he died for the blood of Asahel the brother of Joab. And David heard after these things, and he said, I and my kingdom are innocent before the Lord until eternity from the bloods of Abner son of Ner. Let them come upon the head of Joab and upon all the house of his father, and may there not fail from the house of Joab one with a discharge, and a leper, and one holding a staff, and one falling by the sword, and one lacking bread. Joab and Abishai his brother were closely watching Abner, because he put to death Asahel their brother in Gibeon, in the war. And David said to Joab and to all the people with him, Tear your garments, and gird yourselves with sackcloth, and mourn before Abner. And King David went behind the bier. And they buried Abner in Hebron, and the king lifted his voice and wept at his tomb, and all the people wept for Abner. And the king lamented over Abner and said, Should Abner die as Nabal died? Your hands were not bound, your feet were not in fetters; you were not brought forward as Nabal was, you fell before sons of injustice; and all the people were gathered together to weep for him. And all the people came to eat with David while it was still day, and David swore, saying, May God do these things to me and may he add these things more, because until the sun sets, I will not taste bread or anything else. And all the people knew, and everything that the king did before the people was pleasing to them. And all the people and all Israel knew on that day that it did not come from the king to put to death Abner son of Ner. And the king said to his children, Do you not know that a great leader has fallen

this day in Israel? And that I am a kinsman today and have been appointed by the king? But these men, the sons of Zeruiah, are too hard for me; may the Lord pay back to the one doing evil things according to his wickedness.

4

And Ishbosheth son of Saul heard that Abner son of Ner had died in Hebron, and his hands were weakened, and all the men of Israel were dismayed. And two men leading bands for Ishbosheth son of Saul; the name of the one was Baanah, and the name of the second was Rechab, sons of Rimmon the Beerothite from the sons of Benjamin; because Beeroth was considered among the sons of Benjamin; And the Beerothites fled to Gittaim, and were there sojourning until this day. And Jonathan son of Saul had a son who had been struck in the feet, a son of five years, and when the message came of Saul and Jonathan his son from Jezreel, his nurse took him up and fled, and it came to pass as she was hastening and withdrawing, he fell and was made lame, and his name was Mephibosheth. And the sons of Rimmon the Beerothite, Rechab and Baanah, went and entered in the heat of the day into the house of Ishbosheth, and he was sleeping in his bed at midday. And behold, the doorkeeper of the house was cleaning wheat, and she became drowsy and fell asleep; and Rechab and Baanah the brothers slipped through unnoticed, and they entered the house; and Ishbosheth was sleeping on his bed in his bedroom; and they struck him and

killed him and removed his head; and they took his head and departed by the way toward the west the whole night. And they brought the head of Ishbosheth to David into Hebron, and they said to the king, Behold the head of Ishbosheth son of Saul your enemy, who was seeking your soul, and the Lord gave the lord king vengeance on his enemies, as on this day, from Saul your enemy and from his seed. And David answered Rechab and Baanah his brother, sons of Rimmon the Beerothite, and said to them, As the Lord lives, who redeemed my soul from all affliction, when the one who reported to me that Saul had died was as one bringing good news before me, I seized him and killed him in Ziklag—him to whom it was necessary for me to give a reward for good news. And now wicked men have killed a just man in his house on his bed, and now I will require his blood from your hand, and I will utterly destroy you from the earth. And David commanded his young men, and they killed them, and cut off their hands and their feet, and hung them upon the spring in Hebron, and they buried the head of Ishbosheth in the tomb of Abner son of Ner.

5

And all the tribes of Israel arrive to David at Hebron, and they said to him, Behold, we are your bones and your flesh. And yesterday and the day before yesterday when Saul was king over us, you were the one leading out and leading in Israel. And the Lord said to you, you will shepherd my people Israel, and

you will be a leader over my people Israel. And all the elders of Israel came to the king at Hebron, and king David made a covenant with them in Hebron before the Lord, and they anointed David as king over all Israel. David was thirty years old when he began to reign, and he reigned forty years. Seven years and six months he reigned in Hebron over Judah, and thirty-three years he reigned over all Israel and Judah in Jerusalem. And David and his men departed to Jerusalem toward the Jebusite dwelling in the land, and it was said to David, You will not enter here, because the blind and the lame resisted, saying, David will not enter here. And David took possession of the stronghold Zion; this is the city of David. And David said on that day, Everyone who strikes a Jebusite, let him reach with a dagger both the lame and the blind and those hating the soul of David. Because of this they will say, The blind and the lame will not enter into the house of the Lord. And David sat in the stronghold, and this city was called David, and he built the city around from the citadel and his house. And David went on, going and becoming great, and the Lord Almighty was with him. And Hiram king of Tyre sent messengers to David, and cedar wood, and craftsmen of wood, and craftsmen of stones, and they built a house for David. And David knew that the Lord prepared him as king over Israel, and that his kingdom was exalted because of his people Israel. And David took still more women and concubines from Jerusalem, after his coming from Hebron; and still more sons and daughters were born to David. And these are the names of those born to him in Jerusalem: Shammua, and Shobab, and Nathan, and Solomon, and Ibhar, and Elishua, and

Nepheg, and Japhia, and Elishama, and Eliada, and Eliphelet. And the Philistines heard that David has been anointed king over Israel, and all the Philistines went up to seek David, and David heard, and he went down into the stronghold. And the Philistines arrived, and they fell together into the valley of the Titans. And David asked through the Lord, saying, If I should go up against the foreigners, will you deliver them into my hands? And the Lord said to David, Go up, because I will surely deliver the foreigners into your hands. And David came from the above breaches, and he cut down the foreigners there; and David said, The Lord cut through the foreign enemies before me, as waters are cut through; because of this the name of that place was called Above Breaches. And they left behind their gods there, and David and the men with him took them. And the foreigners gathered again to go up, and they assembled in the valley of the Titans. And David inquired through the Lord, and the Lord said, You will not go up to meet them, turn away from them, and you will come upon them near the weeping place. And it will be when you hear the sound of marching from the grove of weeping, then you will go down toward them, because then the Lord will go out before you to strike in the war against the Philistines. And David did just as the Lord commanded him, and he struck the foreigners from Gibeon to the land of Gezer.

6

And David still gathered all the young men from Israel, about

seventy thousand. And David arose and went, and all the people with him and some of the rulers of Judah, in an ascent to bring up from there the ark of God, upon which was called the name of the Lord of powers who sits upon the cherubim upon it. And he placed the ark of the Lord upon a new cart, and they lifted it from the house of Aminadab on the hill, and Uzzah and his brothers, sons of Aminadab, were driving the cart with the ark. And his brothers were going before the ark. And David and the sons of Israel were playing before the Lord with tuned instruments with strength, and with songs, and with lyres, and with harps, and with tambourines, and with cymbals, and with flutes. And they arrive at the threshing floor of Nahor, and Uzzah stretched out his hand upon the ark of God to restrain it, and he took hold of it, because the calf had jolted it. And the Lord was angered with wrath at Uzzah, and God struck him there, and he died there beside the ark of the Lord before God. And David was grieved concerning the breach the Lord cut in Uzzah, and that place was called the Breach of Uzzah until this day. And David feared the Lord on that day, saying, How will the ark of the Lord come to me? And David did not wish to turn aside the ark of the covenant of the Lord toward him into the city of David, and David turned it aside into the house of Obed Edom the Gittite. And the ark of the Lord remained in the house of Obed Edom the Gittite three months, and the Lord blessed the whole house of Obed Edom and all his things. And it was reported to king David, saying, The Lord blessed the house of Obed Edom and all his things on account of the ark of God, and David went and brought up the ark of the Lord from the house

of Obed Edom into the city of David with gladness. And there were seven choirs with him carrying the ark, and the sacrifice was a calf and lambs. And David was playing tuned instruments before the Lord, and David was wearing a fine linen robe. And David and all the house of Israel brought up the ark of the Lord with shouting and with the sound of a trumpet. And it came to pass as the ark was arriving at the city of David, and Michal the daughter of Saul was looking out through the window, and she saw the king David dancing and leaping before the Lord, and she despised him in her heart. And they bring the ark of the Lord, and they dedicated it into its place in the middle of the tent which David pitched for it, and David offered up whole burnt offerings and peace offerings before the Lord. And David completed offering up the burnt offerings and the peace offerings, and he blessed the people in the name of the Lord of hosts. And he distributed to all the people, to all the force of Israel from Dan to Beersheba, and from man to woman, to each a small loaf of bread, and a cake, and a flatbread from a frying pan; and all the people departed, each one to his house. And David returned to bless his house, and Michal the daughter of Saul went out to meet David, and she blessed him, and said, How the king of Israel has been glorified today, who revealed himself today in the eyes of his own slaves maidservants, just as one of the dancers reveals himself uncovered! And David said to Michal, I will dance before the Lord; blessed is the Lord who chose me over your father and over all his house, to appoint me as leader over his people, over Israel; and I will play and I will dance before the Lord, and I will be uncovered even more thus,

and I will be worthless in your eyes, and with the maidservants of whom you said I would not be honored. And Michal the daughter of Saul did not have a child until the day of her death.

7

And it came to pass when the king sat in his house, and the Lord gave him rest all around from all his enemies, that the king said to Nathan the prophet, Behold, I dwell in a house of cedar, and the ark of God sits in the midst of a tent. And Nathan said to the king, All things that are in your heart, go and do, because the Lord is with you. And it came to pass in that night, and the word of the Lord came to Nathan, saying, Go and say to my servant David, These things says the Lord: You will not build me a house to dwell in. I have not dwelt in a house from the day I brought up the sons of Israel from Egypt until this day, and I was walking about in a lodging place and in a tent, in all places through which I went in all Israel; did I ever speak to one tribe of Israel, whom I commanded to shepherd my people Israel, saying, Why have you not built for me a house of cedar? And now you will say these things to my servant David, the Lord almighty says these things: I took you from the sheep fold to be a leader over my people, over Israel, and I was with you in all places which you went, and I destroyed all your enemies from before you, and I made you renowned according to the name of the great ones upon the earth. And I will set a place for my people Israel, and I will plant him, and he will dwell by himself, and he will no

longer be anxious, and the son of injustice will not continue to humble him, just as from the beginning, from the days when I appointed judges over my people Israel, and I will give you rest from all your enemies, and the Lord will declare to you that you will build a house for him. And it will be when your days are fulfilled and you lie down with your fathers, I will raise up your seed after you, who will be from your womb, and I will establish his kingdom. He himself will build a house for me for my name, and I will establish his throne forever. I will be to him as a father, and he will be to me as a son; and if his injustice should come, I will reprove him with the rod of men, and with the blows of the sons of men; but my mercy I will not remove from him, just as I removed it from those whom I removed from my face. And his house will be established, and his kingdom before me until eternity, and his throne will be established forever. According to all these words and according to all this vision, thus Nathan spoke to David. And King David entered and sat before the Lord and said, Who am I, my Lord Lord, and what is my house, that you have loved me until now? And I was made very small before you, my Lord Lord, and you spoke concerning your slave's house for the distant future; but is this the law of man, my Lord Lord? And what more will David add to speak to you? And now you know your servant, my Lord Lord, and you have done this because of your servant, and according to your heart you made all this greatness known to your servant, for the sake of magnifying you my Lord, because there is none like you, and there is no God except you in all that we have heard with our ears. And who is like your people Israel, another nation on

the earth? As God led him to redeem a people for himself, to establish a name for you, to make greatness and splendor, by casting out before you from before your people whom you redeemed for yourself from Egypt, nations and their dwellings? And you have prepared for yourself your people Israel as a people forever, and you Lord became God to them. And now, my lord, confirm the word which you spoke concerning your slave and his house until eternity, Lord almighty God of Israel; and now just as you spoke, let your name be magnified until eternity. Lord almighty God of Israel, you have revealed to the ear of your slave, saying, I will build a house for you; because of this your slave found his own heart to pray this prayer to you. And now, Lord my Lord, you are God, and your words will be true, and you have spoken these good things concerning your slave. And now begin and bless the house of your servant, to be before you forever; because you, my Lord, Lord, have spoken, and from your blessing the house of your servant will be blessed forever.

8

And it came to pass after these things that David struck the foreigners and routed them, and David took the set apart place from the hand of the foreigners. And David struck Moab, and he measured them with ropes, having laid them upon the earth, and it came to pass that two cord lengths were put to death, and two cord lengths he took alive, and Moab became slaves to David bringing gifts. And David struck Hadadezer son of Rahab,

king of Zobah, as he was going to establish his power over the Euphrates river. And David seized beforehand from him a thousand chariots, and seven thousand horsemen, and twenty thousand foot soldiers, and David destroyed all the chariots, and left for himself a hundred chariots. And Syria of Damascus comes to help Hadadezer king of Zobah, and David struck down twenty-two thousand Syrian men. And David placed a garrison in Syria near Damascus, and the Syrians became slaves to David bringing gifts, and the Lord saved David in all that he went. And David took the golden armlets which were upon the servants of Hadadezer king of Zobah, and he brought them into Jerusalem; and Shishak king of Egypt took them, when he went up into Jerusalem in the days of Rehoboam son of Solomon. And from Metebak and from the chosen cities of Hadadezer, king David took very much bronze; with it Solomon made the bronze sea, and the pillars, and the basins, and all the vessels. And Tou the king of Hamath heard that David had struck all the force of Hadadezer, and Tou sent Hadoram his son to king David to ask him about peace and to bless him because he had fought Hadadezer and struck him, since he was opposing Hadadezer, and in his hands were silver vessels and golden vessels and bronze vessels. And these things King David consecrated to the Lord, with the silver and with the gold which he consecrated from all the cities which he subdued, from Idumea, and from Moab, and from the sons of Ammon, and from the Philistines, and from Amalek, and from the spoils of Hadadezer son of Rehob king of Zobah. And David made a name for himself, and on his return he struck down Idumea in Gebelem, eighteen

thousand. And he placed a garrison in Idumea, in all Idumea, and all the Idumeans became slaves to the king, and the Lord saved David in all that he went. And David reigned over all Israel, and David was doing judgment and justice for all his people. And Joab son of Zeruiah was over the army, and Jehoshaphat son of Ahilud was over the records, and Zadok son of Ahitub and Ahimelech son of Abiathar were priests, and Shavsha was the scribe, and Benaiah son of Jehoiada was counselor, and the Cherethites and the Pelethites, and the sons of David were chief officials.

9

And David said, Is there still anyone left in the house of Saul? I will show mercy to him for the sake of Jonathan. And there was a servant from the house of Saul, and his name was Ziba, and they called him to David, and the king said to him, Are you Ziba? And he said, I am your slave. And the king said, If there still remains a man from the house of Saul, I will show him the mercy of God. And Ziba said to the king, There is still a son of Jonathan who is lame in his feet. And the king said, Where is this one? And Ziba said to the king, Behold, in the house of Machir son of Ammiel from Lo Debar. And king David sent and took him from the house of Machir son of Ammiel from Lo Debar. And Mephibosheth son of Jonathan son of Saul came to king David, and he fell upon his face, and he bowed down to him, and David said to him, Mephibosheth? And she said, Behold, your slave.

And David said to him, Do not fear, because I will surely show mercy to you because of Jonathan your father, and I will restore to you all the field of Saul your father's father, and you will eat bread at my table continually. And Mephibosheth bowed down and said, Who am I, your slave, that you have looked upon a dead dog like me? And the king called Ziba, the servant of Saul, and said to him, All that belonged to Saul and to his whole house I have given to your lord's son. And you will work the land for him, you and your sons and your slaves, and you will bring in loaves to your lord's son, and he will eat loaves. And Mephibosheth your lord's son will eat bread continually at my table. And Ziba had fifteen sons and twenty slaves. And Ziba said to the king, According to all that my lord the king has commanded his slave, thus your slave will do; and Mephibosheth was eating at the table of David just as one of the king's sons. And Mephibosheth had a young son, and his name was Micha, and all the household of Ziba were slaves of Mephibosheth. And Mephibosheth was dwelling in Jerusalem, because he was continually eating at the king's table, and he was lame in both his feet.

10

And it came to pass after these things that the king of the sons of Ammon died, and Hanun his son reigned instead of him. And David said, I will show mercy to Hanun son of Nahash, in the same manner his father showed mercy to me. And David sent to

comfort him by the hand of his servants concerning his father, and the servants of David arrived in the land of the sons of Ammon. And the rulers of the sons of Ammon said to Hanun their lord, Is it not to honor your father that David sent comforters to you? But hasn't David sent his servants to you so that they might search the city and spy it out and examine it? And Hanun took David's servants, and shaved off their beards, and cut off their garments in half up to their hips, and sent them away. And they reported to David concerning the men, and he sent to meet them, because the men were very dishonored, and the king said, Stay in Jericho until your beards grow, and you will return. And the sons of Ammon saw that the people of David were put to shame, and the sons of Ammon sent and hired Syria of Beth Rehob and Syria of Zobah and Rehob, twenty thousand foot soldiers, and the king of Amalek, a thousand men, and Ishtob, twelve thousand men. And David heard, and sent Joab and all the force, the mighty men. And the sons of Ammon went out and drew up for battle beside the door of the gate, and Syria of Zobah and Rehob and Ishtob and Amalek alone in the field. And Joab saw that the battle was facing him from the front and from behind, and he chose from all the young men of Israel, and they drew up in battle array opposite Syria. And he gave the remainder of the people into the hand of Abishai his brother, and they drew up in battle array opposite the sons of Ammon. And he said, If Syria is too strong for me, then you will come to my rescue, and if the sons of Ammon are too strong for you, then we will come to save you. Be courageous and let us be strong for our people and for the cities of our God, and the Lord

will do what is good in his eyes. And Joab and his people with him approached into war against Syria, and they fled from before him. And the sons of Ammon saw that Syria had fled, and they fled from before Abishai, and they entered into the city; and Joab returned from the sons of Ammon, and he came to Jerusalem. And Syria saw that it had stumbled before Israel, and they gathered together. And Hadadezer sent and gathered together the Syrians from beyond the river, and they arrived at Helam, and Shobach, the commander of Hadadezer's army, was before them. And it was reported to David, and he gathered together all Israel, and he crossed the Jordan, and he came into Elam, and Syria drew up in battle array opposite David, and they fought with him. And Syria fled from the face of Israel, and David killed seven hundred chariots and forty thousand horsemen from Syria, and he struck Shobach the ruler of his force, and he died there. And all the kings who were vassals of Hadadezer saw that they had been defeated before Israel, and they made peace with Israel, and they served them; and Syria was afraid to help the sons of Ammon anymore.

11

And it came to pass, when the year returned to the time of the going out of the kings, that David sent Joab and his servants with him and all Israel, and they destroyed the sons of Ammon and besieged Rabbah, but David remained in Jerusalem. And it came to pass toward evening, and David rose up from his bed, and he

was walking around upon the roof of the king's house, and he saw a woman bathing from the roof, and the woman was very beautiful in appearance. And David sent and inquired about the woman, and said, Is not this Bathsheba, daughter of Eliab, wife of Uriah the Hittite? And David sent messengers and took her and went in to her and slept with her, and she was purifying herself from her uncleanness, and she returned to her house. And the woman conceived, and she sent word and reported to David and said, I am with child. And David sent to Joab, saying, Send to me Uriah the Hittite, and Joab sent Uriah to David. And Uriah arrived and he entered to him, and David asked about the peace of Joab, and about the peace of the people, and about the peace of the war. And David said to Uriah, Go down to your house and wash your feet. And Uriah went out from the king's house, and a gift from the king went out after him. And Uriah slept beside the door of the king with the slaves of his lord, and he did not go down to his house. And they reported to David, saying that Uriah did not go down to his house, and David said to Uriah, Do you not come from a journey? Why did you not go down to your house? And Uriah said to David, The ark, and Israel, and Judah dwell in tents, and my lord Joab, and the servants of my lord are encamped upon the face of the field, and shall I enter into my house to eat, and to drink, and to lie down with my wife? How? As your soul lives, I will not do this thing. And David said to Uriah, Sit down here today at least, and tomorrow I will send you away, and Uriah sat in Jerusalem that day and the next day. And David called him, and he ate before him, and he drank, and he made him drunk, and he went out in

the evening to sleep upon his bed with the slaves of his lord, and he did not go down into his house. And it came to pass in the morning, and David wrote a letter to Joab, and he sent it in the hand of Uriah. And he wrote in a book, saying, Bring Uriah in opposite the strongest fighting, and you will turn away from behind him, and he will be struck and he will die. And it came to pass while Joab was keeping guard over the city, he placed Uriah in the place where he knew that men of power were there. And the men of the city went out, and they fought with Joab, and some of the people fell, some of the servants of David, and Uriah the Hittite also died. And Joab sent and reported to David all the words of the war to speak to the king, and he commanded the messenger, saying, When you complete speaking all the words of the war to the king, it will be that if the anger of the king rises, and he should say to you, Why did you approach the city to make war? You did not know that they would shoot arrows from above the wall? Who struck Abimelech son of Jerubbaal son of Ner? Didn't a woman throw a fragment of a millstone upon him from above the wall, and he died in Thebez? Why did you bring it near to the wall? And you will say, And your slave Uriah the Hittite has died too. And the messenger of Joab went to the king in Jerusalem, and came and reported to David all that Joab reported to him, all the words of the war; and David was angered at Joab, and said to the messenger, Why did you come near to the city to make war? Didn't you know that you would be struck from the wall? Who struck Abimelech, the son of Jerubbaal? Didn't a woman throw a fragment of a millstone upon him from the wall, and he died in Thebez? Why did you

bring it near the wall? And the messenger said to David that the men prevailed against us and they came out against us into the field, and we drove them back to the entrance of the gate. And the archers shot arrows at your servants from above the wall, and some of the king's servants died, and indeed your servant Uriah the Hittite died. And David said to the messenger, You will say these things to Joab: Let not this word be evil in your eyes, because sometimes thus and sometimes thus the sword devours; strengthen your war against the city, and overthrow it, and encourage him. And the wife of Uriah heard that Uriah her husband died, and she mourned her husband. And the mourning passed, and David sent and gathered her into his house, and she became a wife to him, and she bore him a son, and the thing which David did appeared evil in the eyes of the Lord.

12

And the Lord sent the prophet Nathan to David, and he came to him, and said to him, There were two men in one city, one rich and one poor. And the rich man had flocks and herds, very many. And the poor man had nothing but one small lamb, which he acquired and kept for himself, and he brought it up, and it grew up with him and with his sons together, it ate from his bread, and it drank from his cup, and it slept in his bosom, and it was to him as a daughter. And a traveler came to the rich man, and he spared taking from his flocks and from his herds to

prepare for the foreign traveler who had come to him, and he took the ewe lamb of the poor man. And he made it for the man who had come to him. And David was exceedingly angry at the man, and David said to Nathan, as the Lord lives, the man who has done this is a son of death. And he will repay the ewe lamb sevenfold, because he did this thing, and because he did not spare her. And Nathan said to David, You are the man who has done this. These things says the Lord God of Israel: I am the one who anointed you as king over Israel, and I rescued you from the hand of Saul, and I gave to you the house of your master, and the wives of your master into your bosom, and I gave to you the house of Israel and Judah; and if it is too little, I will add to you accordingly. Why have you despised the word of the Lord by doing evil in his eyes? You struck Uriah the Hittite with the sword, and you took his wife for yourself as a wife, and you killed him with the sword of the sons of Ammon. And now the sword will not depart from your house forever, because you have despised me, and you took the wife of Uriah the Hittite to be your wife. The Lord says these things: behold, I will raise up evils upon you from your house, and I will take your women before your eyes, and I will give them to your neighbor, and he will lie down with your women before this sun. Because you did this secretly, I will do this thing before all Israel and before the sun. David said to Nathan, I have sinned against the Lord, and Nathan said to David, The Lord has taken away your sin; you will not die. Except that by provoking you have provoked the enemies of the Lord in this matter, and indeed your son who was born to you will surely die. And Nathan went away to his house,

and the Lord struck the child that the wife of Uriah the Hittite bore to David, and it became sick. And David sought God concerning the child, and David fasted a fast, and he entered and lodged upon the ground. And the elders of his house rose up to raise him from the earth, and he was not willing, and he did not eat bread with them. And it came to pass on the seventh day that the child died, and David's slaves were afraid to report to him that the child had died, because they said, Behold, when the child was still living we spoke to him, and he did not listen to our voice, so how can we say to him that the child has died? He will do evil. And David understood that his servants were whispering, and David perceived that the child had died, and David said to his servants, Has the child died? And they said, He has died. And David rose up from the earth, and washed himself, and anointed himself, and changed his garments, and entered into the house of God, and worshiped him, and entered into his house, and asked for bread to eat, and they set bread before him, and he ate. And his children said to him, What is this thing that you did on account of the child? While the child was still living you were fasting and weeping and keeping awake, but when the little child died, you stood up and ate bread and drank? And David said, While the child was still living I fasted and I wept, because I said, Who knows if the Lord will have mercy on me, and the child will live? And now he has died, why do I fast? Will I not still be able to turn him back? I will go to him, and he will not return to me. And David comforted Bathsheba his wife, and he went in to her, and he slept with her, and she conceived and she bore a son, and he called his name

Solomon, and the Lord loved him. And he sent by the hand of Nathan the prophet, and he called his name Jedidiah, because of the Lord. And Joab waged war at Rabbah of the sons of Ammon, and he seized the royal city. And Joab sent messengers to David, and said, I fought in Rabbah, and I captured the city of the waters. And now gather together the remnant of the people, and encamp upon the city, and seize it beforehand, so that I might not take possession of the city beforehand, and my name be called upon it. And David gathered together all the people, and he went to Rabbah, and he fought against it, and he seized it. And he took the crown of Molchom their king from his head, and its weight was a talent of gold and of precious stone, and it was upon the head of David, and he brought out the spoils of the city, very many. And he led out the people who were in it, and he placed them in the saw, and in the iron threshing sledges, and iron cutting tools, and he led them through the brick kiln; and thus he did to all the cities of the sons of Ammon; and David and all the people returned to Jerusalem.

13

And it came to pass after these things that Absalom, son of David, had a sister very beautiful in appearance, and her name was Tamar, and Amnon, son of David, loved her. And Amnon was distressed so that he was ill because of Tamar his sister, because she was a virgin, and it was excessive in Amnon's eyes to do anything to her. And Amnon had a companion, and his

name was Jonadab, son of Shammah the brother of David, and Jonadab was a very wise man, and he said to him, What is wrong with you that you are so weak, son of the king, morning after morning? Won't you report to me? And Amnon said to him, I love Tamar, the sister of Absalom my brother. And Jonadab said to him, Lie down upon your bed and pretend to be ill, and your father will come to see you, and you will say to him, Let my sister Tamar come, and let her feed me, and let her make food before my eyes, so that I may see and eat from her hands. And Amnon lay down and pretended to be sick, and the king came in to see him, and Amnon said to the king, Let my sister Tamar come to me, and let her make two cakes before my eyes, and I will eat from her hand. And David sent to Tamar at the house, saying, Go now to your brother's house and make him food. And Tamar went into the house of Amnon her brother, and he was sleeping, and she took the dough and kneaded it, and made cakes before his eyes, and baked the cakes. And she took the pan and emptied it out before him, but he did not wish to eat, and Amnon said, Send out every man away from me, and they sent out every man away from him. And Amnon said to Tamar, Bring the food into the inner room, and I will eat from your hand, and Tamar took the cakes which she made, and brought them in to Amnon her brother into the bedroom. And she brought food to him to eat, and he took hold of her, and he said to her, Come here, lie down with me, my sister. And she said to him, No, my brother, do not humble me, because it is not done thus in Israel; do not do this folly. And where will I carry away my disgrace? And you will be as one of the fools in Israel; but now speak to

the king, because he will not withhold me from you. And Amnon was not willing to hear her voice, and he overpowered her, and he humbled her, and he slept with her. And Amnon hated her with exceedingly great hatred, because the hatred with which he hated her was greater than the love with which he had loved her, because the last evil was greater than the first, and Amnon said to her, get up and go. And Tamar said to him, This great wickedness of sending me away is worse than the other which you did to me, but Amnon was not willing to listen to her. And he called his young servant who was in charge of the house, and said to him, Send this woman away from me outside, and shut the door behind her. And upon her was a tunic with long sleeves, because thus the virgin daughters of the king used to clothe themselves with their outer garments, and his servant led her outside, and shut the door behind her. And Tamar took ashes and placed them upon her head, and she tore the long-sleeved tunic upon her, and placed her hands upon her head, and went along crying out. And Absalom her brother said to her, Has Amnon your brother been with you? And now my sister, be silent, because he is your brother; do not set your heart to speak this word; and Tamar sat as a widow in the house of Absalom her brother. And King David heard all these words, and he was exceedingly angry, and he did not grieve the spirit of Amnon his son, because he loved him, because he was his firstborn. And Absalom did not speak with Amnon from evil to good, because Absalom hated Amnon because of the matter by which he humbled Tamar his sister. And it came to pass after a full two years that they were shearing for Absalom in Baal Hazor which

adjoins Ephraim, and Absalom called all the sons of the king. And Absalom came to the king, and he said, Behold, they are shearing for your servant. Let the king go, and his sons, with your servant. And the king said to Absalom, No indeed, my son, let us not all go, and let us not be a burden upon you. And he forced him, and he was not willing to go, and he blessed him. And Absalom said to him, And if not, let my brother Amnon go with us indeed; and the king said to him, Why should he go with you? Absalom forced him, and he sent Amnon and all the king's sons with him, and Absalom made a feast like the king's feast. And Absalom commanded his young men, saying, Watch for when Amnon's heart becomes merry with wine, and when I say to you, strike Amnon and kill him; do not be afraid, because I am the one commanding you. Be courageous and become sons of power. And the young men of Absalom did to Amnon just as Absalom commanded them, and all the sons of the king rose up, and each man mounted upon his mule, and they fled. And it came to pass, while they were on the road, that the report came to David, saying, Absalom has struck down all the sons of the king, and not even one of them was left. And the king arose and tore his garments and lay upon the ground, and all his children who were standing around him tore their garments. And Jonadab son of Shammah, brother of David, answered and said, Let not my lord the king say that he killed all the young men, the sons of the king, because Amnon alone died, because it was lying upon the mouth of Absalom from the day which he humbled Tamar his sister. And now let not my lord the king take to heart a word, saying, All the sons of the king died, because only Amnon

alone died. And Absalom fled. And the child watchman lifted his eyes and saw, and behold, many people were going on the road behind him from the side of the mountain on the descent, and the watchman came and reported to the king and said, I have seen men from the road of Horonaim from the side of the mountain. And Jonadab said to the king, Behold, the sons of the king are present; according to the word of your servant, thus it has come to pass. And it came to pass when he finished speaking, and behold the king's sons came, and they lifted up their voice and wept; and indeed the king and all his children wept with very great weeping. And Absalom fled, and he went to Talmai son of Ammihud king of Geshur into the land of Maacah, and King David mourned for his son all the days. And Absalom fled and went into Geshur and was there three years. And king David ceased to go out toward Absalom, because he was comforted concerning Amnon, because he died.

14

And Joab, son of Zeruiah, knew that the heart of the king was upon Absalom. And Joab sent to Tekoa, and took from there a wise woman, and said to her, Mourn indeed, and put on mourning garments, and do not anoint yourself with oil, and you will be as a woman mourning for one who has died for many days, and you will come to the king, and you will speak to him according to this word. And Joab placed the words in her mouth. And the Tekoite woman came to the king, and fell upon

her face to the ground, and bowed down to him, and said, Save me, o king, save me. And the king said to her, What is it with you? And she said, I am indeed a widow, and my husband died. And indeed your slave woman had two sons, and both of them fought in the field, and there was no one rescuing between them, and the one struck his brother, and he killed him. And behold the whole family rose up against your slave, and they said, give us the one who struck his brother, and we will put him to death for the soul of his brother whom he killed, and we will destroy your heir indeed, and they will extinguish my coal that has been left behind so that no remnant and name will be established for my husband upon the face of the earth. And the king said to the woman, Go home in health, and I will give orders concerning you. And the Tekoite woman said to the king, Upon me, my lord king, be the lawlessness and upon my father's house, and the king and his throne be innocent. And the king said, Who is the one speaking to you? Bring him to me, and he will not touch him again. And she said, Let the king remember the Lord his God so that the avenger of blood not be multiplied to destroy, and they will not take away my son. And he said, As the Lord lives, not a hair of your son will fall to the ground. And the woman said, Let your slave indeed speak a word to my lord the king, and he said, Speak. And the woman said, Why have you considered such a thing against the people of God? Or is this word from the king's mouth as a transgression, not to bring back his driven out one? Because we will surely die, and just as the water poured out upon the earth which will not be gathered up, so God will take the soul, and he considers not to drive out from

him the one who has been driven out. And now I came to speak this word to the king my lord, because the people will see me, and your slave will say, let her speak indeed to my lord the king, if perhaps the king will do the word of his slave because the king will hear; let him rescue his slave from the hand of the man seeking to destroy me and my son from God's inheritance. And the woman said, If the word of my lord the king is already for sacrifices, because just as a messenger of God, thus is my lord the king to hear the good and the evil, and the Lord your God will be with you. And the king answered and said to the woman, Do not hide from me the word that I ask you; and the woman said, Let my lord the king speak. And the king said, Is not the hand of Joab with you in all this? And the woman said to the king, As your soul lives, my lord o king, there is nothing to the right or to the left from all of which my lord the king spoke, because your slave Joab himself commanded me, and he himself put all these words in the mouth of your female slave. Because of going around the face of this matter, your slave Joab did this thing, and my lord is as wise as the wisdom of a messenger of God, to know all things in the land. And the king said to Joab, Behold, indeed I have done for you according to this request of yours. Go, bring back the young boy Absalom. And Joab fell upon his face upon the earth, and he bowed down, and he blessed the king, and Joab said, Today your servant knows that I have found favor in your eyes, my lord king, because my lord the king has done the word of his servant. And Joab arose, and went to Geshur, and brought Absalom to Jerusalem. And the king said, Let him return to his house, and let him not see my face.

And Absalom returned to his house, and he did not see the face of the king. And as for Absalom, there was not a man in all Israel so exceedingly praiseworthy; from the sole of his foot to the top of his head there was not a blemish in him. And when he had his head shorn, and it came to pass from one time to another that he would be sheared because it was heavy upon him, and having it shorn he weighed the hair of his head at two hundred shekels by the royal shekel. And three sons were born to Absalom, and one daughter, and her name was Tamar; she was a very beautiful woman; and she becomes the wife of Rehoboam son of Solomon, and she gives birth to Abijah for him. And Absalom lived in Jerusalem two years, and he did not see the face of the king. And Absalom sent to Joab to send him to the king, but he was not willing to come to him, and he sent a second time to him, but he was not willing to come. And Absalom said to his servants, See, the portion in the field of Joab adjoining mine, and he has barley there, go and set it on fire, and the servants of Absalom set the portion on fire, and the servants of Joab arrived to him having torn their garments, and they said, The servants of Absalom set the portion on fire. And Joab arose and came to Absalom at the house and said to him, Why did your servants set my portion on fire? And Absalom said to Joab, Behold, I sent to you, saying, Come here, and I will send you to the king, saying, Why did I come from Geshur? It was good for me to be there, and now behold I have not seen the face of the king; but if there is injustice in me, then put me to death. And Joab entered to the king and reported to him, and he called Absalom, and he entered to the king and bowed down to him and fell upon his

face upon the ground before the king, and the king kissed Absalom.

15

And it came to pass after these things that Absalom made for himself chariots and horses and fifty men to run before him. And Absalom rose early and stood by the side of the road at the gate, and it came to pass that every man who had a lawsuit came to the king for judgment, and Absalom called out to him and said to him, From what city are you? And he said, Your slave is from one of the tribes of Israel. And Absalom said to him, Behold, your words are good and right, but there is no one appointed by the king to hear you. And Absalom said, Who will appoint me judge in the land, and every man who might have a dispute and case will come to me, and I will justify him? And it came to pass when a man drew near to worship him, he stretched out his hand, and took hold of him, and kissed him. And Absalom did according to this word to all of Israel who were coming to the king for judgment, and Absalom was winning for himself the hearts of the men of Israel. And it came to pass at the end of forty years, and Absalom said to his father, I will go indeed, and I will pay my vows, which I vowed to the Lord in Hebron. Because your servant vowed a vow when I dwelt in Geshur in Syria, saying, if the Lord brings me back to Jerusalem, then I will serve the Lord. And the king said to him, Go in peace, and he rose up and went to Hebron. And Absalom

sent spies into all the tribes of Israel, saying, When you hear the voice of the trumpet, then you will say, King Absalom has become king in Hebron. And two hundred men from Jerusalem went with Absalom as invited guests, and they were going in their innocence, and they knew nothing about the matter. And Absalom sent to Ahithophel the Gilonite, David's counselor, from his city to Giloh, while he was sacrificing, and there became a strong conspiracy, and the people going with Absalom were numerous. And he came announcing to David, saying, The heart of the men of Israel has turned to follow Absalom. And David said to all his servants with him in Jerusalem, Rise up and let us flee, because there is no escape for us from Absalom; hasten to go, so that he may not hasten and overtake us, and drive the evil upon us, and strike the city with the edge of the sword. And the king's sons said to the king, Whatever our lord the king chooses, behold your servants. And the king went out, and all his household on their feet, and the king left ten of his concubines to guard the house. And the king and all his children went out on foot, and they stood in the far house. And all his children passed by at his side, and all the Cherethites and all the Pelethites, and they stood at the olive tree in the wilderness; and all the people were passing by following him, and all those around him, and all the strong ones, and all the warriors, six hundred men; and they were present at his side; and all the Cherethites, and all the Pelethites, and all the Gittites, the six hundred men who had come on foot from Gath, and were going before the king. And the king said to Ittai the Gittite, Why are you going with us too? Turn back and dwell with the king,

because you are a stranger, and because you have migrated from your place. If you arrived yesterday, shall I get you moving with us today? And indeed will you change your place? Your departure was yesterday, and today will I cause you to move with us to go? And I will go where I will go; turn back and take your brothers back with you, and the Lord will show you mercy and truth. And Ittai answered the king and said, As the Lord lives and as my lord the king lives, in the place where my lord may be, whether in death or in life, there your servant will be. And the king said to Ittai, Come here and cross over with me, and Ittai the Gittite and the king passed over, and all his children and all the crowd with him. And all the land was weeping with a great voice, and all the people were passing by in the Kidron ravine, and the king crossed the Kidron torrent, and all the people and the king were passing by on the face of the road toward the wilderness. And behold, Zadok and all the Levites were with him, carrying the ark of the covenant of the Lord from Baithar, and they set up the ark of God, and Abiathar went up until all the people ceased passing through from the city. And the king said to Zadok, Turn the ark of God back to the city; if I find favor in the eyes of the Lord, he will bring me back, and he will show me it and its beauty. And if he should say thus, I have not delighted in you, behold, here I am, let him do to me according to what is good in his eyes. And the king said to Zadok the priest, See, you return to the city in peace, and Ahimaaz your son, and Jonathan the son of Abiathar, your two sons, with you. See, I am encamping in Araboth of the wilderness until word comes from you to report to me. And Zadok and Abiathar turned

the ark of God back to Jerusalem, and he remained there. And David was going up on the ascent of the olive trees, going up and weeping, with his head covered, and he himself was going barefoot; and all the people with him each covered his head; and they were going up, going up and weeping. And it was reported to David, saying, Ahithophel is among the ones conspiring with Absalom, and David said, Scatter the counsel of Ahithophel, O Lord my God. And David was coming to Rosh, where he worshiped God there, and behold, Hushai, David's chief companion, came to meet him, having torn his tunic, and earth was upon his head. And David said to him, If indeed you should cross over with me, you will be a burden upon me, and if you should return to the city, you will say to Absalom, Your brothers have passed through, and the king your father has passed through behind me, and now I am your son, o king, allow me to live. I was your father's son then and just now, and now I am your slave, and you will frustrate the council of Ahithophel for me. And behold, there with you are Zadok and Abiathar the priests, and every word which you hear from the king's house, you will report to Zadok and to Abiathar the priests. Behold, there with them are two sons of theirs, Ahimaaz son of Zadok, and Jonathan son of Abiathar, and you will send by their hand to me every word that you hear. And Hushai, David's companion, entered into the city, and Absalom was just now entering into Jerusalem.

16

And David passed by a little way from the Rosh, and behold Ziba the servant of Mephibosheth came to meet him with a pair of loaded donkeys, and upon them were two hundred loaves, and one hundred clusters of raisins, and one hundred summer fruits and a skin of wine. And the king said to Ziba, What are these to you? And Ziba said, The beasts of burden are for the king's household to ride upon, and the loaves and the dates are for the young men to eat, and the wine is for those who are weakened in the wilderness to drink. And the king said, And where is your lord's son? And Ziba said to the king, Behold, he sits in Jerusalem, because he said, Today the house of Israel will return to me the kingdom of my father. And the king said to Ziba, Behold, to you is all that belongs to Mephibosheth. And Ziba, having bowed down, said, May I find favor in your eyes, my lord the king. And king David came to Bahurim, and behold from there a man was coming out from the family of the house of Saul, and his name was Shimei son of Gera. He went out cursing and throwing stones at David and all the servants of king David, and all the people were there, and all the mighty men, on the right and on the left of the king. And thus Shimei said as he cursed him, Go out, go out, man of blood and lawless man. The Lord returned upon you all the blood of the house of Saul, because you reigned instead of him, and the Lord gave the kingdom into the hand of Absalom your son, and behold you are in your wickedness, because you are a man of blood. And Abishai son of Zeruiah said to the king, Why does this dead dog curse my lord the king? I will indeed go over and I will take away his head. And the king said, What have I to do with you,

sons of Zeruiah? And leave him alone and let him curse, because the Lord told him to curse David; and who will say, Why did you do this? And David said to Abishai and to all his servants, Behold, my son who came out from my womb seeks my soul, and how much more now this son of a Benjaminite; let him curse, because the Lord said to him. Perhaps the Lord might see my humiliation, and he will return good things to me instead of his curse on this day. And David and all his men went on the road, and Shimei was going along the side of the mountain next to him, going and cursing and throwing stones at him from his side and sprinkling dust. And the king and all the people with him came exhausted, and they refreshed themselves there. And Absalom and every man of Israel entered into Jerusalem, and Ahithophel with him. And it came to pass when Hushai, the chief companion of David, came to Absalom, and Hushai said to Absalom, Long live the king. And Absalom said to Hushai, Is this your mercy with your companion? Why didn't you go away with your companion? And Hushai said to Absalom, No, but I will be with him whom the Lord and this people and every man of Israel chose, and with him I will dwell. And secondly, whom will I serve? Not before his son? Just as I served your father, so I will serve you. And Absalom said to Ahithophel, Give us counsel as to what we should do. And Ahithophel said to Absalom, Go in to the concubines of your father, which he left behind to guard his house, and all Israel will hear that you have shamed your father, and the hands of all those with you will be strengthened. And they set up the tent for Absalom upon the roof, and Absalom went in to the concubines of his father in the sight of all Israel.

And the counsel of Ahithophel, which he gave in the first days, was like the manner in which someone might inquire of the word of God; thus was all the counsel of Ahithophel both to David and to Absalom.

17

And Ahithophel said to Absalom, I will choose for myself twelve thousand men, and I will arise and pursue David tonight. And I will come upon him when he himself is laboring and exhausted in his hands, and I will throw him into confusion, and all the people with him will flee, and I will strike the king alone. And I will return all the people to you, in the manner the bride turns to her man, except you seek the soul of one man, and there will be peace for all the people. And immediately the word was right in the eyes of Absalom and in the eyes of all the elders of Israel. And Absalom said, Call Hushai the Archite as well, and let us hear what he has to say, him too. And Hushai came to Absalom, and Absalom said to him, saying, Ahithophel spoke according to this word; shall we do according to his word? But if not, speak. And Hushai said to Absalom, This counsel which Ahithophel has given this time is not good. And Hushai said, You know your father and his men, that they are very mighty and bitter in soul, like a bear robbed of her cubs in a field, and like a wild sow in the plain; your father is a warrior, and he will not lodge with the people. Behold, for he himself is now hidden in one of the hills or in one of the places, and it will be when they fall upon them

in the beginning, and someone hearing will hear and say, there has been destruction among the people who follow Absalom. And indeed he himself is a son of power, whose heart is like the heart of a lion, yet it will utterly melt, because all Israel knows that your father is mighty, and the sons of power are with him. Because I advised thus, all Israel will be gathered to you from Dan to Beersheba, like the sand upon the sea in multitude, and you yourself going in the midst of them. And we will come upon him in one of the places where we might find him there, and we will encamp upon him, as dew falls upon the earth, and we will not leave behind with him and his men with him even one. And if he is gathered into the city, then all Israel will take ropes to that city, and we will drag it into the torrent, so that not even a stone is left there. And Absalom and every man of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel, and the Lord commanded to break the good counsel of Ahithophel, so that the Lord might bring all evils upon Absalom. And Hushai the Archite said to Zadok and Abiathar the priests, Thus and thus Ahithophel advised Absalom and the elders of Israel, and thus and thus I advised. And now send quickly and declare to David, saying, Do not lodge the night in the plains of the wilderness, but cross over and hurry, lest he swallow up the king and all the people with him. And Jonathan and Ahimaaz stood at the spring Rogel, and the servant girl went and reported to them, and they go and report to king David, because they were not able to be seen entering into the city. And a child saw them and reported to Absalom, and the two went quickly and entered into the house of a man in Bahurim, and he

had a pit in the courtyard, and they went down there. And the woman took and spread out the covering over the mouth of the pit, and spread crushed grain on it, and the matter was not made known. And the children of Absalom came to the woman into the house, and they said, Where are Ahimaaz and Jonathan? And the woman said to them, They passed by a little water, and they sought and did not find, and they returned to Jerusalem. It came to pass after they departed, and they went up from the pit, and they went, and they reported to King David, and they said to David, Rise up and cross the water quickly, because Ahithophel has planned thus concerning you. And David arose and all the people with him, and they crossed the Jordan until the morning light, until not one escaped notice who did not pass through the Jordan. And Ahithophel saw that his counsel had not come to pass, and he saddled his donkey, and he rose up and went away to his house in his city; and he commanded his house, and he hanged himself and died and was buried in his father's tomb. And David passed through into Mahanaim, and Absalom crossed the Jordan, himself and every man of Israel with him. And Absalom appointed Amasa instead of Joab over the force. And Amasa was the son of a man whose name was Jether the Israelite; this one went in to Abigail daughter of Nahash, sister of Zeruiah the mother of Joab. And all Israel and Absalom encamped in the land of Gilead. And it came to pass when David came into Mahanaim, that Shobi son of Nahash from Rabbah of the sons of Ammon, and Machir son of Ammiel from Lo Debar, and Barzillai the Gileadite from Rogelim, brought ten beds covered with rugs and ten cauldrons and

vessels of pottery and wheat and barley and flour and barley meal and beans and lentils and honey and butter and sheep and cheeses of oxen, and they brought them to David and to the people with him to eat, because he said, The people are hungering and exhausted and thirsting in the wilderness.

18

And David visited the people with him, and he appointed over them chiliarchs and centurions. And David sent the people, a third under the hand of Joab, and a third under the hand of Abishai son of Zeruiah, brother of Joab, and a third under the hand of Ittai the Gittite; and David said to the people, I will surely go out, I myself, with you. And they said, You will not go out, because if we flee, they will not set their heart on us; and if half of us die, they will not set their heart on us, because you are worth ten thousand of us; and now it is good that you will be in the city to help us. And the king said to them, Whatever pleases your eyes, I will do, and the king stood beside the gate, and all the people were going out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying, Spare for me the child Absalom, and all the people heard the king commanding all the rulers concerning Absalom. And all the people went out into the forest opposite Israel, and the war came to pass in the forest of Ephraim. And the people of Israel stumbled there before the children of David, and the destruction became great in that day, twenty thousand men. And it came to

pass there the war was scattered upon the face of all the land, and the forest devoured more of the people than the sword devoured among the people on that day. And Absalom met before the servants of David, and Absalom was riding upon his mule, and the mule went under the thicket of the great oak, and his head was caught in the oak, and he was suspended between heaven and earth, and the mule underneath him passed by. And one man saw, and he reported to Joab, and he said, Behold, I have seen Absalom hanging in the oak. And Joab said to the man who was reporting to him, Behold, you saw him! Why did you not strike him down there to the ground? And I would have given you ten pieces of silver and one belt. And the man said to Joab, even if I were to receive upon my hands a thousand shekels of silver, I will not lay my hand upon the son of the king; because in our hearing the king commanded you and Abishai and Ittai, saying, guard for me the young man Absalom, do nothing unjust to his soul; and no word will escape the king's notice, and you will stand opposed. And Joab said, I will begin this, I will not remain thus before you, and Joab took three arrows in his hand, and he thrust them in the heart of Absalom, while he was still living in the heart of the oak. And ten young men carrying Joab's vessels surrounded and struck Absalom and put him to death. And Joab sounded a trumpet, and the people turned back from pursuing after Israel, because Joab spared the people. And he took Absalom and threw him into a great chasm in the forest into the great pit, and he set up a very great heap of stones upon him, and all Israel fled, each man to his tent. And Absalom, while still living, took and set up for himself the pillar

in which he was captured, and he erected it in the king's valley, because he said that he had no son to recall his name, and he called the pillar Hand of Absalom, until this day. And Ahimaaz son of Zadok said, Let me run and bring good news to the king, that the Lord has delivered him from the hand of his enemies. And Joab said to him, You are not a man of good news on this day, and you will bring good news on another day; but on this day you will not bring good news, because the king's son died. And Joab said to the Cushite, Go and report to the king everything you saw. And the Cushite bowed down to Joab and went out. And Ahimaaz son of Zadok spoke again, and said to Joab, And let it be, let me run indeed I also after Hushai; and Joab said, Why do you run this, my son? Here, there is no good news for you as you go into benefit. And he said, What if I run? And Joab said to him, Run, and Ahimaaz ran by the way of Kechar and passed Hushai. And David was sitting between the two gates, and the watchman went onto the roof of the gate toward the wall, and he lifted up his eyes, and he saw. And behold, a man running alone before him. And the watchman cried out and reported to the king, and the king said, If he is alone, there is good news in his mouth, and he kept going and drawing near. And the watchman saw another man running, and the watchman cried out toward the gate and said, Behold, another man running alone. And the king said, Indeed, this one is bringing good news. And the watchman said, I see the course of the first as the course of Ahimaaz son of Zadok, and the king said, This is a good man, and indeed he will come with good news. And Ahimaaz cried out and said to the king, Peace, and he

bowed down to the king upon his face upon the earth, and he said, Blessed is the Lord your God, who shut out the men who lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz said, I saw the great multitude when Joab sent the king's slave and your slave, and I did not know what was there. And the king said, Turn back, stand still here, and he turned back, and he stood. And behold, Hushai arrived and said to the king, Let good news be brought to my lord the king, because the Lord has delivered you today from the hand of all those rising up against you. And the king said to Hushai, Is the young man Absalom safe? And Hushai said, May the enemies of my lord the king become like the young boy, and all who rose up against him for evil.

19

And the king was troubled, and he went up into the upper room of the gate, and he wept, and thus he said as he went, My son Absalom, my son, my son Absalom, would that I had died instead of you! I in your place, Absalom, my son, my son. And it was reported to Joab, saying, Behold, the king weeps and mourns for Absalom. And the salvation became mourning for all the people on that day, because the people heard on that day someone saying that the king is grieved over his son. And the people stole away on that day to enter into the city, just as people who are ashamed slip away stealthily when they flee in war. And the king hid his face, and the king cried out with a

great voice, saying, My son Absalom, Absalom my son. And Joab entered to the king into the house and said, You have put to shame today the faces of all your servants who are delivering you today, and the soul of your sons and of your daughters, and the soul of your wives and of your concubines, by loving the ones hating you and hating the ones loving you; and you have declared today that your commanders are nothing, nor your servants; because I have known today that if Absalom were living and all of us today were dead, then that would be right in your eyes. And now rise up, go out and speak to the heart of your servants, because I swore by the Lord that if you do not go out today, not a man will remain with you this night, and know for yourself that this will be worse for you than all the evil that has come upon you from your youth until now. And the king rose up and sat in the gate, and they reported to all the people, saying, Behold, the king sits in the gate, and all the people entered before the king at the gate, and Israel fled, each man to his tents. And all the people were being judged in all the tribes of Israel, saying, King David rescued us from all our enemies, and he himself delivered us from the hand of the Philistines, and now he has fled from the land, and from his kingdom, and from Absalom. And Absalom, whom we anointed over us, died in the war, and now why are you silent about bringing back the king? And the word of all Israel came to the king. And king David sent to Zadok and to Abiathar the priests, saying, Speak to the elders of Judah, saying, Why are you the last to bring the king back to his house? And the word of all Israel came to the king at his house. You are my brothers, you are my bones and my flesh;

why are you last to bring the king back to his house? And to Amasa? You will say, Are you not my bone and my flesh? Now may God do these things to me and add these things, if you will not be commander of the army before me all the days instead of Joab. And he inclined the heart of every man of Judah as one man, and they sent to the king, saying, Return, you and all your servants. And the king returned, and he came to the Jordan, and men of Judah came to Gilgal to go to meet the king, to bring the king across the Jordan. And Shimei son of Gera the Benjaminite from Bahurim hastened, and he went down with the men of Judah to meet King David, and a thousand men with him from Benjamin, and Ziba the servant of the house of Saul, and his fifteen sons with him, and his twenty slaves with him, and they prepared the Jordan crossing before the king, and they performed the service of bringing the king across, and they crossed over to bring over the household of the king and to do what was right in his eyes. And Shimei son of Gera fell upon his face before the king as he was crossing over the Jordan, and he said to the king, Let not my lord reckon lawlessness, and may you not remember how much your servant wronged on the day which my lord was going out from Jerusalem, for the king to place it into his heart. Because your slave knew that I sinned, and behold I have come today before all Israel and the house of Joseph, to come down to meet my lord the king. And Abishai son of Zeruiah answered and said, Should not Shimei be put to death for this, because he cursed the anointed of the Lord? And David said, What is there between me and you, sons of Zeruiah, that you become adversaries to me today? Today no man from Israel

will be put to death, because I do not know if today I reign over Israel. And the king said to Shimei, You will not die, and the king swore to him. And Mephibosheth son of the son of Saul went down to meet the king, and he had not cared for his feet, nor trimmed his nails, nor groomed his mustache, and he had not washed his garments, from the day which the king went away, until the day which he came in peace. And it came to pass when he entered into Jerusalem to meet the king, and the king said to him, Why did you not go with me, Mephibosheth? And Mephibosheth said to him, My lord, O king, my slave deceived me, because your servant said to him, Saddle the donkey for me, and I will mount upon it, and I will go with the king, because your servant is lame. And he plotted against your slave to my lord the king, but my lord the king is like a messenger of God, so do what is good in your eyes. Because all the house of my father was nothing but men of death to my lord the king, and you placed your slave among those eating at your table; and what right is there still to me to cry out still to the king? And the king said to him, Why do you still speak your words? I said, You and Ziba divide the field between yourselves. And Mephibosheth said to the king, Indeed, let him take all things, after my lord the king has come in peace into his house. And Barzillai the Gileadite went down from Rogelim and crossed the Jordan with the king to send him across the Jordan. And Barzillai was a very old man, eighty years old, and he sustained the king while he dwelt in Mahanaim, because he was a very great man. And the king said to Barzillai, You will cross over with me, and I will provide for your old age with me in Jerusalem. And Barzillai

said to the king, How many are the days of the years of my life, that I should go up with the king to Jerusalem? I am eighty years old today; will I indeed know between good and evil? Can your slave still taste what I eat or drink? Or will I still hear the voices of male and female singers? And why will your slave still be a burden upon my lord the king? Your slave will cross over the Jordan with the king only a short distance, and why does the king give me this reward? Let your slave remain, and I will die in my city beside the tomb of my father and my mother; and behold, your slave Chimham will cross over with my lord the king, and do to him what is good in your eyes. And the king said, Let Chimham cross over with me, and I will do what is good in my eyes for him, and whatever you may choose from me, I will do for you. And all the people crossed the Jordan, and the king crossed, and the king kissed Barzillai and blessed him, and he returned to his place. And the king crossed into Gilgal, and Chimham crossed with him, and all the people of Judah were crossing with the king, and indeed half of the people of Israel. And behold, all the men of Israel arrived to the king, and said to the king, Why is it that our brothers the men of Judah stole you away, and transported the king and his house across the Jordan, and all the men of David with him? And every man of Judah answered the men of Israel, and they said, Because the king is near to me, and why were you so angry about this matter? Have we not eaten the king's food, or has he given us a gift, or has he lifted a burden from us? And the man of Israel answered the man of Judah, and said, I have ten shares in the king, and I am firstborn more than you, and indeed in David I am more than

you; and why have you insulted me in this, and was not my word first to bring back the king to me rather than to Judah? And the word of the men of Judah was harder than the word of the men of Israel.

20

And there was a lawless son called, and his name was Sheba, son of Bichri, a Benjaminite man, and he sounded the horn, and he said, There is no portion for us in David, nor inheritance for us in the son of Jesse; every man to your tents, Israel. And every man of Israel went up from behind David after Sheba son of Bichri, and the man of Judah clung to their king, from the Jordan until Jerusalem. And David entered into his house in Jerusalem, and the king took the ten women, his concubines, whom he had left to guard the house, and gave them in a house of confinement, and provided for them, and he did not go in to them, and they were kept confined until the day of their death as living widows. And the king said to Amasa, Call out the men of Judah to me within three days, and you be present here. And Amasa went to call out Judah, and he delayed beyond the time which David had appointed him. And David said to Amasa, Now Sheba son of Bichri will harm us more than Absalom. And now you take with yourself your lord's servants, and pursue after him, lest he ever find for himself fortified cities, and he will escape our eyes. And Abishai and the men of Joab, and the Cherethites, and the Pelethites, and all the mighty men went out

after him, and they went out from Jerusalem to pursue after Sheba son of Bichri. And they themselves were beside the great stone in Gibeon, and Amasa entered before them, and Joab was girded with a cloak as his garment, and upon him was girded a sword fastened upon his loins in its sheath, and the sword went out, and it went out and fell. And Joab said to Amasa, Are you well, brother? And Joab's right hand took hold of Amasa's beard to kiss him. And Amasa did not guard himself against the sword in Joab's hand, and Joab struck him with it in the belly, and his belly poured out onto the ground, and he did not strike him again, and he died, and Joab and his brother Abishai pursued Sheba son of Bichri. And a man of the young men of Joab stood over him and said, Who is the one wishing for Joab, and who is for David? Follow after Joab! And Amasa was lying in his blood in the middle of the path; and a man saw that all the people were stopping, and he moved Amasa from the path into a field; and he threw a garment over him, because he saw everyone who came upon him was stopping. When he arrived from the path, every man of Israel passed by following Joab to pursue Sheba son of Bichri. And he passed through all the tribes of Israel into Abel and into Beth Maacah, and all the Bichrites were assembled, and they came after him. And they arrived and were besieging him in Abel and Beth Maacah, and they poured out a siege mound toward the city, and it stood at the rampart, and all the people with Joab were planning to throw down the wall. And a wise woman cried out from the wall, and she said, Listen, listen, say to Joab, Come near to here, and I will speak to him. And he approached her, and the woman said, Are you Joab? And

he said, I. And she said to him, Hear the words of your slave, and Joab said, I am listening. And she said, saying, They spoke a word in former times, saying, Let inquiry be made in Abel and in Dan whether they have abandoned what the faithful of Israel established; by asking, they will inquire in Abel, and thus whether they have abandoned it. I am one of the peaceful supports of Israel; but you seek to put to death a city and a mother city in Israel; why do you destroy the inheritance of the Lord? And Joab answered and said, May there be mercy to me, may there be mercy to me, if I should destroy or if I will destroy. The matter is not so, but a man from the mountain of Ephraim, Sheba son of Bichri his name, has lifted up his hand against king David. Give only him to me, and I will depart from the city. And the woman said to Joab, Behold, his head will be thrown to you through the wall. And the woman went to all the people, and she spoke to the whole city in her wisdom, and she cut off the head of Sheba son of Bichri and threw it to Joab, and he sounded a trumpet, and they scattered from the city, each man to his tents, and Joab returned to Jerusalem to the king. And Joab was over all the force of Israel; and Benaiah son of Jehoiada was over the Cherethites and over the Pelethites; And Adoniram was over the tribute; and Jehoshaphat son of Ahilud was recorder. And Susa was scribe; and Zadok and Abiathar were priests; And indeed Ira the Jairite was a priest to David.

21

And it came to pass that there was a famine in the days of David for three years, year following year, and David sought the face of the Lord, and the Lord said, Upon Saul and upon his house is injustice in his death of bloods, concerning which he put to death the Gibeonites. And king David called the Gibeonites and said to them; and the Gibeonites are not sons of Israel, but rather from the remnant of the Amorite, and the sons of Israel swore to them; and Saul sought to strike them in his zeal for the sons of Israel and Judah. And David said to the Gibeonites, What will I do for you, and with what may I make atonement so that you will bless the inheritance of the Lord? And the Gibeonites said to him, There is no silver or gold for us with Saul and with his house, and there is no man for us to put to death in Israel. And he said, What do you say, and I will do it for you? And they said to the king, The man who finished us off and pursued us, who plotted to utterly destroy us, let us destroy him so that he may not stand in any territory of Israel. Let him give us seven men from his sons, and let us expose them to the Lord in Gibeon, Saul's chosen ones of the Lord; and the king said, I will give them. And the king spared Mephibosheth son of Jonathan son of Saul because of the oath of the Lord between them, between David and between Jonathan son of Saul. And the king took the two sons of Rizpah daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth, and the five sons of Michal daughter of Saul, whom she bore to Adriel son of Barzillai the Meholathite. And he gave them into the hand of the Gibeonites, and they hanged them on the mountain before the Lord, and the seven themselves fell together, and they were put to death in the

days of harvest in the first days, in the beginning of the barley harvest. And Rizpah daughter of Aiah took the sackcloth and pitched it for herself toward the rock at the beginning of the barley harvest, until water dripped upon them from heaven, and she did not allow the birds of heaven to rest upon them by day, or the beasts of the field by night. And it was reported to David all that Rizpah daughter of Aiah, concubine of Saul, did, and they were weakened, and Dan son of Joa from the descendants of the giants seized them. And David went and took the bones of Saul and the bones of Jonathan his son from the men, sons of Jabesh Gilead, who stole them from the streets of Beth Shan, because the Philistines set them up there on the day which the Philistines struck Saul in Gilboa. And he brought up from there the bones of Saul and the bones of Jonathan his son, and he gathered together the bones of the ones exposed to the sun. And they buried the bones of Saul and the bones of Jonathan his son and the bones of those who had been hanged in the land of Benjamin at the side in the tomb of Kish his father, and they did everything that the king commanded, and God listened to the land after these things. And it came to pass there was still war between the Philistines and Israel, and David and his men went down with him, and they fought with the Philistines, and David went. And Ishbi, who was among the descendants of Rapha, whose spear weighed three hundred shekels of bronze, and who was girded with a club, intended to strike David. And Abishai son of Zeruiah helped him, and struck the foreigner and killed him; then the men of David swore, saying, You will not go out with us into war anymore, and you

must not quench the lamp of Israel. And it came to pass after these things there was still war in Gath with the Philistines; then Sibbecai the Hushathite struck Saph among the descendants of Rapha. And it came to pass that war was in Rom with the foreigners, and Elhanan son of Ariorgim the Bethlehemite struck Goliath the Gittite, and the wood of his spear was as a weaver's beam. And it came to pass there was still war in Gath, and there was a man of great stature, and the fingers of his hands and the fingers of his feet were six and six, twenty-four in number, and indeed he himself was born to Rapha. And he reproached Israel, and Jonathan son of Shimei, brother of David, struck him. These four were born descendants of the giants in Gath to the house of Rapha, and they fell by the hand of David, and by the hand of his servants.

22

And David spoke to the Lord the words of this song, on the day the Lord rescued him from the hand of all his enemies, and from the hand of Saul. And he said in song: Lord, my rock and my stronghold and the one delivering me, my God, my guardian will be for me, I will be trusting in him, my defender and horn of my salvation, my helper and my refuge of my salvation, you will save me from the unjust. I will call upon the praiseworthy Lord, and I will be saved from my enemies. Because the breakers of death surrounded me, the torrents of lawlessness terrified me. The pains of death surrounded me, the hardships of death

overtook me. In my affliction I will call upon the Lord, and to my God I will cry out, and he will hear my voice from his temple, and my cry will be in his ears. And the earth was troubled and shaken, and the foundations of heaven were thrown into confusion and torn apart, because the Lord was angry at them. Smoke went up in his anger, and fire from his mouth devoured; coals were kindled from him. And he bent the heavens and came down, and darkness was under his feet. And he sat upon the cherubim and he flew, and he was seen upon the wings of the wind. And he placed darkness as his hiding place; around him his tent was darkness of waters; he thickened in clouds of air. From the brightness before him, coals of fire were kindled. The Lord thundered from heaven, and the most high gave his voice. And he sent arrows and scattered them; and he flashed lightning and threw them into confusion. And the channels of the sea were seen, and the foundations of the world were revealed at the rebuke of the Lord, from the breath of the spirit of his anger. He sent from the height and took me, he drew me from many waters. He rescued me from my strong enemies, from those who hated me, because they were too strong for me. The days of my affliction have overtaken me, and the Lord has become my support. And he led me out into a broad place, and he rescued me, because you were pleased with me. And the Lord repaid me according to my righteousness, and according to the cleanness of my hands he repaid me. Because I kept the ways of the Lord, and I did not act impiously against my God. Because all his judgments were before me and his ordinances, I did not turn away from them. And I will be blameless to him, and I will

guard myself from my lawlessness. And the Lord will repay me according to my righteousness, and according to the cleanness of my hands before his eyes. With a holy one you will be made holy, and with a perfect man you will be made perfect. And with a chosen one you will be chosen, and with a crooked one you will be made crooked. And you will save the poor people, and you will humble the eyes of the lofty. Because you are my lamp, Lord, and the Lord will shine light on my darkness for me. Because in you I will run girded for battle, and in my God I will leap over a wall. The strong one is blameless in his way; the word of the Lord is strong and refined; he is a defender to all who trust in him. Who is strong except the Lord? And who will be creator except our God? The strong one strengthened me with power, and he made my way unblemished. He places my feet like deer and sets me upon the heights. He teaches my hands for war, and breaks a bronze bow with my arm. And you gave me the shield of my salvation, and your obedience multiplied me into a broad place for my steps underneath me, and my legs were not shaken. I will pursue my enemies and destroy them, and I will not return until I have finished them. And I will crush them and they will not rise, and they will fall under my feet. And you will strengthen me with power for war; you will bend those rising up against me beneath me. And you gave me the backs of my enemies, those who hated me, and you put them to death. They will cry out, but there is no helper; they will cry to the Lord, but he did not hear them. And I ground them as dust of the earth, as mud of the streets I crushed them. And you will deliver me from the battle of peoples, you will keep

me as head of nations; a people whom I did not know has served me. Foreign sons lied to me; at the hearing of an ear they obeyed me. Foreign sons will be cast away, and they will stumble from their enclosures. The Lord lives, and blessed is my guardian, and my God, the guardian of my salvation, will be exalted. The Lord is strong, who gives vengeance to me, disciplining peoples under me, and leading me out from my enemies; and you will exalt me from those rising up against me, you will deliver me from the man of wrongdoings. Because of this I will give thanks to you, Lord, in the nations, and in your name I will sing praise. He magnifies the salvation of his king, and does mercy to his anointed one, to David, and to his seed until eternity. And these are the last words of David.

23

Faithful David, son of Jesse, and faithful man whom the Lord raised up as anointed one of the God of Jacob, and beautiful psalms of Israel. The Spirit of the Lord spoke in me, and his word was upon my tongue. The God of Israel says, a guardian from Israel spoke a parable to me; I said to a man, how will you strengthen fear of Christ? And in the light of God in the morning, the sun rises in the morning, where the Lord passed by from light, and as grass rises from rain from the earth. For my house is not thus with the strong one, for he set an eternal covenant for me, ready, guarded at every time; because all my salvation and every desire, because the lawless one will not sprout. Just as

a thorn having been thrust out are all these, because they will not be taken by hand, and a man will not labor among them, but with iron and the wood of a spear, and in fire he will burn them, and they will be burned in their shame. These are the names of the powerful men of David: Ishbosheth the Canaanite is ruler of the third; Adino the Eznite, this one drew his sword upon eight hundred soldiers at once. And with him was Elhanan son of his paternal uncle, son of Dodo, one of the three mighty men with David; and when he taunted the Philistines, they were gathered together there for war, and the men of Israel went up. He himself arose and struck the foreigners until his hand grew weary, and his hand stuck to the sword; and the Lord brought about a great salvation on that day; and the people sat behind him only to strip the dead. And with him was Shemaiah son of Asa the Hararite; and the Philistines were gathered together at Beasts; and there was a portion of the field full of lentils; and the people fled from the Philistines. And he took his stand in the middle of the portion, and he delivered it, and he struck the foreigners, and the Lord brought about a great salvation. And three from the thirty went down, and they went down into Kason to David, into the cave of Adullam; and a division of the Philistines encamped in the valley of Rephaim. And David was then in the stronghold, and the garrison of the Philistines was then in Bethlehem. And David longed and said, Who will give me water to drink from the cistern in Bethlehem that is at the gate? And the garrison of the Philistines was then in Bethlehem. And the three mighty men broke through the camp of the Philistines, and they drew water from the cistern in Bethlehem,

the one in the gate, and they took it and came to David, and he was not willing to drink it, and he poured it out to the Lord. And he said, May the Lord be gracious to me, that I should do this! Should I drink the blood of the men who went at risk of their souls? And he was not willing to drink it. The three mighty men did these things. And Abishai the brother of Joab, son of Zeruiah, himself was ruler among the three, and he raised up his spear against three hundred slain, and he had a name among the three. He was glorious from those three, and he became a ruler to them, but he did not come up to the three. And Benaiah son of Jehoiada, himself a man great in deeds, from Kabzeel, he struck the two sons of Ariel of Moab, and he went down and struck the lion in the middle of the pit on the day of the snow. He himself struck the Egyptian man, a conspicuous man, and in the hand of the Egyptian was a spear like the wood of a weaver's beam, and he went down toward him with a rod, and he seized the spear from the hand of the Egyptian, and he killed him with his spear. These things Benaiah son of Jehoiada did, and he had a name among the three mighty men, he was more glorious than the three, but he did not attain to the three, and David appointed him over his guard. And these are the names of the powerful men of King David. Asahel brother of Joab; this one among the thirty; Elhanan son of Dodo his uncle in Bethlehem; Shammah the Harodite; Selles the Kelothite; Ira son of Ikkesh the Tekoite; Abiezer the Anathothite, from the sons of the Anathothite; Ellon the Ahohite; Noere the Netophathite; Ithai son of Ribai from Gibeah, son of Benjamin the Ephrathite; Azmaveth the Bardiamite; Eliahba the Shaalbonite; sons of Asan, Jonathan;

Shammah the Harodite; Ahiam son of Sarar the Hararite; Eliphelet son of Ahasbai, son of the Maacathite; Eliab son of Ahithophel the Gilonite; Hezro the Carmelite of the Arbite; Gaal son of Nathan of great power, son of Gilead; Zelek the Ammonite; Ira the Ithrite; Gareb the Ithrite; Uriah the Hittite; all of them thirty-seven.

24

And the Lord's anger burned again in Israel, and he incited David against them, saying, Go, count Israel and Judah. And the king said to Joab, the commander of the army who was with him, Go through all the tribes of Israel and Judah, from Dan to Beersheba, and count the people, and I will know the number of the people. And Joab said to the king, May the Lord God multiply the people a hundredfold beyond what they are now, and may the eyes of my lord the king see it, but why does my lord the king want this thing? And the word of the king prevailed over Joab and the commanders of the army. And Joab and the commanders of the army went out from before the king to count the people of Israel. And they crossed the Jordan, and they encamped in Aroer on the right of the city that is in the middle of the ravine of Gad and Eliezer. And they came into Gilead and into the land of Thabason, which is Adasai, and they arrived into Danidan and Oudan, and they surrounded Sidon. And they came into Mapsar of Tyre, and into all the cities of the Hivite and of the Canaanite, and they came to the South of Judah into

Beersheba, and they traveled around in all the land, and they arrived at the end of nine months and twenty days in Jerusalem. And Joab gave the number of the census of the people to the king, and Israel was eight hundred thousand men of fighting strength drawing sword, and the men of Judah were five hundred thousand fighting men. And David's heart struck him after he counted the people, and David said to the Lord, I have sinned exceedingly in what I did now Lord, take away indeed the lawlessness of your slave, because I have acted very foolishly. And David arose in the morning, and the word of the Lord came to Gad the prophet, the seer, saying, Go and speak to David, saying, The Lord says these things: I am lifting up three things upon you, and choose one of them for yourself, and I will do it to you. And Gad came to David, reported to him, and said to him, Choose for yourself: if three years of famine should come to you in your land, or three months of fleeing before your enemies while they pursue you, or three days of death in your land; now therefore consider and see what I should answer to the one who sent me. And David said to Gad, It is very narrow to me from all sides; I will indeed fall into the hands of the Lord, because his mercies are very many; but into the hands of man I will not fall. And David chose death for himself, and it was the days of the wheat harvest, and the Lord gave death in Israel from early morning until the hour of noon, and the plague began among the people, and there died from the people from Dan to Beersheba seventy thousand men. And the messenger of God stretched out his hand toward Jerusalem to destroy it, and the Lord was moved to compassion concerning the evil, and he

said to the messenger who was destroying among the people, Enough now, hold back your hand. And the messenger of the Lord was beside the threshing floor of Ornan the Jebusite. And David said to the Lord, when he saw the messenger striking the people, and he said, Behold, I am the one who has wronged, and these sheep, what have they done? Let your hand be upon me and upon my father's house. And Gad came to David on that day, and said to him, Go up, and set up an altar to the Lord in the threshing floor of Ornan the Jebusite. And David went up according to the word of Gad, in the manner which the Lord commanded him. And Ornan looked out and saw the king and his children passing by above him, and Ornan went out and bowed down to the king with his face upon the earth. And Ornan said, Why has my lord the king come to his servant? And David said, I want to acquire from you the threshing floor to build an altar to the Lord, so that the plague may be restrained from the people. And Ornan said to David, Let my lord the king take and offer up to the Lord what is good in his eyes; behold the oxen for the burnt offering, and the wheels and the equipment of the oxen for wood. Ornan gave all things to the king, and Ornan said to the king, May the Lord your God bless you. And the king said to Ornan, No, but I will acquire it by paying you a price, and I will not offer up to the Lord my God a burnt offering for free. And David acquired the threshing floor and the oxen for fifty shekels of silver. And David built an altar there to the Lord, and he offered up burnt offerings and peace offerings; and Solomon added to the altar at the end because it was small at first, and the Lord listened to the land, and the plague was

restrained from Israel.

Psalms

1

Blessed is the man who has not gone in the council of the ungodly, and has not stood in the way of sinners, and has not sat upon the seat of plagues. But his will is in the law of the Lord, and in his law he will meditate day and night. And he will be as the tree planted beside the streams of water, which will give its fruit in its time, and its leaf will not fall off, and all things that he does will prosper. The ungodly are not so, not so, but rather like the chaff which the wind drives away from the face of the earth. Because of this the ungodly will not rise up in judgment, nor sinners in the council of the righteous. Because the Lord knows the way of the righteous, and the way of the ungodly will perish.

2

Why did the nations rage, and the peoples practice empty things? The kings of the earth took their stand, and the rulers

were gathered together against the Lord and against his Christ. Let us break apart their bonds, and let us cast off their yoke from us. The one dwelling in the heavens will laugh at them, and the Lord will mock them. Then he will speak to them in his anger, and in his wrath he will disturb them. But I was appointed king by him upon Zion his holy mountain, proclaiming the command of the Lord. The Lord said to me, You are my son, I today have begotten you. Ask from me, and I will give you nations as your inheritance, and the ends of the earth as your possession. You will shepherd them with an iron rod; you will shatter them as a potter's vessel. And now, kings, understand; be instructed, all you who judge the earth. Serve the Lord in fear, and rejoice in him with trembling. Lay hold of education, lest the Lord ever be angry and you perish from the just way; when his wrath is kindled quickly, blessed are all who trust in him.

3

A Psalm of David, when he was fleeing from Absalom his son. Lord, how multiplied are those afflicting me? Many rise up against me. Many say to my soul, There is no salvation for him in his God; selah. But you, Lord, are my helper, my glory, and the one who lifts up my head. With my voice I cried out to the Lord, and he heard me from his holy mountain; selah. I slept and slept, I awoke, because the Lord will help me. I will not fear tens of thousands of people attacking me on all sides. Arise Lord,

save me, my God, because you struck all those being hostile to me in vain, you crushed the teeth of sinners. Salvation belongs to the Lord, and your blessing is upon your people.

4

For the end, in psalms, a song of David. When I called upon you, the God of my righteousness heard me; in distress you gave me relief; have mercy on me, and hear my prayer. Sons of men, how long will you be heavy-hearted? Why do you love vanity and seek falsehood? Selah. And know that the Lord has set apart his holy one, the Lord will hear me when I cry out to him. Be angry and do not sin; what you say in your hearts, be pierced with compunction upon your beds; selah. Sacrifice a sacrifice of righteousness, and place your hope upon the Lord. Many say, Who will show us the good things? The light of your face was marked upon us, Lord. You gave gladness into my heart; they were multiplied from the fruit of their grain and wine and oil. In peace I will lie down and sleep, because you, Lord, alone have settled me in hope.

5

To the end, concerning the heir, a psalm of David. Give ear to my words, Lord, understand my cry, pay attention to the voice of my supplication, my king and my God; because I will pray to you,

Lord, in the morning you will hear my voice; in the morning I will present myself to you, and I will look. Because you are not a God who wishes lawlessness; nor will one acting wickedly dwell with you, nor will lawless ones remain before your eyes; you have hated, Lord, all those working lawlessness, you will destroy all those speaking falsehood; the Lord abhors a man of bloodshed and deceit. But I, in the multitude of your mercy, will enter into your house; I will worship toward your holy temple in fear of you. Lord, guide me in your righteousness on account of my enemies; direct my way before you. Because there is no truth in their mouth; their heart is vain; their throat is an opened tomb; they deceived with their tongues. Judge them, O God; let them fall away from their deliberations; according to the multitude of their impieties, cast them out, because they provoked you, Lord. And let all those who hope in you be glad, they will rejoice forever, and you will dwell among them, and all those who love your name will boast in you, because you will bless the righteous, Lord, as with a shield of favor you have crowned us.

6

For the end, in hymns concerning the eighth, a psalm of David. Lord, do not rebuke me in your anger, nor discipline me in your wrath. Have mercy on me Lord, because I am weak; heal me Lord, because my bones are troubled. And my soul was very troubled, and you Lord, how long? Turn back, Lord, deliver my

soul; save me for the sake of your mercy, because there is no one remembering you in death, and who will give thanks to you in hades? I labored in my groaning, I will wash my bed each night, I will drench my bedding with my tears. My eye is troubled from anger; I have grown old because of all my enemies. Depart from me, all you who work lawlessness, because the Lord has heard the voice of my weeping. The Lord heard my supplication, the Lord received my prayer. May all my enemies be ashamed and exceedingly troubled, may they be turned back and be exceedingly ashamed with speed.

7

A Psalm of David, which he sang to the Lord concerning the words of Hushai son of Benjamin. Lord my God, I have hoped in you, save me from all those pursuing me, and deliver me, lest he ever seize my soul as a lion, there being no one to redeem, nor anyone to save. Lord my God, if I did this, if there is injustice in my hands, if I have repaid evils to those repaying me evils, may I then fall away from my enemies empty; let the enemy pursue my soul and seize it, and trample down my life into the earth, and let my glory dwell in the dust; selah. Arise, Lord, in your anger; be exalted at the boundaries of my enemies; awake, Lord my God, by the command which you commanded, and an assembly of peoples will surround you; and for this, return to the height. The Lord will judge peoples; judge me, Lord, according to my righteousness and according to my innocence.

Let the wickedness of sinners indeed be brought to an end, and you will guide the just straight, O God, who examines hearts and kidneys. My help is just, from God who saves the upright in heart. God is a just judge, and strong, and patient, not bringing anger every day. If you do not turn back, he will make his sword shine, he has stretched his bow, and has prepared it. And he prepared instruments of death in him; he made his arrows for those who burn. Behold, he travailed with injustice, conceived pain, and bore lawlessness. He dug a pit and dug it up, and he will fall into the pit which he made. His pain will return upon his own head, and his injustice will descend upon his own crown. I will give thanks to the Lord according to his righteousness, I will sing praise to the name of the Lord most high.

8

For the director, concerning the winepresses, a psalm of David. Lord, our Lord, how wonderful is your name in all the earth! Because your magnificence was exalted above the heavens. From the mouth of infants and nursing ones you have prepared praise because of your enemies, to destroy the enemy and the avenger. When I see the heavens, the works of your fingers, the moon and stars which you established, what is man that you remember him? Or the son of man, that you visit him? You made him a little lower than the messengers, you crowned him with glory and honor, and you appointed him over the works of your

hands. You subjected all things under his feet, all sheep and oxen, and also the livestock of the plain, the birds of heaven, and the fish of the sea, the things passing through the paths of the seas. Lord our Lord, how wonderful is your name in all the earth!

9

For the end, concerning the hidden things of the son, a psalm of David. I will confess to you, Lord, with my whole heart, I will recount all your wonders. I will rejoice and exult in you; I will sing praise to your name, Most High. When my enemy turns back, they will grow weak and perish before you. Because you executed my judgment and my justice, you sat upon the throne as the one judging righteousness. You rebuked nations, and the ungodly perished; you blotted out their name forever, and for ever and ever. The swords of the enemy failed completely, and you tore down cities; their memorial perished with a sound, and the Lord remains forever; he prepared his throne for judgment, and he will judge the inhabited world in righteousness and will judge peoples in uprightness. And the Lord became a refuge for the poor, a helper in times of distress. And let those who know your name hope in you, because you have not forsaken those who seek you, Lord. Sing praises to the Lord who dwells in Zion, proclaim his deeds among the nations. Because he remembered seeking out their blood, he did not forget the supplication of the poor. Have mercy on me Lord, see my humiliation from my

enemies, you who lift me up from the gates of death, so that I may declare all your praises in the gates of the daughter of Zion, I will rejoice in your salvation. The nations were ensnared in the destruction which they made; in this trap which they hid, their foot was caught. The Lord is known for making judgments; the sinner was caught in the works of his own hands. A song of a psalm. Let the sinners be turned back into hades, all the nations that forget God. Because the poor man will not be forgotten forever, the endurance of the poor will not perish forever. Rise up, Lord, let not man be strengthened, let the nations be judged before you. Appoint, Lord, a lawgiver upon them; let the nations know that they are men. Selah. Why, Lord, have you stood far away? Do you overlook in times of need, in affliction? When the ungodly act arrogantly, the poor man is set on fire; they are caught in the counsels which they devise. Because the sinner is praised in the desires of his soul, and the one doing wrong is blessed. The sinner provoked the Lord; according to his great anger he will not seek him out; God is not before him. His ways are profaned at all times; your judgments are removed from his presence, he will rule over all his enemies. For he said in his heart, I will not be shaken from generation to generation, without evil. His mouth is full of curses and bitterness and deceit, under his tongue are trouble and pain. He sits in ambush with the wealthy in hidden places to kill the innocent; his eyes look toward the poor man. He lies in wait in a hidden place as a lion in his den; he lies in wait to seize the poor man, to seize the poor man by dragging him; he will humble him in his trap, he will crouch and fall when he overpowers the poor. For he said in

his heart, God has forgotten, he has turned away his face so as not to see to the end. Arise, Lord God, let your hand be exalted, do not forget the poor. Why has the ungodly one provoked God? For he said in his heart, He will not seek. You see that you perceive pain and anger, to deliver them into your hands; the poor man has been left to you, you were a helper to the orphan. Crush the arm of the sinner and the wicked one; his sin will be sought and will not be found. The Lord will reign forever, and forever and ever; you will perish, nations, from his land. The Lord heard the desire of the poor, your ear paid attention to the preparation of their heart. Judge the orphan and the lowly, so that man may not continue to boast greatly upon the earth.

10

For the end, a psalm of David. Upon the Lord I have trusted; how will you say to my soul, Migrate to the mountains as a sparrow? Because behold, the sinners bent the bow, prepared arrows in the quiver, to shoot down the upright in heart in darkness. That which you prepared they tore down, but what did the righteous do? The Lord is in his holy temple, the Lord, in heaven is his throne; his eyes look upon the poor man, his eyelids examine the sons of men; the Lord examines the just and the ungodly, but the one loving injustice hates his own soul. He will rain down snares upon sinners; fire and brimstone and spirit of storm are the portion of their cup. Because the Lord is righteous and loved righteousness, his face saw uprightness.

11

For the end, concerning the eighth, a psalm of David. Save me, Lord, because the pious have failed, because truths have diminished from the sons of men. Each one spoke vain things to his neighbor with deceitful lips; they spoke with a heart and a heart. May the Lord utterly destroy all the deceitful lips and the boastful tongue, those who have said, We will magnify our tongue, our lips are our own, who is Lord over us? From the hardship of the poor, and from the groaning of the poor, now I will arise, says the Lord; I will set them in salvation, I will speak boldly in it. The words of the Lord are pure words, like silver refined in the earth and purified seven times over. You, Lord, will guard us and will keep us from this generation and forever. The ungodly walk in a circle; according to your height you have multiplied the sons of men.

12

To the end, a psalm of David. How long, Lord, will you forget me, forever? How long will you turn your face away from me? How long will I set plans in my soul, pains in my heart daily? How long will my enemy be exalted over me? Look upon me, hear me, Lord my God; enlighten my eyes, lest I ever sleep in death; lest my enemy ever say, I have prevailed against him; those afflicting me will rejoice if I am shaken. But I have hoped upon your mercy; my heart will rejoice in your salvation. I will sing to

the Lord who has done good to me, and I will sing praise to the name of the Lord Most High.

13

To the end, a psalm of David. The fool said in his heart, There is no God. They destroyed and became abominable in their practices; there is no one doing goodness, there is not even one. The Lord looked down from heaven upon the sons of men to see if there is anyone understanding or seeking God. All have turned aside, at the same time they became worthless, there is no one doing goodness, there is not even one; their throat is an opened tomb, with their tongues they deceived, the poison of asps is under their lips; whose mouth is full of curses and bitterness, their feet are swift to pour out blood; destruction and misery are in their ways, and the way of peace they have not known; there is no fear of God before their eyes. Will not all those who work lawlessness know, those who devour my people like eating bread? They did not call upon the Lord. There they were struck with dread by fear, where there was no fear, because God is in the righteous generation. You have shamed the counsel of a poor man, because the Lord is his hope. Who will give the salvation of Israel from Zion? When the Lord turns back the captivity of his people, let Jacob rejoice, and let Israel be glad.

14

A Psalm of David. Lord, who will dwell in your tent? And who will dwell in your holy mountain? Going blamelessly and working righteousness, speaking truth in his heart. Who has not deceived with his tongue, nor did evil to his neighbor, and has not taken up reproach against those nearest to him. The one acting wickedly is despised before him, but he honors those fearing the Lord. The one swearing to his neighbor and not breaking his word. He has not given his silver at interest, and has not taken gifts against the innocent. The one doing these things will not be shaken forever.

15

Inscription of David. Guard me, Lord, because I have hoped in you. I said to the Lord, You are my Lord, because you have no need of my good things. He made all his desires wonderful in the holy ones in his land. Their weaknesses were multiplied, after these things they hastened; I will not gather their assemblies from bloods, nor will I remember their names through my lips. Lord is the portion of my inheritance and of my cup, you are the one restoring my inheritance to me. Ropes have fallen upon me in the best places, and indeed my inheritance is best for me. I will bless the Lord who gave me understanding, and even until night my kidneys instructed me. I kept the Lord before me continually, because he is at my right hand so that I will not be shaken. Because of this my heart rejoiced, and my tongue exulted, and still also my flesh will dwell upon hope, because

you will not abandon my soul into Hades, nor will you give your holy one to see corruption. You made known to me the ways of life, you will fill me with gladness with your face, pleasures in your right hand forever.

16

Prayer of David. Hear, Lord, my righteousness, pay attention to my petition; give ear to my prayer not from deceitful lips. From your face let my judgment go out, let my eyes see uprightness. You tested my heart, you visited by night, you refined me, and no injustice was found in me, so that my mouth might not speak. As for the works of men, because of the words of your lips, I have kept to hard paths. Prepare my steps in your paths, so that my steps may not be shaken. I cried out because you heard me, O God; incline your ear to me, and hear my words. Make marvelous your mercies, O you who save those who hope in you; guard me from those who have risen up against your right hand, as the apple of the eye; in the shelter of your wings you will cover me, from the face of the ungodly who have afflicted me; my enemies have surrounded my soul. They closed up their fat, their mouth spoke arrogantly. Having driven me out, they have now surrounded me; they have set their eyes to bring down to the earth. They supposed me to be like a lion ready for the hunt, and like a young lion dwelling in hidden places. Arise Lord, go before them and trip them up, rescue my soul from the ungodly with your sword from the enemies of your hand; Lord

releasing from the earth, divide them in their life, and their belly was filled with your hidden things; they were satisfied with swine, and they left the remnants to their infants. But I will be seen by your face in righteousness, I will be satisfied when your glory is seen.

17

To the end, to the child of the Lord, to David, which he spoke to the Lord, the words of this song, on the day which the Lord rescued him from the hand of all his enemies, and from the hand of Saul, and he said, I will love you, Lord, my strength. The Lord is my firmament, and my refuge, and my deliverer; my God is my helper, I will hope in him; my protector, and the horn of my salvation, and my helper. I will call upon the Lord with praise, and I will be saved from my enemies. The pains of death surrounded me, and torrents of lawlessness disturbed me. The pains of Hades surrounded me, the snares of death overtook me. And in my being afflicted I called upon the Lord, and to my God I cried out; he heard my voice from his holy temple. And my cry before him will enter into his ears. And it was shaken, and the earth became trembling, and the foundations of the mountains were troubled, and they were shaken, because God was angry at them. Smoke went up in his anger, and fire from his face burned fiercely, coals were kindled from him. And he bowed the heavens and came down, and darkness was under his feet. And he mounted upon the cherubim and flew, he flew upon the

wings of the winds. And he placed darkness as his hiding place, his tent around him, dark water in the clouds of air. From the brightness before him the clouds passed through—hail and coals of fire. And the Lord thundered from heaven, and the most high gave his voice. And he sent out arrows and scattered them, and he multiplied lightnings and threw them into confusion. And the springs of the waters were seen, and the foundations of the inhabited world were uncovered, from your rebuke, Lord, from the blast of the spirit of your anger. He sent out from on high and took me, he received me out of many waters. He will deliver me from my powerful enemies and from those who hate me, because they are too strong for me. They overtook me in the day of my affliction, and the Lord became my support. And he led me out into a broad place, he will deliver me, because he delighted in me. And the Lord will repay me according to my righteousness, and according to the cleanness of my hands he will repay me. Because I kept the ways of the Lord, and I did not act impiously against my God. Because all his judgments were before me, and I did not turn away from his ordinances. And I will be blameless with him, and I will guard myself from my lawlessness. And the Lord will repay me according to my righteousness, and according to the cleanness of my hands before his eyes. With the holy you will be made holy, and with an innocent man you will be innocent. And with the chosen you will be chosen, and with the crooked you will be twisted. Because you will save a humble people, and you will humble the eyes of the arrogant. Because you will light my lamp, Lord; my God, you will light my darkness. Because in you I will be

delivered from a raiding band, and in my God I will leap over a wall. My God, his way is blameless, the words of the Lord are refined, he is a defender of all those who hope in him. Because who is God except the Lord? And who is God except our God? God girds me with power and makes my way unblemished, makes my feet complete like a deer's and sets me upon the high places, teaches my hands for war and makes my arms a bronze bow, and you gave me the shield of my salvation, and your right hand took hold of me, and your instruction raised me up to the end, and your instruction itself will teach me. You widened my steps beneath me, and my feet did not falter. I will pursue my enemies and I will overtake them, and I will not turn back until they fail. I will crush them, and they will not be able to stand; they will fall under my feet. And you girded me with power for war; you made all those rising up against me stumble beneath me. And you made my enemies turn their back to me, and you have utterly destroyed those who hate me. They cried out, but there was no one to save them, to the Lord, but he did not hear them. And I make them as thin as dust before the wind, I will grind them as mud of the streets. Rescue me from the disputes of the people, you will appoint me as head of nations; a people whom I did not know served me, at the hearing of an ear they obeyed me; foreign sons lied to me, foreign sons grew old, and limped from their paths. The Lord lives, and blessed is my God, and let the God of my salvation be exalted. God giving vengeance to me and having subjected peoples under me, my deliverer from angry enemies; you will exalt me from those rising up against me, you will deliver me from an unjust man.

Because of this I will give thanks to you among the nations, Lord, and I will sing praise to your name. Magnifying the salvation of his king, and showing mercy to his anointed one, David, and to his seed forever.

18

To the end, a psalm of David. The heavens relate the glory of God, and the firmament proclaims the work of his hands. Day to day pours forth word, and night to night proclaims knowledge. There are no speeches or words whose voices are not heard. Their sound went out into all the earth, and their words into the ends of the inhabited world. He placed his tent in the sun, and he himself like a bridegroom going out from his bridal chamber will rejoice like a giant to run his way. His going out is from the end of the heaven, and his circuit until the end of the heaven, and there is no one who will be hidden from his heat. The law of the Lord is blameless, turning back souls; the testimony of the Lord is faithful, making wise infants. The ordinances of the Lord are upright, gladdening the heart; the commandment of the Lord is bright, enlightening the eyes. The fear of the Lord is pure, remaining forever and ever, the judgments of the Lord are true, justified altogether. They are more desirable than gold and many precious stones, and sweeter than honey and honeycomb. For your slave guards them, and in guarding them there is great recompense. Who will understand transgressions? Cleanse me from my hidden things, and spare your slave from foreign

things; if they should not rule over me, then I will be blameless, and I will be cleansed from great sin. And may the words of my mouth and the meditation of my heart be pleasing before you continually; Lord my helper, and my redeemer.

19

To the end, a psalm of David. May the Lord hear you in the day of affliction, may the name of the God of Jacob defend you. May he send out help to you from the holy place, and may he support you from Zion. May he remember all your sacrifices, and may he accept your burnt offering; selah. May He give you according to your heart, and fulfill all your counsel. We will rejoice greatly in your salvation, and in the name of our God we will be magnified; may the Lord fulfill all your requests. Now I know that the Lord has saved his anointed; he will hear him from his holy heaven, the salvation of his right hand is in powers. These trust in chariots and these in horses, but we will be magnified in the name of the Lord our God. They themselves were bound together and fell, but we stood up and were set upright. Lord, save the king and hear us on whatever day we call upon you.

20

To the end, a psalm of David. Lord, the king will rejoice in your power, and he will exult exceedingly in your salvation. The

desire of his soul you gave to him, and the supplication of his lips you have not withheld from him; selah. Because you have anticipated him with blessings of kindness, you placed upon his head a crown of precious stone. He asked life of you, and you gave him length of days forever and ever. Great is his glory in your salvation, you will place glory and magnificence upon him. Because you will give him blessing forever and ever, you will make him glad with joy in your presence. Because the king hopes upon the Lord, and in the mercy of the Most High he shall not be shaken. May your hand be found by all your enemies, may your right hand find all those who hate you. You will make them as a fiery oven at the time of your presence, the Lord in his anger will throw them into confusion, and fire will devour them. You will destroy their fruit from the earth, and their seed from the sons of men. Because they inclined evils against you, they devised a plan which they will not be able to establish. Because you will turn them back among your survivors, you will aim at their face. Be exalted, Lord, in your power; we will sing and make melody of your mighty deeds.

21

For the choir director, concerning the morning help, a psalm of David. My God, my God, pay attention to me, why have you forsaken me? Far from my salvation are the words of my transgressions. My God, I will cry out by day to you and you will not hear, and by night and it is not folly to me. But you dwell in

the holy place, the praise of Israel. Our fathers hoped upon you, they hoped and you delivered them. To you they cried out and they were saved, in you they hoped and they were not put to shame. But I am a worm and not a man, a reproach of men and an object of contempt of the people. All those who see me mock me; they speak with their lips, they shake their heads, He trusted in the Lord, let him deliver him, let him save him, since he delights in him. Because you are the one who drew me out from the womb, my hope from the breasts of my mother, upon you I was cast from the womb; from the belly of my mother you are my God. Do not depart from me because affliction is near, because there is no one helping. Many calves surrounded me; fat bulls surrounded me. They opened their mouth against me, like a roaring lion tearing its prey. Like water I was poured out, and all my bones were scattered, my heart became like wax melting in the midst of my belly. My strength was dried up like a potsherd, and my tongue has been stuck to my throat, and you brought me down into the dust of death. That many dogs surrounded me, an assembly of evildoers surrounded me; they pierced my hands and feet, they counted all my bones; but they themselves looked and stared at me. They divided my garments for themselves, and upon my clothing they cast lots. But you, Lord, do not keep your help far from me, pay attention to my defense. Rescue my soul from the sword, and my only begotten from the hand of the dog. Save me from the mouth of a lion, and my humiliation from the horns of unicorns. I will declare your name to my brothers; in the midst of the assembly I will praise you. You who fear the Lord, praise him; all the seed of Jacob,

glorify him; let all the seed of Israel fear him. Because he did not despise nor was disgusted with the prayer of the poor man, nor turned away his face from me; and when I cried out to him he heard me. My praise is from you in the great assembly; I will pay my vows before those who fear him. The poor will eat and they will be filled, and those seeking him will praise the Lord, their hearts will live forever and ever. All the ends of the earth will remember and will turn back toward the Lord, and all the families of the nations will worship before him. Because the kingdom is the Lord's, and he rules over the nations. All the fat ones of the earth ate and worshipped; before him will fall down all the ones going down into the earth; and my soul lives for him, and my seed will serve him; the coming generation will be declared to the Lord; And they will declare his righteousness to the people about to be born, whom the Lord made.

22

A Psalm of David. The Lord shepherds me, and I will lack nothing. He caused me to dwell there in a place of green grass; he nourished me upon water of rest; he turned back my soul; he led me upon paths of righteousness, for the sake of his name. For even if I should go in the midst of the shadow of death, I will not fear evils, because you are with me; your rod and your staff, these have comforted me. You prepared a table before me, opposite those oppressing me; you anointed my head with oil, and your cup is intoxicating as the strongest. And your mercy

will pursue me all the days of my life, and I will dwell in the house of the Lord for length of days.

23

A Psalm of David for the first day of the week. The earth is the Lord's and the fullness of it, the inhabited world and all those who dwell in it. He himself founded it upon the seas, and prepared it upon the rivers. Who will go up into the mountain of the Lord, and who will stand in his holy place? Innocent in hands and pure in heart, who did not lift up his soul to vanity, and did not swear deceitfully to his neighbor. This one will receive blessing from the Lord, and mercy from God his savior. This is the generation seeking him, seeking the face of the God of Jacob. Selah. Lift up the gates, you rulers, and be lifted up, everlasting gates, and the king of glory will enter. Who is this king of glory? The Lord is mighty and powerful, the Lord is powerful in war. Lift up the gates, you rulers, and be lifted up, everlasting gates, and the king of glory will enter. Who is this king of glory? The Lord of powers, he himself is the king of glory.

24

A Psalm of David. To you, Lord, I lifted up my soul. My God, in you I have trusted, let me not be put to shame, nor let my enemies mock me, for all those who wait for you will certainly

not be put to shame; let those who act lawlessly without cause be put to shame. Lord, make your ways known to me, and teach me your paths. Guide me to your truth, and teach me, because you are God my savior, and I waited for you the whole day. Remember your compassion, Lord, and your mercies, because they are from eternity. Do not remember the sins of my youth and my ignorance; remember me according to your mercy, because of your goodness, Lord. The Lord is good and upright, because of this he will give law to those who sin in the way. He will guide the meek in judgment, he will teach the meek his ways. All the ways of the Lord are mercy and truth to those seeking out his covenant and his testimonies. For the sake of your name, Lord, and be merciful to my sin, for it is great. Who is the man fearing the Lord? He will legislate for him in the way which he chose. His soul will lodge in good things, and his seed will inherit the land. The Lord is a stronghold to those who fear him, and his covenant is to make it clear to them. My eyes are continually toward the Lord, because he will draw my feet out from the snare. Look upon me and have mercy on me, because I am only begotten and poor. The afflictions of my heart were multiplied; bring me out from my distresses. See my humiliation and my trouble, and forgive all my sins. Behold my enemies, because they have multiplied, and they have hated me with unjust hatred. Guard my soul and deliver me; let me not be put to shame, because I have hoped in you. Innocent and upright people clung to me, because I waited for you, Lord. Redeem, O God, Israel from all his afflictions.

25

Of David. Judge me, Lord, because I walked in my innocence, and hoping upon the Lord I will not be shaken. Test me, Lord, and try me, refine my kidneys and my heart. Because your mercy is before my eyes, and I have found favor in your truth. I have not sat with a council of vanity, and with lawbreakers I will not enter; I hated the assembly of evildoers, and with the ungodly I will not sit. I will wash my hands in innocence, and I will go around your altar, Lord; to hear the voice of praise, and to relate all your wonders. Lord, I have loved the beauty of your house and the place of the dwelling of your glory. Do not destroy my soul together with the ungodly, and my life with men of bloods, in whose hands are lawless deeds, whose right hand was filled with gifts. But I walked in my innocence; redeem me and have mercy on me. My foot stood in uprightness; in assemblies I will bless you, Lord.

26

Of David, before being anointed. The Lord is my illumination and my savior, whom shall I fear? The Lord is the defender of my life; whom shall I fear? When those doing evil drew near upon me to eat my flesh, the ones afflicting me and my enemies, they themselves became weak and fell. If a camp should be arrayed against me, my heart will not fear; if war should rise up against me, in this I hope. One thing I asked from the Lord, this I

will seek out, to dwell in the house of the Lord all the days of my life, to behold the delight of the Lord, and to visit his temple. Because he hid me in his tent in the day of my evils, he covered me in the secret place of his tent, he lifted me up on a rock, and now behold he has lifted up my head above my enemies, I went around and I sacrificed in his tent a sacrifice of shouting, I will sing and I will sing praise to the Lord. Hear, Lord, my voice which I cried out, have mercy on me, and hear me. My heart said to you, I sought out your face, your face, Lord, I will seek. Do not turn away your face from me, do not turn aside in anger from your slave; become my helper, do not abandon me, and do not overlook me, O God my savior. Because my father and my mother abandoned me, but the Lord took me to himself. Teach me the law, Lord, in your way, and guide me in a straight path on account of my enemies. Do not hand me over to the souls of those oppressing me, because unjust witnesses rose up against me, and injustice lied to itself. I believe to see the good things of the Lord in the land of the living. Wait for the Lord, be courageous, and let your heart be strengthened, and wait for the Lord.

27

Of David. To you, Lord, I cried out, my God, do not be silent upon me, lest you be silent upon me, and I will be made like those descending into the pit. Hear the voice of my supplication when I pray to you, when I raise my hands toward your holy temple.

Do not drag my soul away together with sinners, and do not destroy me together with workers of injustice, the ones speaking peace with their neighbors, but evils in their hearts. Give them according to their works, and according to the wickedness of their practices; according to the works of their hands give them, give back their recompense to them. Because they did not understand the works of the Lord and the works of his hands, you will tear them down and you will not build them up. Blessed is the Lord, because he heard the voice of my supplication. The Lord is my helper and my defender; my heart hoped in him, and I was helped, and my flesh flourished; and of my own will I will give thanks to him. The Lord is the strength of his people, and the defender of his christ's salvations. Save your people, and bless your inheritance, and shepherd them, and lift them up forever.

28

A Psalm of David concerning the departure from the tent. Bring to the Lord, O sons of God, bring to the Lord sons of rams; bring to the Lord glory and honor, bring to the Lord glory for his name; worship the Lord in his holy court. The voice of the Lord is upon the waters, the God of glory thundered, the Lord is upon many waters. The voice of the Lord is in strength, the voice of the Lord is in magnificence. The voice of the Lord is crushing cedars, the Lord will crush the cedars of Lebanon, and he will make them skip like a calf, Lebanon like a young wild ox. The

voice of the Lord cuts through flames of fire. The voice of the Lord shaking the wilderness, the Lord will shake the wilderness of Kadesh. The voice of the Lord prepares the deer and reveals the forests, and in his temple everyone speaks of glory. The Lord will dwell over the flood, and the Lord will sit as king forever. The Lord will give strength to his people, the Lord will bless his people in peace.

29

For the director, a psalm, a song of the dedication of the house of David. I will exalt you, Lord, because you have lifted me up, and you have not made my enemies glad over me. Lord my God, I cried out to you, and you healed me; Lord, you brought up my soul from Hades, you saved me from the ones descending into the pit. Sing praises to the Lord, his holy ones, and give thanks to the memory of his holiness. Because anger is in his wrath, and life is in his will; in the evening weeping will lodge, and in the morning rejoicing. But I said in my prosperity, I will not be shaken forever. Lord, by your will you provided power to my beauty; but you turned away your face, and I became troubled. To you, Lord, I will cry out, and to my God I will make supplication. What benefit is there in my blood, in my going down into destruction? Will dust not praise you? Or will he declare your truth? The Lord heard and had mercy on me; the Lord became my helper. You turned my lamentation into joy for me, you tore apart my sackcloth, and you girded me with

gladness, so that my glory may sing to you, and I may not be pierced with grief. Lord my God, forever I will give thanks to you.

30

To the end, a psalm of David concerning ecstasy. In you, Lord, I have hoped; let me not be put to shame forever; in your righteousness deliver me and rescue me. Incline your ear toward me, hasten to deliver me, become to me a protecting God and a house of refuge to save me. Because you are my stronghold and my refuge, and for the sake of your name you will guide me and sustain me. You will lead me out from this snare which they hid for me, because you are my defender, Lord. Into your hands I will set forth my spirit; you redeemed me, Lord, the God of truth. You hated those who guard vanities in vain, but I have hoped in the Lord. I will rejoice and I will be glad upon your mercy, because you looked upon my humiliation and you saved my soul from the distresses. And you did not shut me up into the hands of an enemy; you have set my feet in a spacious place. Have mercy on me, Lord, because I am distressed; my eye, my soul, and my belly are troubled with anger. Because my life failed in pain, and my years in groanings; my strength was weakened in poverty, and my bones were troubled. Among all my enemies I became a reproach, and to my neighbors exceedingly, and a fear to my acquaintances; those who saw me outside fled from me; I was forgotten like a dead

man from the heart; I became like a lost vessel, because I heard the blame of many dwelling around on all sides; when they were gathered together at the same time against me, they planned to take my soul. But I have hoped in you, Lord; I said, you are my God, my lots are in your hands; rescue me from the hand of my enemies, and from those pursuing me. Make your face shine upon your slave, save me in your mercy. Lord, may I not be put to shame, because I called upon you; let the ungodly be put to shame, and let them be brought down into Hades. Let the deceitful lips become speechless, the ones speaking lawlessness against the righteous in arrogance and contempt. How great is the abundance of your kindness, Lord, which you have hidden for those who fear you! You have wrought for those who hope in you, before the sons of men. You will hide them in the secret place of your face from the disturbance of men; you will shelter them in a tent from the disputes of tongues. Blessed is the Lord, because he has shown his mercy to be wonderful in a fortified city. But I said in my astonishment, I have been cast away from before your eyes; because of this you heard, Lord, the voice of my supplication when I cried out to you. Love the Lord, all his holy ones, because the Lord seeks out truth and repays those who act with exceeding arrogance. Be courageous, and let your heart be strengthened, all you who hope in the Lord.

31

Of Understanding, by David. Blessed are those whose lawless

deeds were forgiven, and whose sins were covered. Blessed is the man to whom the Lord will not reckon sin, nor is there any deceit in his mouth. Because I kept silent, my bones wore out from my crying out all day long. Because day and night your hand was heavy upon me, I was turned to misery when the thorn was fixed in me, selah. I made known my sin, and I did not cover my lawlessness; I said, I will confess my lawlessness against myself to the Lord, and you forgave the impiety of my heart. Selah. Concerning this, every pious one will pray to you in a suitable time; except in a flood of many waters, they will not draw near to him. You are my refuge from the affliction surrounding me, my exultation; redeem me from those having surrounded me; selah. I will give you understanding and I will counsel you in this way which you will go; I will fix my eyes upon you. Do not become like a horse and mule, which have no understanding; restrain their jaws with bridle and muzzle when they do not draw near to you. Many are the whips of the sinner, but mercy will surround the one hoping in the Lord. Rejoice in the Lord and exult, you righteous, and boast, all you who are upright in heart.

32

To David. Rejoice, righteous ones, in the Lord; praise is fitting to the upright. Give thanks to the Lord with the lyre, with the ten-stringed harp sing praises to him. Sing to him a new song, sing praises well with shouting. Because the word of the Lord is

upright, and all his works are in faith. He loves righteousness and judgment, the earth is full of the mercy of the Lord. By the word of the Lord the heavens were made firm, and by the spirit of his mouth all of their power. He gathers the waters of the sea as if in a wineskin, placing the depths in treasuries. Let all the earth fear the Lord, and let all dwelling in the inhabited world be shaken from him. For he himself spoke and they came into being; he himself commanded and they were created. The Lord scatters the counsels of nations and rejects the reasonings of peoples and rejects the counsels of rulers. The counsel of the Lord remains forever, the thoughts of his heart from generation to generation. Blessed is the nation whose God is the Lord, the people whom he chose as an inheritance for himself. From heaven the Lord looked down, he saw all the sons of men. From his ready dwelling place he looked upon all the inhabitants of the earth. He who formed their hearts alone, he who understands all their works. A king is not saved through great power, and a giant will not be saved by the abundance of his strength. A horse is false for salvation, and in the multitude of his power he will not be saved. Behold, the eyes of the Lord are upon those fearing him, those hoping in his mercy, to deliver their souls from death, and to nourish them in famine. Our soul waits for the Lord, because he is our helper and defender. Because in him our heart will rejoice, and in his holy name we have hoped. May your mercy be upon us, Lord, just as we have hoped in you.

33

For David, when he changed his face before Abimelech, and Abimelech released him, and he went away. I will bless the Lord at every time; his praise will be continually in my mouth. In the Lord my soul will be praised; let the meek hear and let them be glad. Magnify the Lord with me, and let us exalt his name together. I sought out the Lord and he heard me, and he rescued me from all my sojournings. Come near to him and be enlightened, and your faces will not be put to shame. This poor man cried out, and the Lord listened to him, and he saved him from all his afflictions. The messenger of the Lord will encamp in a circle around those fearing him, and he will deliver them. Taste and see that the Lord is good; blessed is the man who hopes in him. Fear the Lord, all his holy ones, because there is no lack for those who fear him. The rich became poor and hungered, but those seeking the Lord will not lack any good thing; selah. Come children, hear me, I will teach you fear of the Lord. Who is the man who wishes for life and loves to see good days? Stop your tongue from evil, and your lips from speaking deceit. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open to their supplication; but the face of the Lord is upon those doing evil, to utterly destroy their memorial from the earth. The righteous cried out, and the Lord listened to them, and he rescued them from all their afflictions. The Lord is near to the brokenhearted, and he will save the humble in spirit.

Many are the afflictions of the righteous, and from all of them the Lord will deliver them. He guards all their bones; not one of them will be broken. The death of sinners is wicked, and those hating the just will offend. The Lord will redeem the souls of his servants, and all those who hope in him will not be condemned.

34

To David. Judge, Lord, those who wrong me, fight those who fight against me. Take hold of weapon and shield, and rise up to help me. Pour out the sword, and close the way against those pursuing me; say to my soul, I am your salvation. Let them be ashamed and let them be confounded, those seeking my soul; let them be turned back, and let them be put to shame, those considering evils for me. Let them become like dust before the wind, and a messenger of the Lord oppressing them. Let their way be darkness and slipping, with the messenger of the Lord pursuing them. Because they hid the destruction of their trap for me without cause, they reproached my soul in vain. Let a snare which they do not know come to them, and let the hunt which they hid seize them, and they will fall in the snare. And my soul will rejoice in the Lord, will be delighted in his salvation. All my bones will say, Lord, who is like you? Rescuing the poor man from the hand of those stronger than him, and the poor and needy from those plundering him. Unjust witnesses rose up and were asking me about things they did not know. They were repaying me evil things instead of good, and childlessness to my

soul. But I, when they troubled me, clothed myself in sackcloth and humbled my soul in fasting, and my prayer will return to my bosom. As if he were near, as if he were our brother, thus I was pleasing; as one mourning and being gloomy, thus I was bowing down. And they rejoiced against me, and they were gathered together, whips were gathered together against me and I did not know; they were torn and were not pricked with remorse. They tested me, they mocked me with mockery, they gnashed their teeth at me. Lord, when will you see this? Restore my soul from their wickedness, my only begotten from lions. I will give thanks to you in the great assembly; I will praise you among the mighty people. Let those who are hostile to me without cause not rejoice over me, nor those who hate me without reason and who wink with their eyes. Because they were speaking peacefully to me, but with anger they were devising deceits. And they widened their mouth against me, they said, Well done, well done, our eyes have seen. You saw, Lord; do not keep silent, Lord; do not depart from me. Arise, Lord, and pay attention to my judgment, my God and my Lord, to my cause. Judge me, Lord, according to your righteousness, O Lord my God, and let them not rejoice over me. May they not say in their hearts, well done, well done to our soul; nor may they say, we have swallowed him. Let them be ashamed and let them be confounded at the same time, those rejoicing at my evils; let them be clothed with shame and disgrace, those speaking boastfully against me. Let them rejoice greatly and let them be glad, those who wish for my righteousness, and let them say continually, Let the Lord be magnified, those who wish for the

peace of his slave. And my tongue will meditate on your righteousness, your praise the whole day.

35

For the end, for the servant of the Lord, for David. The lawless one says within himself concerning sin, there is no fear of God before his eyes. Because he deceived himself, to find his lawlessness and hate it. The words of his mouth are lawlessness and deceit; he did not wish to understand how to do good. He considered lawlessness upon his bed, he stood by every way that was not good, but he was not disgusted with wickedness. Lord, your mercy is in heaven, and your truth reaches to the clouds. Your righteousness is like the mountains of God, your judgments are like a great abyss; you will save men and livestock, Lord. As you have multiplied your mercy, O God, so the sons of men will hope in the shelter of your wings. They will be intoxicated from the richness of your house, and you will give them the torrent of your luxury to drink. Because with you is the source of life, in your light we will see light. Extend your mercy to those who know you, and your righteousness to the upright in heart. Let not the foot of arrogance come to me, and let not the hand of sinners shake me. There all those working lawlessness fell, they were driven out and they are not able to stand.

36

To David. Do not be envious of those doing evil, nor be jealous of those doing lawlessness. Because they will quickly be dried up like grass, and they will quickly fall away like green vegetables. Hope in the Lord, and do good, and dwell in the land, and you will be shepherded by its riches. Delight yourself in the Lord, and he will give you the requests of your heart. Reveal your way to the Lord, and hope in him, and he will do it. And he will bring forth your righteousness as light, and your judgment as the noonday. Submit to the Lord and beseech him; do not be envious of the one prospering in his way, of a man doing lawlessness. Cease from anger and abandon wrath, do not be jealous so as to do evil. The ones doing evil will be utterly destroyed, but the ones enduring the Lord, they themselves will inherit the land. And in a little while the sinner will no longer exist, and you will seek his place, and you will not find it. The meek will inherit the earth and will delight themselves in abundant peace. The sinner will watch the just closely and will gnash his teeth at him. But the Lord will laugh at him, because he foresees that his day will come. The sinners drew a sword and bent their bow to cast down the poor and needy, to slaughter the upright in heart. May their sword enter into their heart, and may their bows be broken. A little for the righteous is better than much wealth of sinners. Because the arms of sinners will be shattered, but the Lord supports the righteous. The Lord knows the ways of the blameless, and their inheritance will be forever. They will not be put to shame in evil times, and in days of famine they will be satisfied. Because the sinners will perish, but the enemies of the Lord, even as they are glorified and exalted, vanish like smoke.

The sinner borrows and will not repay, but the righteous has compassion and gives. Because the ones blessing him will inherit the land, but the ones cursing him will be utterly destroyed. From the Lord the steps of a man are directed, and he will desire his way. When he falls he will not be utterly dashed down, because the Lord supports his hand. I was young and now I have grown old, and I have not seen a righteous man abandoned, nor his children begging for bread. The whole day he shows mercy and lends, and his seed will be a blessing. Turn away from evil, and do good, and dwell forever and ever. Because the Lord loves judgment, and he will not forsake his holy ones, they will be guarded forever; the blameless will be vindicated, and the seed of the ungodly will be destroyed. The righteous will inherit the land, and they will dwell upon it for ever and ever. The mouth of a righteous one will meditate on wisdom, and his tongue will speak judgment. The law of his God is in his heart, and his steps will not be tripped up. The sinner observes the just and seeks to put him to death. But the Lord will not abandon him into his hands, nor will he condemn him when he is judged. Wait for the Lord, and guard his way, and he will exalt you to inherit the land; when sinners are being destroyed, you will see. I saw the ungodly being highly exalted and being lifted up as the cedars of Lebanon. And I passed by, and behold, he was not, and I sought him, and his place was not found. Guard innocence and behold uprightness, because there is a remnant for the peaceful man. But the lawless ones will be utterly destroyed together, the remnants of the ungodly will be utterly destroyed. But the salvation of the righteous is from the

Lord, and he is their defender in time of affliction. And the Lord will help them, and will rescue them, and will deliver them from sinners, and will save them. Because they hoped in him.

37

A Psalm of David for remembrance concerning the sabbath. Lord, do not rebuke me in your anger, nor discipline me in your wrath. Because your arrows have sunk into me, and you have pressed your hand down upon me. There is no healing in my flesh because of your anger, there is no peace in my bones because of my sins. Because my lawless deeds have risen over my head, like a heavy burden they have weighed down upon me. My bruises have become putrid and rotted because of my folly. I was afflicted and I was bowed down to the end; the whole day I went about looking gloomy. Because my soul was filled with mockings, and there is no healing in my flesh. I was afflicted and I was humbled exceedingly, I roared from the groaning of my heart. And all my desire is before you, and my groaning was not hidden from you. My heart was troubled, my strength abandoned me, and the light of my eyes is not with me. My friends and those near me drew near opposite me and stood, and my nearest ones stood from afar, and those seeking my soul pressed violently, and those seeking evils for me spoke vanities, and they practiced deceits the whole day. And I, as if deaf, was not hearing, and as if mute, not opening my mouth. And I became as if a man not hearing, and not having rebukes in my

mouth. Because I have hoped in you, Lord, you will hear me, Lord my God. Because I said, May my enemies never rejoice over me, and when my feet were shaken, they spoke boastfully against me. Because I am ready for whips, and my pain is before me continually. Because I will declare my lawlessness, and I will be anxious about my sin. But my enemies live and have become strong against me, and those who hate me unjustly have multiplied. Those who return evil for good were slandering me because I was pursuing righteousness. Do not forsake me, Lord my God, do not depart from me. Give heed to my help, O Lord of my salvation.

38

For the end, to Jeduthun, a song of David. I said, I will guard my ways, so as not to sin with my tongue; I placed a guard on my mouth when the sinner stood before me. I was made mute and I was humbled and I kept silent from good things, and my pain was renewed. My heart was warmed within me, and in my meditation fire will be kindled; I spoke with my tongue, Make known to me, Lord, my end, and what the number of my days is, so that I may know what I lack. Behold, you made my days ancient, and my substance is as nothing before you; indeed, all things are vanity, every living man; selah. Nevertheless man passes through life as an image, but he is troubled in vain; he stores up treasures, and does not know for whom he will gather them. And now what is my endurance? Isn't it the Lord? And my

substance is beside you; selah. Deliver me from all my lawless deeds; you have made me a reproach to the fool. I was made silent and I did not open my mouth, because you are the one who made me. Remove your whips from me; I have failed from the strength of your hand. In reproofs concerning lawlessness you disciplined man, and you melted away his soul like a spider's web, yet every man is troubled in vain, selah. Hear my prayer, Lord, and my supplication; give ear to my tears; do not be silent, because I am a sojourner in the land and a temporary resident, just as all my fathers. Let go of me so that I may be refreshed before I depart, and I will no longer exist.

39

To the end, the psalm of David. Enduring, I waited for the Lord, and he paid attention to me, and he heard my prayer. And he brought me up from the pit of hardship and from the mud of mud, and he set my feet upon the rock, and he directed my steps. And he put a new song into my mouth, a hymn to our God; many will see and fear, and will hope in the Lord. Blessed is the man whose hope is the name of the Lord, and he has not looked into vanities and false madness. You have done many things, Lord my God, your wonders, and in your thoughts there is no one who will be compared to you; I declared and I spoke, they were multiplied beyond number. You did not will sacrifice and offering, but you prepared a body for me; you did not ask for whole burnt offering and offering concerning sin. Then I said,

Behold, I have come; in the scroll of the book it has been written concerning me. I was willing to do your will, my God, and your law is in the midst of my heart. I proclaimed good news of righteousness in a great assembly; behold, I will not restrain my lips. Lord, you knew my righteousness. I did not hide your truth in my heart, and I spoke of your salvation. I did not hide your mercy and your truth from the great assembly. But you, Lord, do not distance your compassions from me; your mercy and your truth have continually taken hold of me. Because evils surrounded me, of which there is no number, my lawless deeds overtook me, and I was not able to see; they were multiplied beyond the hairs of my head, and my heart abandoned me. Be pleased, Lord, to deliver me; Lord, give heed to help me. May those seeking my soul to destroy it be ashamed and confounded at the same time; may they be turned back, and may those wishing evils for me be confounded. Let them receive their shame immediately, the ones saying to me, Well done, well done. Let all those seeking you, Lord, rejoice greatly and be glad in you, and let those loving your salvation say continually, Let the Lord be magnified. I am poor and needy, but the Lord will care for me; you are my helper and my defender, my God, do not delay.

40

To the end, a psalm of David. Blessed is the one who shows understanding to the poor and needy; in the day of trouble the

Lord will deliver him. May the Lord guard him and give him life, and bless him in the land, and not give him over into the hands of his enemy. Lord, help him upon his bed of pain; you have turned over his whole bed in his sickness. I said, Lord, have mercy on me, heal my soul, because I have sinned against you. My enemies said evil things to me, When will he die and his name perish? And if he was entering to see, his heart was speaking in vain, he gathered lawlessness for himself, he was going out outside, and he was speaking about the same thing. Against me all my enemies were whispering, against me they were planning evil things for me. They laid down an unlawful charge against me; will not the one who is sleeping rise up again? For even the man of my peace, upon whom I hoped, the one eating my loaves, has lifted his heel against me. But you, Lord, have mercy on me, and raise me up, and I will repay them. By this I have known that you have delighted in me because my enemy will not rejoice over me. But you upheld me because of my innocence, and you established me before you forever. Blessed is the Lord, the God of Israel, from eternity and into eternity; so be it, so be it.

41

To the end, for understanding, by the sons of Korah. As the deer longs for the springs of the waters, so my soul longs for you, God. My soul thirsted for the living God; when will I come and be seen before God's face? My tears have become my bread day

and night, while it is said to me each day, Where is your God? These things I remembered, and I poured out my soul upon myself, because I will pass through in the place of the wonderful tent to the house of God, in a voice of exultation and confession, the sound of those celebrating. Why are you deeply grieved, my soul, and why do you disturb me? Hope in God, because I will give thanks to him, the salvation of my face, my God; my soul was troubled within myself, because of this I will remember you from the land of Jordan, and Hermon from the little mountain. Abyss calls upon abyss at the voice of your waterfalls; all your surges and your waves have passed over me. By day the Lord commands his mercy, and by night he will make it known; with me is prayer to the God of my life, I will say to God, You are my helper, why have you forgotten me? Why am I going about gloomy while my enemy is oppressing me? As my bones are being crushed, those afflicting me reproach me by saying to me each day, Where is your God? Why are you deeply grieved, my soul, and why do you disturb me? Hope in God, because I will give thanks to him, the salvation of my countenance and my God.

42

A Psalm of David. Judge me, O God, and judge my cause, from an unholy nation, rescue me from an unjust and deceitful man. Because you are my God, my stronghold, why have you rejected me? And why do I go around being gloomy while my enemy

oppresses me? Send forth your light and your truth, they guided me and brought me into your holy mountain, and into your dwellings. And I will enter toward the altar of God, toward the God who gladdens my youth, I will give thanks to you on the lyre, O God, my God. Why are you deeply grieved, my soul, and why do you disturb me? Hope in God, because I will give thanks to him, the salvation of my countenance, my God.

43

For the choir director, for the sons of Korah, for understanding, a psalm. O God, in our ears we heard, our fathers reported to us the work which you wrought in their days, in ancient days. Your hand utterly destroyed nations, and you planted them; you afflicted peoples and drove them out. For not by their sword did they inherit land, and their arm did not save them, but your right hand and your arm, and the light of your face, because you were pleased with them. You are my king and my God, the one commanding the salvation of Jacob. In you we will gore our enemies, and in your name we will bring to nothing those rising up against us. For I will not hope upon my bow, and my sword will not save me. For you saved us from those who oppressed us, and you put to shame those who hated us. In God we will be praised the whole day, and in your name we will give thanks forever. Selah. But now you have rejected and put us to shame, and you will not go out with our forces. You turned us back before our enemies, and those who hated us plundered for

themselves. You gave us as sheep for eating, and you scattered us among the nations. You sold your people without honor, and there was no profit in their price. You placed us as a disgrace to our neighbors, a mockery and a laughingstock to those around us. You made us a parable among the nations, a shaking of the head among the peoples. The whole day my shame is before me, and the shame of my face has covered me, from the voice of one reproaching and slandering, from the face of an enemy and one persecuting. All these things came upon us, yet we have not forgotten you, and we have not acted unjustly in your covenant. And our heart did not turn back, and you turned our paths aside from your way. Because you humbled us in a place of affliction, and the shadow of death has covered us. If we forgot the name of our God, and if we stretched out our hands toward a foreign god, will not God seek out these things? For he himself knows the secret things of the heart. Because of you we are being put to death all day long, we were reckoned as sheep for slaughter. Arise, why do you sleep, Lord? Rise up, and do not reject us forever. Why do you turn away your face? Do you forget our poverty and our affliction? Because our soul was humbled into dust, our belly was glued to the earth. Arise, Lord, help us, and redeem us for the sake of your name.

44

To the end, concerning the things to be changed for the sons of Korah for understanding, a song concerning the beloved. My

heart poured forth a good word, I say my works to the king; my tongue is the reed of a scribe writing swiftly. Beautiful in beauty among the sons of men, grace was poured out on your lips, because of this God has blessed you forever. Gird your sword upon your thigh, O mighty one, in your beauty, and stretch forth and prosper and reign because of truth and meekness and righteousness, and your right hand will guide you wonderfully. Your arrows are sharpened, o mighty one, peoples will fall beneath you in the heart of the king's enemies. Your throne, O God, is forever and ever; a rod of uprightness is the rod of your kingdom. You loved righteousness and you hated lawlessness, because of this God, your God, anointed you with oil of exultation above your companions. Myrrh and stacte and cassia from your garments, from ivory palaces, from which the daughters of kings gladdened you in your honor; the queen stood by at your right, clothed in gold-embroidered clothing, adorned. Listen, daughter, and see and incline your ear, and forget your people and your father's house. Because the king desired your beauty, because he is your Lord. And the daughters of Tyre will worship him with gifts; the rich of the people of the earth will entreat your face. All the glory of the king's daughter of Heshbon is within, clothed in golden fringed garments, embroidered; maidens behind her, those near her, will be brought to the king, will be brought to you. They will be brought in gladness and exultation, they will be carried into the temple of the king. Instead of your fathers, sons were born to you; you will appoint them rulers over all the earth. They will remember your name in every generation; because of this, peoples will

confess you forever and ever.

45

To the end, for the sons of Korah, concerning the hidden things: a psalm. Our God is a refuge and power, a helper in the troubles that have exceedingly found us. Because of this we will not fear when the earth is disturbed, and mountains are changed in the hearts of the seas. The waters sounded and were troubled, the mountains were troubled by his might. Selah. The streams of the river make glad the city of God; the Most High has sanctified his dwelling. God is in her midst; she will not be shaken. God will help her at the break of dawn. Nations were troubled, kingdoms tottered, he gave his voice, the earth was shaken. The Lord of powers is with us; the God of Jacob is our helper. Selah. Come and see the works of the Lord, the wonders which he placed upon the earth, making wars cease as far as the ends of the earth; he will shatter the bow and break the weapon in pieces and burn up the shields in fire. Be still and know that I am God, I will be exalted in the nations, I will be exalted in the earth; the Lord of powers is with us, the God of Jacob is our helper.

46

For the director, concerning the sons of Korah, a psalm. All the nations, clap your hands, shout aloud to God in a voice of

exultation. Because the Lord is most high, fearsome, a great king over all the earth. He subjected peoples to us, and nations under our feet; He chose for us his inheritance, the beauty of Jacob, which he loved; selah. God went up with a war cry, the Lord with the voice of a trumpet. Sing praises to our God, sing praises; sing praises to our King, sing praises. Because God is king of all the earth, sing praises wisely. God reigned upon the nations, God sits upon his holy throne. Rulers of peoples were gathered together with the God of Abraham, because the mighty ones of the earth of God were very highly exalted.

47

A Psalm, a song for the sons of Korah, for the second sabbath. Great is the Lord, and exceedingly praiseworthy in the city of our God, in his holy mountain. Well founded, the joy of all the earth, Mount Zion on the sides of the north, the city of the great king. God is known in her strongholds when he comes to her aid. Because behold, the kings of the earth were gathered together and came to the same place. Having seen thus, they themselves marveled, were troubled, were shaken, trembling seized them; there were birth pangs as of one giving birth. In a violent wind you will shatter the ships of Tarshish. Just as we heard, thus also we saw, in the city of the Lord of powers, in the city of our God, God has established it forever; selah. We considered your mercy, O God, in the midst of your people. According to your name, O God, thus also your praise is upon the ends of the earth; your

right hand is full of righteousness. Let Mount Zion be glad, let the daughters of Judea exult on account of your judgments, Lord. Surround Zion and embrace her, recount among her towers. Set your hearts on her power, and divide up her fortifications, so that you might recount it to another generation. This one is our God forever and ever, he himself will shepherd us forever.

48

For the director, for the sons of Korah, a psalm. Hear these things, all the nations, give ear, all who dwell in the inhabited world, both the earth born and the sons of men, rich and poor together. My mouth will speak wisdom, and the meditation of my heart will speak understanding. I will incline my ear to a parable, I will open my problem with a harp. Why should I fear in an evil day? The lawlessness of my heel will surround me. Those trusting in their power and boasting in the abundance of their wealth. A brother does not redeem; will a man redeem? He will not give to God a ransom for himself, nor the price of the redemption of his soul, and he has labored forever, and he will live to the end, thinking that he will not see destruction. When he sees the wise dying, together the fool and the senseless will perish, and they will leave behind their wealth to strangers. And their tombs are their houses forever, their dwellings for generation and generation; they called their names upon their lands. And man, being in honor, did not understand; he was

compared to the senseless beasts and became like them. This way of theirs is a stumbling block to them, and after these things they will bless with their mouth, selah. As sheep in Hades they were placed, death will shepherd them, and the upright will rule over them in the morning, and their help will grow old in Hades from their glory. But God will redeem my soul from the hand of Hades, when he takes me; selah. Do not fear when a man becomes rich, and when the glory of his house is multiplied. Because in his dying he will not take all things, nor will his glory go down with him. Because his soul will be blessed in his life, he will give thanks to you when you do good to him. He will go to the generation of his fathers; he will not see light for eternity. Man, being in honor, did not understand; he was compared to the senseless beasts and was made like them.

49

A Psalm of Asaph. The God of gods, the Lord, spoke and called the earth from the rising of the sun to its setting. From Zion comes his perfect beauty. God will come openly, our God, and will not keep silent; fire will burn before him, and around him a very strong storm. He will summon the heaven above, and the earth, to distinguish his people. Gather his holy ones to him, those who made his covenant by sacrifices. And the heavens will declare his righteousness, because God is judge; selah. Listen my people and I will speak to you, Israel, and I solemnly testify to you: I am God, your God. I will not reprove you for your

sacrifices, for your burnt offerings are continually before me. I will not receive calves from your house, nor young goats from your flocks, because all the wild beasts of the forest are mine, the livestock in the mountains, and the oxen. I have known all the birds of the heaven, and the beauty of the field is with me. If I am hungry, I will not tell you, for the inhabited world is mine and its fullness. Will I not eat the meat of bulls, or drink the blood of goats? Sacrifice to God a sacrifice of praise, and give back to the Most High your prayers. And call upon me in the day of affliction, and I will deliver you, and you will glorify me. Selah. But God said to the sinner, Why do you recount my ordinances, and take up my covenant through your mouth? But you hated instruction, and you cast my words behind you. If you saw a thief, you ran with him, and you cast your lot with adulterers. Your mouth abounded in wickedness, and your tongue wove deceit. You sat against your brother speaking evil, and against your mother's son you placed a stumbling block. These things you did, and I kept silent. You supposed in your lawlessness that I would be like you; I will rebuke you, and I will set them before your face. Understand indeed these things, you who are forgetting God, lest he seize you, and there be no one rescuing. A sacrifice of praise will glorify me, and there is a way by which I will show him the salvation of God.

50

To the end, a psalm of David, when Nathan the prophet came to

him after he went in to Bathsheba. Have mercy on me, O God, according to your great mercy, and according to the multitude of your compassions, blot out my transgression. More abundantly wash me from my lawlessness, and cleanse me from my sin. Because I know my lawlessness, and my sin is continually before me; I have sinned against you alone, and I did evil before you; so that you might be justified in your words, and prevail when you are judged. Behold, for in lawless deeds I was conceived, and in sins my mother conceived me. Behold, for you loved truth, the unseen and the hidden things of your wisdom you have made known to me. You will sprinkle me with hyssop and I will be cleansed; you will wash me and I will be made whiter than snow. You will make me hear exultation and gladness; the humbled bones will rejoice. Turn your face away from my sins, and blot out all my lawlessnesses. Create a clean heart in me, O God, and renew a right spirit in my inward parts. Do not cast me away from your face, and do not take your holy spirit away from me. Restore to me the joy of your salvation, and uphold me with a willing spirit. I will teach the lawless your ways, and the ungodly will return to you. Deliver me from bloodguilt, O God, the God of my salvation, and my tongue will rejoice in your righteousness. Lord, you will open my lips, and my mouth will declare your praise. Because if you had wished for sacrifice, I would have given it; you will not be pleased with burnt offerings. A sacrifice to God is a broken spirit; a broken and humbled heart God will not despise. Do good to Zion in your favor, Lord, and let the walls of Jerusalem be built. Then you will be pleased with sacrifice of righteousness, offering, and whole

burnt offerings; then they will offer up calves upon your altar.

51

For the end, of understanding, for David, when Doeg the Edomite came and reported to Saul and said to him, David came into the house of Abimelech. Why do you boast in evil, O mighty one, in lawlessness? Your tongue considered injustice the whole day; like a sharpened razor, you made deceit. You loved wickedness instead of goodness, injustice instead of speaking what is right; selah. You have loved all the words of destruction, O deceitful tongue. Because of this, may God destroy you finally, pluck you out and remove you from your dwelling, and your root from the land of the living; selah. And the righteous will see and they will fear, and they will laugh at him, and they will say, Behold the man who did not make God his helper, but trusted in the abundance of his wealth, and was strengthened by his vanity. But I, like a fruitful olive tree in the house of God, have hoped in the mercy of God forever and ever. I will give thanks to you forever because you have acted, and I will wait for your name because it is good in the presence of your holy ones.

52

To the end, concerning instruction with understanding, for David. The fool said in his heart, There is no God; they destroyed

themselves and became abominable in lawless deeds; there is no one doing good. God looked down from heaven upon the sons of men, to see if there is one understanding or seeking God. All have turned aside, at the same time they became worthless; there is no one doing good, there is not even one. Will not all those who work lawlessness know, those who devour my people as they eat bread? They did not call upon God. There they feared fear where there was no fear; because God scattered the bones of men pleasers, they were put to shame, because God despised them. Who will give the salvation of Israel from Zion? When the Lord turns back the captivity of his people, Jacob will rejoice, and Israel will rejoice.

53

To the end, in hymns of understanding, to David, when the Ziphites came and said to Saul, Behold, is David not hidden among us? God, save me in your name, and judge me in your power. O God, hear my prayer, give ear to the words of my mouth. Because strangers rose up against me, and mighty ones sought my soul, they did not set God before them; selah. Behold, for God helps me, and the Lord is the helper of my soul. He will turn back the evils to my enemies; in your truth, utterly destroy them. Willingly I will sacrifice to you, I will give thanks to your name, Lord, because it is good. Because you delivered me from all distress, and my eye has looked upon my enemies.

54

For the end, in hymns of understanding, by David. Give ear, O God, to my prayer, and do not overlook my supplication. Pay attention to me, and hear me. I was grieved in my idle talk, and I was troubled from the voice of an enemy, and from the affliction of a sinner, because they turned lawlessness upon me, and in anger they bore a grudge against me. My heart was troubled in me, and the cowardice of death fell upon me. Fear and trembling came upon me, and darkness covered me. And I said, Who will give me wings like a dove? I will fly and I will rest. Behold, I have removed myself far away fleeing, and I lodged in the wilderness; selah. I was waiting for the one saving me from faintheartedness and storm. Drown, Lord, and divide thoroughly their tongues, because I saw lawlessness and opposition in the city. Day and night they will surround it upon its walls, lawlessness and toil are in its midst and injustice, and interest and deceit have not failed from its streets. Because if an enemy had reproached me, I would have endured it, and if the one hating me had spoken boastfully against me, I would have hidden from him. But you, man of equal soul, my leader and my companion, who sweetened foods together with me, we walked in the house of God in harmony. Let death come upon them, and let them go down into Hades alive, because wickedness is in their dwellings, in their midst. I cried out to God, and the Lord heard me. Evening and morning and midday I will declare, and I will report, and he will hear my voice. He will redeem my soul

in peace from those drawing near to me, because many were with me. God will hear and will humble them, the one being before the ages; selah; for there is no change in them, and they did not fear God. He stretched out his hand while giving back; they profaned his covenant. They were divided by the anger of his face, and his heart drew near; his words were made softer than oil, yet they themselves are missiles. Cast your anxiety upon the Lord, and he himself will sustain you, he will not give tossing to the righteous forever. But you, O God, will bring them down into the well of destruction; men of blood and deceit will not live out half their days; but I will hope in you, Lord.

55

To the end, concerning the people having been removed far from the holy ones, by David for an inscription, when the Philistines seized him in Gath. Have mercy on me, O God, because a man trampled me, warring the whole day he oppressed me. My enemies have trampled me all day long from the height of day, because many are those fighting against me. They will fear, but I will hope in you. In God I will praise my words; the whole day in God I have hoped; I will not fear what flesh will do to me. The whole day they abhorred my words, all their thoughts against me were for evil. They will dwell as foreigners and hide themselves; they will guard my heel, just as I have waited for my soul. You will not save them for nothing; in anger you will bring down peoples. O God, I have declared my

life to you; you placed my tears before you, as also in your promise. My enemies will turn back on whatever day I call upon you; behold, I know that you are my God. In God I will praise the word, in the Lord I will praise the word. In God I have hoped, I will not fear what man will do to me. In me, O God, are the prayers of praise which I will pay to you. Because you delivered my soul from death, and my feet from slipping, to please before God in the light of the living.

56

To the end, do not destroy, of David for an inscription, when he fled from the face of Saul into the cave. Have mercy on me, O God, have mercy on me, because my soul has trusted in you, and in the shadow of your wings I will hope, until the lawlessness passes by. I will cry out to the most high God, the God who has benefited me. Selah. He sent out from heaven and saved me, he gave the ones trampling me over to reproach; God sent out his mercy and his truth, and rescued my soul from the midst of cubs; I slept troubled; sons of men, their teeth are weapons and arrows, and their tongue is a sharp sword. Be exalted upon the heavens, O God, and your glory upon all the earth. Traps they prepared for my feet, and they bowed down my soul; they dug a pit before my face, and they fell into it; selah. Ready is my heart, O God, ready is my heart, I will sing and I will sing praise. Awake, my glory, awake, psaltery and lyre, I will awake at dawn. I will give thanks to you among the peoples, Lord, I will sing

praise to you among the nations. Because your mercy was magnified to the heavens, and your truth to the clouds. Be exalted upon the heavens, O God, and your glory upon all the earth.

57

For the end, do not destroy, of David for an inscription. If you truly speak righteousness, then judge straight, you sons of men. And for you work lawlessness in your heart in the land; your hands weave together injustice. The sinners were estranged from the womb; they wandered from the belly; they spoke falsehoods. Their wrath is according to the likeness of the serpent, like a deaf asp stopping up her ears, which will not listen to the voice of charmers or a drug being charmed by a wise man. God shattered their teeth in their mouth; the Lord broke the molars of the lions. They will be brought to nothing like water passing through; he will bend his bow until they are weak. Like melting wax they will be destroyed, fire fell, and they did not see the sun. Before your thorns understand the bramble, he will swallow you as if living, as if in anger. The righteous will rejoice when he sees vengeance on the ungodly; he will wash his hands in the blood of the sinner. And a man will say, If then there is fruit for the righteous, then there is a God judging them in the earth.

58

To the end, do not destroy, of David for an inscription, when Saul sent men and guarded his house to put him to death. Deliver me from my enemies, O God, and ransom me from those rising up against me. Rescue me from the workers of lawlessness, and save me from men of blood. Because behold they have hunted my soul, mighty ones have attacked me; neither my lawlessness nor my sin, Lord; Without lawlessness they ran and I kept straight; arise to meet me and see. And you, Lord, the God of powers, the God of Israel, pay attention to examine all the nations; do not show mercy to all those working lawlessness. Selah. They will return at evening, and they will hunger as a dog, and they will surround the city. Behold, they will speak out with their mouth, and a sword is on their lips, for who has heard? And you, Lord, will laugh at them; you will bring all the nations to nothing. I will keep my strength toward you, because you are my God, my helper. My God, his mercy will go before me, my God will show me my enemies. Do not kill them, lest they forget your law; scatter them in your power and bring them down, my defender, O Lord. For the sin of their mouth, the word of their lips, let them be caught in their pride, and from curses and falsehood consummations will be proclaimed in wrath of completion, and they will not exist, and they will know that the God of Jacob rules over the ends of the earth, selah. They will return at evening, and they will hunger like a dog, and they will surround the city. They themselves will be scattered to eat, but if they are not satisfied, then they will grumble. I will sing of your power, and I will rejoice in the morning at your mercy, because you became my helper and my refuge in the day

of my affliction. My Helper, to you I will sing, O my God. You are my Helper, O my God, my mercy.

59

Into the end, for the ones to be changed still, for an inscription of David for teaching, when he set fire to the Mesopotamia of Syria and the Syria of Zobah, and Joab returned and struck the Valley of Salt, twelve thousand. God, you rejected us and tore us down, you were angry and had compassion on us. You have shaken the earth and disturbed it; heal its fractures, because it was shaken. You have shown your people harsh things; you have given us wine of stupor to drink. You gave a sign to those who fear you, to flee from the face of the bow; selah. So that your beloved may be delivered, save with your right hand and hear me. God spoke in his holy place, I will rejoice and I will divide Shechem, and I will measure out the valley of tents. Gilead is mine, and Manasseh is mine, and Ephraim is the strength of my head; Judah is my king, Moab is the cauldron of my hope, upon Idumea I will stretch out my sandal, foreigners were subjected to me. Who will lead me into the fortified city? Who will guide me to Idumea? Are you not the God who has rejected us? And will you not go out, God, with our forces? Give us help from affliction, for the salvation of man is vain. In God we will perform valiantly, and he himself will bring to nothing those oppressing us.

60

For the end, in hymns of David. Hear, O God, my supplication, pay attention to my prayer. From the ends of the earth to you I cried out, when my heart was faint, on a rock you raised me, you guided me, because you became my hope, a tower of strength from the face of the enemy. I will dwell in your tent forever, I will be sheltered in the shelter of your wings; selah. Because you, God, have listened to my prayers, you have given an inheritance to those who fear your name. You will add days upon days to the king, his years until the day of generation upon generation. He remains before God forever; who will seek out his mercy and truth? Thus I will sing praise to your name forever and ever, so that I may fulfill my prayers day by day.

61

To the end, concerning Jeduthun, a psalm of David. Will not my soul be subjected to God? For from him is my salvation. For he himself is my God and my savior, my helper; I will not be shaken anymore. How long will you attack a man? You all attack like a leaning wall and a pushed-down fence. They planned to push away my honor; they ran in thirst; with their mouth they were blessing, and with their heart they were cursing. Selah. Only to God be subjected, my soul, because my endurance is from him. Because he himself is my God and my savior, my helper, I will not be moved. My salvation is upon God, and my glory; God is

my help, and my hope is upon God. Hope in him, all assembly of people; pour out your hearts before him, because God is our helper; selah. The sons of men are vain, the sons of men are false in the balances to do wrong, they themselves are from vanity together. Do not hope in injustice, and do not desire plunder; if wealth flows, do not set your heart on it. Once God spoke, I heard these two things: that the power belongs to God, and the mercy belongs to you, Lord, because you will give back to each according to his works.

62

A Psalm of David, when he was in the wilderness of Idumea. O God my God, to you I rise early, my soul has thirsted for you, how greatly my flesh longs for you, in a wilderness land both impassable and waterless, thus in the holy place I have appeared before you, to see your power and your glory. Because your mercy is better than lives, my lips will praise you. Thus I will bless you in my life, in your name I will lift up my hands. As if my soul may be filled with fat and richness, and lips of exultation will praise your name. If I remembered you upon my bed, in the early mornings I meditated on you. Because you became my helper, and in the shelter of your wings I will rejoice. My soul clung to you, your right hand took hold of me. But they themselves sought my soul in vain, they will enter into the lowest parts of the earth, they will be handed over into the hands of the sword, they will be portions for foxes. The king will

rejoice in God, everyone who swears by him will be praised, because the mouth of those speaking unjust things was stopped.

63

To the end, a psalm of David. Hear, O God, my prayer when I pray to you, deliver my soul from fear of an enemy. You have covered me from the gathering of evildoers, from the multitude of workers of injustice. They sharpened their tongues like a sword, they bent their bow, a bitter thing, to shoot down the unblemished one in secret places, suddenly they will shoot him down, and they will not fear. They strengthened an evil plan for themselves, they discussed hiding snares; they said, Who will see them? They searched out lawlessness, they failed in their searching; man will approach with a deep heart, and God will be exalted; their blows became an arrow of infants, and their tongues despised him; all those observing them were troubled, and every man feared; and they reported the works of God, and they understood his deeds. The righteous will rejoice in the Lord and will hope in him, and all the upright in heart will be praised.

64

To the end, a psalm of David, a song. A hymn is fitting to you, O God, in Zion, and a vow will be rendered to you. Hear my prayer, all flesh will come to you. Words of lawless ones have

overpowered us, and you should be merciful regarding our impieties. Blessed is the one whom you chose and took to yourself; he will dwell in your courts. We will be filled with the good things of your house; your temple is holy, wonderful in righteousness. Hear us, O God our savior, the hope of all the ends of the earth, and of those far off in the sea; preparing mountains in your strength, girded in power; The one stirring up the depths of the sea, the sounds of its waves. The nations will be troubled, and those dwelling at the ends will fear because of your signs; you will make the morning and evening rejoice. You visited the land and saturated it, you multiplied to enrich it; the river of God was filled with waters; you prepared their food, because such is the preparation. Make her furrows drunk, multiply her produce; in her drops the springing up will rejoice. You will bless the crown of the year of your kindness, and your plains will be filled with richness. The mountains of the desert will be made fat, and the hills will gird themselves with exultation. The rams of the flocks are clothed, and the valleys multiply grain; they cry out, and indeed they sing hymns.

65

For the director, a song, a psalm of resurrection. Shout aloud to God, all the earth, sing praises indeed to his name, give glory to his praise. Say to God, How fearful are your works! In the greatness of your power, your enemies will cringe before you. Let all the earth worship you, and let them sing praises to you,

let them sing praises to your name; selah. Come and see the works of God, fearsome in counsels concerning the sons of men. The one who turns the sea into dry land, they will pass through the river on foot; there we will rejoice in him, the one who rules in his power for the age; his eyes look upon the nations, let the rebellious ones not be exalted in themselves; selah. Bless our God, O nations, and cause the voice of his praise to be heard, who has set my soul to life, and has not given my feet to tossing. Because you tested us, God, you refined us as silver is refined. You brought us into the trap, you placed afflictions upon our back, you caused men to ride upon our heads; we went through fire and water, and you brought us out into refreshment. I will enter into your house with whole burnt offerings; I will pay you my vows, which my lips set apart and my mouth spoke in my distress. I will offer up to you burnt offerings filled with marrow with incense and rams; I will make oxen with goats for you; selah. Come hear, and I will relate to all you who fear God as many things as he did for my soul. To him with my mouth I cried out, and I exalted him with my tongue. If I was beholding injustice in my heart, may the Lord not hear. Because of this, God heard me; he paid attention to the voice of my prayer. Blessed is God, who has not turned away my prayer and his mercy from me.

66

For the end, in hymns, a psalm of David. May God have mercy

on us, and bless us, and shine his face upon us; selah. That your way may be known in the earth, your salvation among all nations. Let the peoples give thanks to you, O God; let all the peoples give thanks to you. Let the nations be glad and let them exult, because you will judge peoples in uprightness, and you will guide nations in the earth; selah. Let the peoples give thanks to you, O God, let all the peoples give thanks to you. The land has given its fruit; may God, our God, bless us, may God bless us, and let all the ends of the earth fear him.

67

To the end, a psalm of song by David. Let God arise, and let his enemies be scattered, and let those who hate him flee from his face. As smoke vanishes, let them vanish; as wax is melted from the face of fire, thus may the sinners perish from the face of God. And let the righteous be glad; let them exult before God, let them be delighted in joy. Sing to God, sing praises to his name, make a road for the one who rides upon the west, the Lord is his name, and rejoice before him. They will be troubled before his face, the father of orphans and judge of widows, God in his holy place. God settles the solitary in a house, leading out those who are bound with courage; likewise those who rebel dwell in tombs. O God, in your going out before your people, in your crossing the wilderness; selah; the earth was shaken, for the heavens dripped from the face of the God of Sinai, from the face of the God of Israel. God, you will set apart voluntary rain for your

inheritance, and though it grew weak, you prepared it. Your living creatures dwell in it; in your kindness you prepared for the poor. The Lord God will give a word to the ones proclaiming good news with great power—the king of the powers of the beloved, of the beloved—and by the beauty of the house to divide the spoils. If you lie down between the allotments, there are the wings of a dove overlaid with silver, and her back in the sheen of gold. When the heavenly one separates kings upon it, they will be covered with snow in Salmon. The mountain of God is a fertile mountain, a peaked mountain, a fertile mountain. Why do you suppose mountains are made of cheese? The mountain which God was pleased to dwell in; and indeed the Lord will dwell forever. The chariot of God is ten thousandfold, thousands of those thriving; the Lord is among them in Sinai in the holy place. Having gone up to the height, you led captivity captive; you received gifts among men, even for the disobedient to dwell. The Lord God is blessed, blessed is the Lord day by day, and the God of our salvation will prosper us; selah. Our God is the God of saving, and to the Lord belong the ways out of death. But God will crush the heads of his enemies, the hairy crown of those who pass through in their transgressions. The Lord said, From Bashan I will return, I will return in the depths of the sea. So that your foot may be dipped in blood, and the tongue of your dogs may be dipped in your enemies from him. Your journeys were seen, O God, the journeys of my God the King in the holy place. Rulers came before, followed by those playing stringed instruments, in the midst of young women tambourine players. In assemblies bless God, the Lord from the springs of Israel.

There is Benjamin the younger in ecstasy, the rulers of Judah their leaders, the rulers of Zebulun, the rulers of Naphtali. Command, O God, in your power; strengthen, O God, this which you have prepared in us. From your temple in Jerusalem, kings will bring gifts to you. Rebuke the beasts of the reed; the assembly of the bulls among the heifers of the peoples, so that those who have been tested with silver may not be shut out; scatter the nations that want wars. Ambassadors will come from Egypt, Ethiopia will stretch out her hand to God. The kingdoms of the earth, sing to God, sing praises to the Lord. Selah. Sing praises to God, the one who rides upon the heaven of heavens toward the east; behold, he will give a voice of power in his voice. Give glory to God, his magnificence is upon Israel, and his power is in the clouds. Wonderful is God in his holy ones, the God of Israel, he himself will give power and strength to his people; blessed is God.

68

To the end, concerning those who will be changed, of David. Save me, O God, because the waters have come up to my soul. I was stuck fast in the mud of the deep, and there is no foothold; I came into the depths of the sea, and the storm drowned me. I labored crying out, my throat has become hoarse, my eyes have failed from my hoping in my God. Those hating me without cause were multiplied beyond the hairs of my head; my enemies persecuting me unjustly were strengthened; what I did not seize,

I was paying back then. O God, you knew my folly, and my transgressions were not hidden from you. Let those who endure you not be ashamed because of me, Lord of the powers; let those who seek you not be confounded because of me, the God of Israel. Because on account of you I endured reproach, shame covered my face. I became alienated from my brothers, and a stranger to my mother's sons, because the zeal for your house ate me up, and the reproaches of those reproaching you fell upon me. And I humbled my soul in fasting, and it became a reproach to me. And I made my garment sackcloth, and I became a byword to them. Those sitting in the gate talked idly against me, and those drinking the wine sang about me. But as for me, my prayer is to you, Lord; it is a time of favor, O God. In the multitude of your mercy, hear me, in the truth of your salvation. Save me from the mud, so that I may not be stuck; may I be rescued from those who hate me, and from the depth of the waters. Let not the storm of water drown me, nor let the depth swallow me, nor let the well shut its mouth upon me. Hear me, Lord, because your mercy is good; according to the multitude of your compassions, look upon me. And do not turn your face away from your child; because I am distressed, hear me quickly. Give heed to my soul, and redeem it; rescue me on account of my enemies. For you know my reproach, and my shame, and my disgrace; all those afflicting me are before you. My soul expected reproach and misery, and I waited for someone sympathizing, and there was no one, and for someone calling, and I found no one. And they gave gall for my food, and for my thirst they gave me vinegar to drink. Let their table

before them become a trap, and a recompense, and a stumbling block. Let their eyes be darkened so as not to see, and bend their back continually. Pour out your anger upon them, and let the wrath of your anger seize them. Let their dwelling place become desolate, and in their tents let there be no one dwelling; because the one whom you struck, they themselves pursued, and they added to the pain of my wounds. Add lawlessness upon their lawlessness, and do not let them enter into your righteousness. Let them be blotted out from the book of the living, and let them not be written with the righteous. I am poor and suffering, and the salvation of your face took hold of me. I will praise the name of my God with song, I will magnify him in praise, and it will be pleasing to God more than a young calf bringing forth horns and hooves. Let the poor see and let them be glad; seek out God, and you will live. Because the Lord heard the poor, and he did not despise his prisoners. Let the heavens and the earth praise him, the sea and all the creeping things in them. That God will save Zion, and the cities of Judea will be built, and they will dwell there, and they will inherit it. And the seed of his slaves will possess it, and those loving his name will dwell in it.

69

To the end, of David, for remembrance, for the Lord to save me. O God, attend to helping me. Let them be ashamed and confounded, the ones seeking my soul; let them be turned back backward and put to shame, the ones wishing evil against me;

let them be turned back immediately being ashamed, the ones saying to me, Well done, well done. Let all who seek you exult and be glad in you, and let those who love your salvation say continually, Let God be magnified. I am poor and needy, O God help me; you are my helper and my deliverer, O Lord do not delay.

70

The sons of David, of Jonadab, and of the first taken captive. In you, Lord, I have hoped; let me not be put to shame forever. In your righteousness deliver me, incline your ear toward me and save me. Become for me a protecting God, and a fortified place to save me, because you are my strength and my refuge. My God, deliver me from the hand of a sinner, from the hand of one breaking the law and doing wrong. Because you are my endurance Lord, Lord, my hope from my youth; upon you I was supported from the womb, from my mother's belly you are my protector. My praise is in you continually. I became like a portent to many, and you are a mighty helper. Let my mouth be filled with praise, so that I will praise your glory, your magnificence, the whole day. Do not cast me away into the time of old age; when my strength fails, do not forsake me. Because my enemies spoke against me, and those watching for my soul took counsel together, saying, God has abandoned him; pursue and seize him, because there is no one to rescue him. O God, do not be far from me; O my God, give heed to helping me. Let them be ashamed

and let them vanish, the ones slandering my soul; let them be clothed with shame and disgrace, the ones seeking evils for me. But I will hope continually, and I will add to all your praise. My mouth will proclaim your righteousness, your salvation the whole day, because I have not known business. I will enter in the power of the Lord; Lord, I will remember your righteousness alone. You taught me, God, from my youth, and until now I will declare your wonders, and until old age and advanced age, God, do not forsake me, until I may declare your arm to all the coming generation. Your power and your righteousness, God, to the highest places, the great things which you did. God, who is like you? You showed me many afflictions, both many and bad. And having turned back, you made me alive, and from the depths of the earth you brought me up again. You multiplied your righteousness, and having turned back you comforted me, and from the depths of the earth you brought me up again. For I will give thanks to you with the instrument of psalm, your truth, O God; I will sing praise to you with the lyre, O Holy One of Israel. My lips will rejoice when I sing praise to you, and so will my soul which you redeemed. Still and also my tongue will meditate on your righteousness the whole day, when those seeking evils for me are put to shame and confounded.

71

To Solomon. God, give your judgment to the king and your righteousness to the son of the king, to judge your people in

righteousness and your poor in judgment. Let the mountains take up peace for your people, and the hills. In righteousness he will judge the poor of the people, and he will save the sons of the poor, and he will humble the false accuser, and he will remain with the sun, and before the moon for generations of generations. He will come down as rain upon fleece, and like drops dripping upon the earth. In his days righteousness will rise, and abundance of peace until the moon is taken away. And he will rule over from sea to sea, and from the river to the ends of the inhabited world. Ethiopians will fall down before him, and his enemies will lick the dust. Kings of Tarshish and the islands will bring gifts, kings of the Arabs and Sheba will bring gifts. And all the kings will worship him, all the nations will serve him. Because he rescued a poor man from a ruler, and a poor man who had no helper. He will spare the poor man and the needy, and he will save the souls of the poor. He will redeem their souls from oppression and from injustice, and their name will be honorable before him. And he will live, and he will be given gold from Arabia, and they will pray for him continually; all day long they will bless him. There will be support in the land upon the heights of the mountains; his fruit will be lifted up above Lebanon, and they will blossom from the city like grass of the earth. Let his name be blessed forever, his name remains before the sun, and all the tribes of the earth will be blessed in him; all the nations will call him blessed. Blessed is the Lord, the God of Israel, who alone does wonders, and blessed is the name of his glory forever and ever, and all the earth will be filled with his glory. May it be, may it be. The hymns of David the son of

Jesse have ended.

72

A Psalm of Asaph. How good God is to Israel, to the upright in heart. But my feet were almost shaken, my steps were almost poured out. Because I was jealous of the lawless ones, observing the peace of sinners. Because there is no relief in their death, and they are firm in their plague. They are not in the labors of men, and they will not be scourged with men. Because of this, arrogance gained control of them; they clothed themselves with injustice and impiety. Their injustice will go out as from fat; they went through into the disposition of the heart. They intended, and they spoke in wickedness; they spoke injustice into the height. They set their mouth against heaven, and their tongue passed through the earth. Because of this my people will return here, and full days will be found in them. And they said, How did God know, and is there knowledge in the Most High? Behold, these sinners are prospering in the world and have obtained wealth. And I said, Therefore in vain I have justified my heart, and I have washed my hands in innocence. And I have been scourged all day long, and my reproof comes every morning. If I had said, I will declare thus, behold, I would have dealt faithlessly with the generation of your sons. And I supposed to know—this is trouble before me—until I enter into the sanctuary of God, I will understand the last things. Except because of their deceits you placed them where you cast them

down when they were being lifted up. How did they become a desolation? Suddenly they failed, they perished because of their lawlessness. Like a dream of one being awakened, Lord, you will bring their image to nothing in your city. Because my heart rejoiced and my kidneys were changed. And I was despised and did not know it, I became brutish before you, yet I am continually with you; you held my right hand, in your counsel you guided me, and with glory you received me. What do I have in heaven, and what have I desired from you on earth? My heart and my flesh have failed, God of my heart, and my portion, God forever. Because behold, those who distance themselves from you will perish; you have utterly destroyed all who are unfaithful to you. But for me to cling to God is good, to place my hope in the Lord, to proclaim all your praises in the gates of the daughter of Zion.

73

Of understanding, by Asaph. Why, O God, will you reject forever? Was your wrath angry at the sheep of your pasture? Remember your assembly which you acquired from the beginning; you redeemed the tribe of your inheritance, this mountain Zion in which you have dwelt. Lift up your hands against their arrogance to the end; all that the enemy has done wickedly in your holy places. And those hating you boasted in the midst of your festival; they set up their signs as signs, and they did not understand as at the upper entrance; as with axes

in a forest of wood they cut down her doors together, with axe and cutting tool they smashed her down. They burned your sanctuary with fire to the ground, they profaned the dwelling of your name. They said in their heart, all their kinship together, Come, let us cause the festivals of the Lord to cease from the earth. We have not seen our signs, there is no longer a prophet, and he will not know us anymore. How long, O God, will the enemy reproach, will the adversary provoke your name forever? Why do you turn away your hand, and keep your right hand in your bosom forever? But God, our king before the age, made salvation in the midst of the earth. You made the sea strong by your power, you crushed the heads of the dragons upon the water. You broke the heads of the dragon, you gave him as food to the Ethiopian peoples. You tore apart springs and torrents; you dried up ever-flowing rivers. Yours is the day, and yours is the night; you have prepared the sun and the moon. You made all the boundaries of the earth; you made summer and spring. Remember this creation of yours; an enemy reproached the Lord, and a foolish people provoked your name. Do not hand over to the beasts the soul that confesses to you; do not forget the souls of your poor forever. Look upon your covenant, because the darkened places of the earth have been filled with houses of lawlessness. Let not the one who has been humbled and shamed be turned away; the poor and the needy will praise your name. Rise up, O God, judge your case, remember your reproaches by the foolish one all day long. Do not forget the voice of your suppliants, the arrogance of those hating you ascends continually toward you.

74

To the end, do not destroy, a psalm of a song of Asaph. We will give thanks to you, O God, we will give thanks, and we will call upon your name; I will declare all your wonders. Whenever I take the time, I will judge uprightness. The earth was melted, and all those inhabiting it; I established its pillars. Selah. I said to the lawbreakers, Do not act lawlessly, and to those who sin, Do not lift up your horn. Do not lift up your horn on high, do not speak against God with injustice. Because neither from the east, nor from the west, nor from the desert mountains, because God is judge: this one he humbles, and this one he exalts. There is a cup in the hand of the Lord, full of wine unmixed with mixture, and he poured from this into this, except its dregs were not emptied out; all the sinners of the earth will drink. But I will rejoice forever, I will sing praise to the God of Jacob. And I will break off all the horns of the sinners, and the horns of the righteous will be exalted.

75

For the end, in hymns, a psalm of Asaph; a song concerning the Assyrian. God is known in Judea, his name is great in Israel. And his place was established in peace, and his dwelling place in Zion. There he shattered the powers of the bows, the weapon and sword and war; selah. You illuminate wonderfully from the eternal mountains, all the unintelligent were troubled in heart;

they slept their sleep, and all the men of wealth found nothing with their hands. From your rebuke, O God of Jacob, those who had mounted the horses slumbered. You are fearsome, and who will stand against you because of your anger? From heaven you caused judgment to be heard, the earth feared and became quiet, when God rose up in judgment, to save all the meek in heart. Selah. Because the thoughts of man will give thanks to you, and the remnant of thoughts will celebrate for you. Pray and give back to the Lord our God; all those around him will bring gifts to the fearful one who takes away the spirits of rulers, fearful among the kings of the earth.

76

For the end, concerning Jeduthun, a psalm of Asaph. With my voice I cried out to the Lord, and with my voice to God, and he paid attention to me. In the day of my affliction I sought out God, my hands by night before him, and I was not deceived; my soul refused to be comforted. I remembered God, and I rejoiced, I meditated, and my spirit grew faint; selah. All my enemies seized the guards beforehand, I was troubled and did not speak. I considered ancient days, and I remembered everlasting years, and I meditated; by night with my heart I communed, and I searched my spirit. Will the Lord reject forever, and will he never be pleased again? Or will he cut off his mercy forever from generation to generation? Or will God forget to have mercy, or will he restrain his mercies in his anger? Selah. And I said,

Now I have begun; this is the change of the right hand of the Most High. I remembered the works of the Lord, because I will remember your wonders from the beginning, and I will meditate on all your works, and I will meditate on your practices. O God, your way is in the holy place; who is a god as great as our God? You are the God who does wonders, you made known your power among the peoples, you redeemed your people with your arm, the sons of Jacob and Joseph, selah. The waters saw you, O God; the waters saw you and were afraid, and the depths were troubled. At the multitude of the sound of waters, the clouds gave voice; and indeed your arrows pass through. The voice of your thunder was in the whirlwind; your lightnings shone forth to the inhabited world, the earth was shaken and became trembling. In the sea is your way, and your paths are in many waters, and your traces will not be known. You led your people like sheep by the hand of Moses and Aaron.

77

Of understanding, by Asaph. Pay attention, my people, to my law; incline your ear to the words of my mouth. I will open my mouth in parables, I will utter problems from the beginning. Our fathers recounted to us all the things that we heard and knew. It was not hidden from their children for another generation, as they announced the praises of the Lord and his powers, and his wonders which he made. And he set up a testimony in Jacob, and he placed a law in Israel, which he

commanded our fathers to make known to their sons, so that another generation would know, the sons who will be born, and they will rise up and will declare them to their sons, so that they might set their hope upon God, and not forget the works of God, and seek out his commandments. So that they might not become like their fathers, a crooked and rebellious generation, a generation which did not direct its heart, and its spirit was not faithful with God. The sons of Ephraim, stretching and throwing the bow, turned back in the day of war. They did not keep the covenant of God, and they were not willing to walk in his law. And they forgot his benefactions and his wonders which he showed them; the wonders which he did before their fathers, in the land of Egypt, in the plain of Tanis. He tore the sea, and he led them across; he set the waters like a wineskin. And he led them in a cloud by day, and all the night in the light of fire. He tore the rock in the wilderness, and he gave them drink as from a great deep. And he led out water from the rock, and he brought down waters like rivers. And they continued still to sin against him, they provoked the most high in the waterless place, and they tested God in their hearts by asking food for their souls. And they spoke against God, and said, Will God not be able to prepare a table in the wilderness? Since he struck the rock and waters flowed and torrents flooded, will he not also be able to give bread? Or to prepare a table for his people? Because of this the Lord heard and delayed, and fire was kindled in Jacob, and wrath went up upon Israel. Because they did not believe in God, nor did they hope in his salvation. And he commanded the clouds from above, and he opened the doors of heaven, and he

rained manna on them to eat, and he gave them the bread of heaven. Man ate bread of messengers; he sent them provisions to fullness. He drove the South wind from heaven, and he brought the Southwest wind by his power. And he rained upon them flesh like dust, and winged birds like the sand of the seas. And they fell upon the middle of their camp, around their tents. And they ate and were filled very much, and he brought them their desire. They were not deprived of their desire; while their food was still in their mouth, the wrath of God rose up against them, and he killed among their fat ones, and he bound together the chosen ones of Israel. In all these things they still sinned, and they did not believe his wonders. And their days failed in futility, and their years with haste. When he killed them, they sought him and turned back and came early to God. And they remembered that God is their helper, and the most high God is their redeemer. And they loved him with their mouth, and with their tongue they lied to him; but their heart was not straight with him, nor were they faithful in his covenant. He himself is compassionate, and he will show mercy for their sins, and he will not destroy; and he will often turn away his anger, and he will not kindle all his anger. And he remembered that they are flesh, a spirit going and not returning. How often they provoked him in the wilderness and provoked him to anger in the waterless land! And they turned back and tested God, and provoked the Holy One of Israel. They did not remember his hand, the day which he redeemed them from the hand of the oppressor. As he placed his signs in Egypt, and his wonders in the plain of Tanis. And he turned their rivers into blood, and

their rain waters so that they might not drink. He sent out against them the dog fly and it devoured them, and the frog, and it destroyed them. And he gave their fruit to the blight, and their labors to the locust. He killed their vine in hail, and their sycamores in the frost. And he delivered their livestock to hail, and their possessions to fire. He sent out against them his fierce anger—wrath and anger and affliction—a mission through evil messengers. He made a path for his anger, he did not spare their souls from death, and he shut their livestock into death. And he struck every firstborn in the land of Egypt, the firstfruit of their labors in the tents of Ham. And he had his people depart as sheep, he led them like a flock in the wilderness. And he led them in hope, and they were not afraid, and the sea covered their enemies. And he brought them into his holy mountain, this mountain which his right hand acquired. And he cast out nations from before them, and he allotted them as an inheritance with a measuring line of inheritance, and he caused the tribes of Israel to dwell in their tents. And they tested and provoked God the most high, and they did not keep his testimonies. And they turned away and acted treacherously just as their fathers did; they were turned into a crooked bow. And they provoked him to anger upon their hills, and with their carved images they provoked him to jealousy. God heard and despised and utterly rejected Israel. And he rejected the tent of Shiloh, his dwelling where he dwelt among men. And he handed over their strength into captivity, and their beauty into an enemy's hand. And he shut up his people to the sword, and he overlooked his inheritance. Fire devoured their young men, and

their maidens did not mourn. Their priests fell by the sword, and their widows will not be mourned. And the Lord was awakened as one sleeping, as a mighty one intoxicated from wine. And he struck his enemies from behind, he gave them eternal disgrace. And he rejected the tent of Joseph, and the tribe of Ephraim he did not choose. And he chose the tribe of Judah, Mount Zion, which he loved. And he built his sanctuary like unicorns, he founded it in the earth for the age. And he chose his slave David, and he took him from the flocks of sheep. He took him from behind the ewes giving birth to shepherd Jacob his slave and Israel his inheritance. And he shepherded them in the innocence of his heart, and in the understanding of his hands, he led them.

78

A Psalm of Asaph. O God, nations came into your inheritance, they defiled your holy temple, they made Jerusalem into a fruit guard's hut. They placed the corpses of your slaves as food for the birds of heaven, the flesh of your holy ones for the beasts of the earth. They poured out their blood like water around Jerusalem, and there was no one to bury them. We have become a reproach to our neighbors, derision and mockery to those around us. How long, Lord, will you be angry forever? Will your zeal be kindled as fire? Pour out your anger upon the nations that have not known you, and upon the kingdoms that have not called upon your name. Because they devoured Jacob, and they

made his place desolate. Do not remember our ancient lawless deeds, let your mercies quickly overtake us, because we have become exceedingly destitute. Help us, O God our savior, on account of the glory of your name; Lord, deliver us and be merciful to our sins on account of your name. Let them never say among the nations, where is their God? And let the vengeance of the blood of your slaves that has been poured out be known in the nations before our eyes. Let the groaning of those who have been shackled come before you; according to the greatness of your arm, preserve the sons of those who have been put to death. Give back to our neighbors sevenfold into their bosom their reproach with which they reproached you, Lord. For we are your people and the sheep of your pasture, we will give thanks to you forever, from generation to generation we will declare your praise.

79

To the end, concerning the things to be changed, a testimony to Asaph, a psalm concerning the Assyrian. Shepherd of Israel, pay attention, you who guide Joseph like sheep, you who sit upon the cherubim, appear before Ephraim and Benjamin and Manasseh, stir up your power and come to save us. O God, turn us back, and cause your face to shine, and we will be saved. Lord God of powers, how long will you be angry at the prayer of your servant? You will feed us the bread of tears, and you will give us tears to drink in measure. You placed us into opposition with

our neighbors, and our enemies mocked us. Lord, God of powers, turn us back, and cause your face to shine, and we will be saved; selah. You transplanted a vine from Egypt, you drove out nations, and you planted it. You prepared a way before it, and you planted its roots, and the earth was filled. Its shadow covered mountains, and its branches covered the cedars of God. She stretched out her branches to the sea, and her shoots to the river. Why have you torn down its fence, so that all who pass by the road gather fruit from it? A boar from the forest ravaged it, and a solitary wild beast devoured it. God of powers, turn back indeed, look upon from heaven and see, and visit this vine. And restore it, which your right hand planted, and the son of man whom you strengthened for yourself. Having been burned with fire and dug up, they will perish from the rebuke of your face. Let your hand be upon the man of your right hand, and upon the son of man, whom you strengthened for yourself. And we will not depart from you, you will give us life, and we will call upon your name. Lord God of hosts, turn us back, and cause your face to shine, and we will be saved.

80

For the director, concerning the winepresses, a psalm of Asaph. Rejoice to God our helper, shout aloud to the God of Jacob. Take up a psalm and strike the tambourine, the delightful harp with the lyre. Sound a trumpet at the new moon, on the appointed day of your feast. Because it is a command to Israel, and a

judgment to the God of Jacob. He placed a testimony in Joseph, when he went out from the land of Egypt; he heard a tongue which he did not know. He removed his back from burdens; his hands served with the basket. In distress you called upon me and I rescued you; I heard you in the secret place of the storm, I tested you at the waters of dispute; selah. Hear my people and I will speak to you, Israel, and I solemnly testify to you: if you hear me, there will not be a new god among you, nor will you worship a foreign god. For I am the Lord your God, who brought you up from the land of Egypt; open wide your mouth and I will fill it. And my people did not hear my voice, and Israel did not pay attention to me. And I sent them away according to the practices of their hearts; they will walk in their practices. If my people had listened to me, if Israel had walked in my ways, I would have quickly humbled their enemies, and I would have laid my hand upon those oppressing them. The enemies of the Lord lied to him, and their time will be forever, and he fed them with the fat of wheat, and he satisfied them with honey from the rock.

81

A Psalm of Asaph. God stood in the assembly of gods, and in their midst he distinguishes between gods. How long will you judge unjustly and show partiality to sinners? Selah. Judge the orphan and the poor, vindicate the lowly and the poor. Rescue the poor man, and rescue the beggar from the hand of a sinner.

They did not know nor did they understand; in darkness they pass through. All the foundations of the earth will be shaken. I said, You are gods, and all sons of the Most High. But you die as men, and you fall as one of the rulers. Rise up, O God, judge the earth, because you will inherit all the nations.

82

A song of a psalm of Asaph. O God, who will be likened to you? Do not be silent, nor be still, O God. Because behold, your enemies have made a noise, and those who hate you have lifted up their head. Against your people they have plotted craftily, and they took counsel against your holy ones. They said, Come, let us utterly destroy them from being a nation, and let the name of Israel be remembered no more. Because they planned together in harmony, they made a covenant against you: The tents of the Idumeans and the Ishmaelites, Moab and the Hagarenes, Gebal and Ammon and Amalek, and the Philistines with those dwelling in Tyre. For Assyria also joined with them and became a help to the sons of Lot. Selah. Do to them as you did to Midian and to Sisera, as to Jabin in the torrent Kishon. They were utterly destroyed in Endor; they became as dung for the earth. Make their rulers as Oreb and Zeeb and Zebah and Zalmunna, all their rulers, who said, Let us inherit for ourselves the altar of God. My God, make them like a wheel, like stubble before the wind. Like fire that will burn up a forest, like a flame burning mountains; thus you will pursue them in your storm,

and in your wrath you will trouble them. Fill their faces with dishonor, and they will seek your name, Lord. Let them be ashamed and let them be troubled forever and ever, and let them be confounded and let them perish. And let them know that your name is Lord; you alone are most high over all the earth.

83

To the end, concerning the winepresses, for the sons of Korah, a psalm. How beloved are your dwellings, Lord of powers. My soul longs for and faints into the courts of the Lord; my heart and my flesh rejoiced in the living God. And for the sparrow found for himself a house, and the turtledove a nest for herself, where she will place her young; your altars, Lord of powers, my king and my God. Blessed are those dwelling in your house, they will praise you forever and ever; selah. Blessed is the man whose help is from you, Lord; he established ascents in his heart, into the valley of weeping, into the place which he set; and for the lawgiver will give blessings, they will go from strength to strength, the God of gods will be seen in Zion. Lord, the God of powers, hear my prayer; give ear, O God of Jacob. Selah. O God, behold our Defender, and look upon the face of your anointed one. Because one day in your courts is better than thousands; I chose to be cast aside in the house of God rather than to dwell in the tents of sinners. Because the Lord loves mercy and truth, God will give favor and glory; the Lord will not withhold good

things from those who walk in innocence. Lord of powers, blessed is the man who hopes in you.

84

For the choir director, for the sons of Korah, a psalm. You were well pleased with your land, Lord; you restored Jacob from captivity. You let go of the lawlessnesses of your people, you covered all their sins; selah. You caused all your anger to cease; you turned away from your burning anger. Turn us back, O God of our salvation, and turn away your anger from us. Will you not be angry with us forever? Or will you extend your anger from generation to generation? God, having turned back, you will give life to us, and your people will rejoice in you. Show us your mercy, Lord, and may you give us your salvation. I will hear what the Lord God will speak in me, because he will speak peace upon his people, and upon his holy ones, and upon the ones turning their hearts toward him. His salvation is near those who fear him, so that glory may dwell in our land. Mercy and truth met, righteousness and peace kissed. Truth sprang up from the earth, and righteousness looked down from heaven. For the Lord will give goodness, and our land will give its fruit. Righteousness will go before him, and will set his steps in the way.

85

A Prayer of David. Incline your ear, Lord, and hear me, because I am poor and needy. Guard my soul, because I am holy; save your slave, O God, the one who hopes in you. Have mercy on me, Lord, because I will cry out to you all day long. Gladden the soul of your slave, because I lifted my soul toward you, Lord. Because you, Lord, are good and gentle and abundant in mercy to all those calling upon you. Give ear, Lord, to my prayer, and pay attention to the voice of my supplication. In the day of my affliction I cried out to you, because you heard me. There is none like you among the gods, Lord, and there is nothing like your works. All the nations as many as you made will come, and they will worship before you Lord, and they will glorify your name, because you are great and doing wonders, you are the great God alone. Guide me, Lord, in your way, and I will go in your truth; let my heart rejoice in fearing your name. I will give thanks to you, Lord my God, with my whole heart, and I will glorify your name forever. Because your mercy is great upon me, and you delivered my soul from the lowest hades. O God, lawless ones rose up against me, and a gathering of strong ones sought my soul, and they did not set you before them. And you, Lord God, are compassionate and merciful, patient and abundant in mercy and true. Look upon me, and have mercy on me, give your strength to your child, and save the son of your maidservant. Make with me a sign for good, and let those hating me see and be put to shame, because you, Lord, helped me and comforted me.

86

A psalm of song for the sons of Korah. His foundations are in the holy mountains. The Lord loves the gates of Zion more than all the dwellings of Jacob. Glorious things were spoken concerning you, the city of God, selah. I will remember Rahab and Babylon to those who know me, and behold, the Philistines and Tyre and the people of the Ethiopians—these were born there. Mother Zion will say a man, and a man came to be in her, and the Most High himself founded her. The Lord will declare in the writing of peoples and of these rulers who were born in it. Selah. As the dwelling of all who rejoice is in you.

87

A song of a psalm for the sons of Korah, for the choir director, concerning mahalath for answering, a maskil of Heman the Israelite. Lord, God of my salvation, by day I cried out and in the night before you. Let my prayer enter before you, incline your ear to my supplication, Lord. Because my soul was filled with evils, and my life drew near to hades. I was reckoned with those descending into the pit, I became as a helpless man, free among the dead, like the wounded cast down sleeping in a tomb, whom you no longer remembered, and they themselves were thrust away from your hand. They placed me in the lowest pit, in dark places and in the shadow of death. Upon me your wrath has leaned, and all your waves you have brought upon me; selah.

You have made my acquaintances distant from me, they have made me an abomination to themselves, I was handed over and I did not go out. My eyes have grown weak from poverty, and I cried out to you, Lord, the whole day; I stretched out my hands toward you. Will you not do wonders for the dead, or will physicians raise them up and they will confess to you? Will someone not declare your mercy in the tomb, and your truth in destruction? Will not your wonders be known in the darkness, and your righteousness in a forgotten land? And I cried out to you, Lord, and in the morning my prayer will come before you. Why, Lord, do you reject my prayer and turn away your face from me? I am poor and in labors from my youth, but having been exalted I was humbled and I was brought to despair. Your wraths passed over me, and your terrors disturbed me. They surrounded me like water; all day long they closed in on me together. You have removed my friend far from me, and my acquaintances because of hardship.

88

Of the Understanding of Ethan the Israelite. I will sing of your mercies, Lord, forever; to generation and generation I will declare your truth with my mouth. Because you said, Mercy will be built into the age, your truth will be established in the heavens; I made a covenant with my chosen ones, I swore to David my servant. Until eternity I will establish your seed, and I will build your throne for generation and generation; selah. The

heavens will confess your wonders, Lord, and your truth in the assembly of holy ones. Because who in the clouds will be equal to the Lord? And who will be likened to the Lord among the sons of God? God is glorified in the council of the holy ones, great and fearsome over all those around him. Lord, God of powers, who is like you? You are mighty, O Lord, and your truth is all around you. You rule over the power of the sea, and you calm the tossing of its waves. You humbled the arrogant as one wounded, and with the arm of your power you scattered your enemies. The heavens are yours, and the earth is yours; you founded the inhabited world and its fullness. You created the North and seas, Tabor and Hermon will rejoice in your name. Your arm is with power; let your hand be strengthened, let your right hand be exalted. Righteousness and judgment are the foundation of your throne; mercy and truth will go before your face. Blessed are the people knowing the war cry; Lord, in the light of your face they will walk, and in your name they will rejoice the whole day, and in your righteousness they will be exalted. Because you are the boast of their power, and in your favor our horn will be exalted, because the help is the Lord's, and our king is the Holy One of Israel. Then you spoke in a vision to your sons, and you said, I placed help upon a mighty one, I exalted a chosen one from my people. I found David my slave; in holy mercy I anointed him. For my hand will help him, and my arm will strengthen him. An enemy will not profit against him, and a son of lawlessness will not continue to harm him. And I will cut down his enemies from before his face, and I will put to flight those who hate him. And my truth and my mercy are with him, and in my name his horn

will be exalted. And I will set his hand in the sea, and his right hand in the rivers. He himself will call upon me, You are my father, my God and the helper of my salvation. And I will make him the firstborn, high among the kings of the earth. Forever I will keep my mercy for him, and my covenant will be faithful to him. And I will establish his seed for the age of the age, and his throne as the days of heaven. If his sons forsake my law and do not walk in my judgments; if they profane my statutes and do not keep my commandments; I will visit their lawlessness with a rod and their sins with whips. But I will not scatter my mercy from him, nor will I do wrong in my truth, nor will I profane my covenant, and I will not set aside the things going out through my lips. Once I swore by my holiness that I will not lie to David. His seed remains forever, and his throne is as the sun before me, and as the moon established forever, and the witness in heaven is faithful; selah. But you have rejected and despised, you have cast away your anointed one. You have destroyed the covenant of your servant, you have profaned his sanctuary to the ground. You tore down all his fences; you made his fortifications into cowardice. All those passing through the road plundered him; he became a reproach to his neighbors. You have exalted the right hand of his enemies; you have gladdened all his enemies. You turned away the help of his sword, and you did not uphold him in the war. You have destroyed him from purification, you dashed his throne down to the earth, you have shortened the days of his throne, you have poured out shame upon him, selah. How long, Lord, will you turn away forever? Will your wrath be kindled as fire? Remember what my substance is; for you did

not create all the sons of men in vain, did you? Who is a man who will live and not see death? Will he rescue his soul from the hand of Hades? Selah. Where are your ancient mercies, Lord, which you swore to David in your truth? Remember, Lord, the reproach of your servants which I bore in my bosom from many nations, with which your enemies reproached you, Lord, with which they reproached the footsteps of your anointed one. Blessed is the Lord forever; may it be so, may it be so.

89

A prayer of Moses, the man of God. Lord, you have been a refuge to us from generation to generation. Before the mountains became and the earth and the inhabited world were formed, and from eternity until eternity you are. Do you not turn man into humiliation, and yet say, Return, sons of men? Because a thousand years in your eyes are as yesterday when it passed, and as a watch in the night. Their things treated as nothing will be years—in the morning like grass it may pass away. In the morning it may bloom and pass away, in the evening it may fall off, be hardened and be dried up. Because we have perished in your anger, and we have been troubled by your wrath. You placed our lawlessnesses before you, our age into the light of your face. Because all our days have failed, and in your anger we have failed; our years—as a spider—meditated. The days of our years are seventy years in them, but if in powers, eighty years, and the greater part of them is toil and pain; because

gentleness came upon us, and we will be disciplined. Who knows the power of your anger, and who can count it from fear of your wrath? Make your right hand known thus, and those educated in heart in wisdom. Return, Lord; how long? And be comforted concerning your slaves. We were filled in the morning with your mercy, and we rejoiced and were glad; in all our days may we be glad, in return for the days you humbled us, the years in which we saw evils. And behold your slaves and your works, and guide their sons. And let the splendor of the Lord our God be upon us, and direct upon us the works of our hands.

90

A praise of song to David. The one dwelling in the help of the most high will lodge in the shelter of the God of heaven. He will say to the Lord, You are my helper and my refuge, my God; I will hope in him. Because he himself will rescue you from the trap of hunters, from the tumultuous word. He will overshadow you with his shoulders, and under his wings you will hope; his truth will encircle you like a weapon. You will not fear the terror of night, the arrow flying by day, the thing passing through in darkness, or the calamity and demon of noonday. A thousand will fall at your side, and ten thousand at your right, but it will not come near you. Except with your eyes you will observe, and you will see the repayment of sinners. Because you, Lord, are my hope, you have made the Most High your refuge. Evils will

not approach you, and a whip will not draw near your tent. Because he commands his messengers concerning you, to preserve you in all your ways. They will lift you up on their hands, lest you ever strike your foot against a stone. You will tread upon the asp and basilisk, and you will trample the lion and dragon. Because he hoped upon me, I will deliver him; I will protect him, because he knew my name. He will call upon me, and I will listen to him; I am with him in affliction, and I will deliver him, and I will glorify him. With length of days I will fill him, and I will show him my salvation.

91

A Psalm, a song for the day of the Sabbath. It is good to give thanks to the Lord, and to sing to your name, most high, to announce your mercy in the morning, and your truth by night, on a ten stringed harp, with song on a lyre. Because you have gladdened me, Lord, in your work, and in the works of your hands I will rejoice. How great are your works, Lord! Your thoughts were made exceedingly deep. A foolish man will not know, and an unintelligent person will not understand these things. When the sinners rise up like grass and all those working lawlessness sprout up, it is so that they might be utterly destroyed forever and ever. But you, Lord, are most high forever. Because behold, your enemies will perish, and all those who work lawlessness will be scattered. And my horn will be exalted as a unicorn's, and my old age in rich mercy. And my eye has

looked upon my enemies, and my ear will hear of those rising up against me doing evil. The righteous will flourish as a phoenix; as the cedar in Lebanon they will be multiplied. Having been planted in the house of the Lord, they will blossom forth in the courts of our God. Then they will be multiplied in rich old age, and they will be prospering to announce that the Lord my God is upright, and there is no injustice in him.

92

For the day before the sabbath, when the earth was settled, a song of praise of David. The Lord reigned, he put on beauty, the Lord put on power and girded himself, for he established the inhabited world, which will not be shaken. Your throne has been ready from then, from eternity you are. The rivers have lifted up, Lord, the rivers have lifted up their voices, from the sounds of many waters; the surges of the sea are wonderful; the Lord is wonderful in high places. Your testimonies have been confirmed exceedingly; holiness is fitting for your house, Lord, for the length of days.

93

A Psalm of David for the fourth day of the week. God of vengeances, Lord, the God of vengeances has spoken boldly. Be exalted, O you who judge the earth, give recompense to the

proud. How long, Lord, how long will sinners boast? They will cry out and they will speak injustice; all those who work lawlessness will speak. They humbled your people, Lord, and they harmed your inheritance. They killed the widow and orphan, and they murdered the sojourner. And they said, The Lord will not see, nor will the God of Jacob understand. Understand, you foolish ones among the people, and you fools, when will you ever be wise? Does not the one who planted the ear hear? Or does the one who formed the eye not perceive? The one disciplining nations, will he not rebuke? The one teaching knowledge to man? The Lord knows the thoughts of men, that they are vain. Blessed is the man whom you discipline, Lord, and whom you teach from your law; to give him rest from evil days, until a pit is dug for the sinner. Because the Lord will not reject his people, and he will not forsake his inheritance, until righteousness returns to judgment, and all the upright in heart follow it; selah. Who will rise up for me against those acting wickedly, or who will stand alongside me against those working lawlessness? If the Lord had not helped me, my soul would have almost sojourned in hades. If they were saying, My foot has been shaken, your mercy, Lord, was helping me. Lord, according to the multitude of my pains in my heart, your exhortations have loved my soul. The throne of lawlessness, the one forming trouble by command, will not accompany you. They will hunt upon the soul of the righteous, and they will condemn innocent blood. And the Lord became a refuge to me, and my God became the helper of my hope. And he will give back to them their lawlessness, and their wickedness; the Lord our God will destroy

them.

94

A praise of song to David. Come, let us rejoice in the Lord, let us shout for joy to God our savior. Let us come before his face in thanksgiving, and let us shout for joy to him in psalms. Because God is a great Lord, and a great king over all the gods; because the Lord will not reject his people, because in his hand are the ends of the earth, and the heights of the mountains are his. Because the sea is his and he made it, and his hands formed the dry land. Come, let us worship and let us fall down before him, and let us weep before the Lord who made us. Because he is our God, and we are the people of his pasture, and the sheep of his hand; today if you hear his voice, do not harden your hearts, as in the provocation, according to the day of provocation in the wilderness, where your fathers tested me; they proved me, and saw my works. Forty years I was grieved with that generation, and I said, they always wander in their heart, and they themselves did not know my ways. As I swore in my anger, they will not enter into my rest.

95

When the house was built after the captivity, a song of David. Sing to the Lord a new song; sing to the Lord, all the earth. Sing

to the Lord, bless his name, proclaim the good news of his salvation from day to day. Declare his glory in the nations, his wonders in all the peoples. Because the Lord is great and exceedingly praiseworthy, he is fearsome above all the gods. Because all the gods of the nations are demons, but the Lord made the heavens. Confession and beauty are before him, holiness and majesty are in his sanctuary. Bring to the Lord the families of the nations, bring to the Lord glory and honor, bring glory to the Lord for his name, lift up sacrifices and enter into his courts. Worship the Lord in his holy court, let all the earth be shaken before his face. Say among the nations, The Lord reigns, for he established the world, which will not be shaken; he will judge peoples in uprightness. Let the heavens rejoice and let the earth rejoice, let the sea and its fullness be shaken. The plains will rejoice, and all things in them; then all the trees of the forest will exult before the face of the Lord, because he is coming, because he is coming to judge the earth; he will judge the inhabited world in righteousness and the peoples in his truth.

96

To David, when his land is established. The Lord reigns, let the earth rejoice, let the many islands be glad. Cloud and darkness are around him; righteousness and judgment are the foundation of his throne. Fire will go before him, and it will set ablaze his enemies all around. His lightnings shone forth to the inhabited world, the earth saw and was shaken; the mountains melted like

wax from the face of the Lord, from the face of the Lord of all the earth. The heavens reported his righteousness, and all the peoples saw his glory. Let all the ones worshipping the carved images be ashamed, the ones boasting in their idols; worship him, all his messengers. Zion heard and rejoiced, and the daughters of Judea exulted, because of your judgments, Lord. Because you are Lord, the most high over all the earth, you have been exceedingly exalted above all the gods. You who love the Lord, hate evil; the Lord guards the souls of his holy ones, he will deliver them from the hand of sinners. Light has risen for the righteous, and gladness for the upright in heart. Rejoice, righteous ones, in the Lord, and give thanks to the memory of his holiness.

97

A Psalm of David. Sing to the Lord a new song, because the Lord has done wonderful things; his right hand has saved him, and his holy arm. The Lord made known his salvation, before the nations he revealed his righteousness. He remembered his mercy to Jacob, and his truth to the house of Israel; all the ends of the earth saw the salvation of our God. Shout aloud to God, all the earth, sing and rejoice and sing praises. Sing praises to the Lord with the lyre, with the lyre and the voice of a psalm. With hammered trumpets and the voice of the horn, shout aloud before the Lord the King. Let the sea be shaken and its fullness, the inhabited world and those dwelling in it. Rivers will clap

their hands together, the mountains will rejoice. Because he has come to judge the earth; he will judge the inhabited world in righteousness, and the peoples in uprightness.

98

A Psalm of David. The Lord has reigned, let the peoples be angry; the one sitting upon the cherubim, let the earth be shaken. The Lord is great in Zion, and he is high above all the peoples. Let them give thanks to your great name, because it is fearful and holy, and the honor of a king loves judgment; you have prepared uprightness, you have made judgment and righteousness in Jacob. Exalt the Lord our God, and worship the footstool of his feet, because he is holy. Moses and Aaron were among his priests, and Samuel among those calling upon his name; they called upon the Lord, and he himself heard them, in a pillar of cloud he spoke to them; they guarded his testimonies, and the commands which he gave them. Lord our God, you heard them; O God, you were propitious to them, and avenging upon all their practices. Exalt the Lord our God, and worship at his holy mountain, because the Lord our God is holy.

99

A Psalm for confession. Shout aloud to the Lord, all the earth; serve the Lord in gladness; enter before him in exultation. Know

that the Lord himself is God; he made us, and not we ourselves, his people and the sheep of his pasture. Enter into his gates in thanksgiving, his courts in hymns; give thanks to him, praise his name. Because the Lord is good, his mercy is forever, and his truth is to all generations.

100

A Psalm of David. Mercy and judgment I will sing to you, Lord; I will sing praise and understand in a blameless way; when will you come to me? I was walking about in innocence of my heart, in the midst of my house. I did not set before my eyes an unlawful thing; I hated those doing transgressions. A crooked heart did not cling to me; I did not know the evil one turning away from me. The one who was secretly slandering his neighbor, I drove out; with one who had an arrogant eye and an insatiable heart, I would not eat. My eyes are upon the faithful of the earth, that they may dwell with me; the one going in a blameless way, this one serves me. The one doing arrogance did not dwell in the midst of my house; the one speaking unjust things did not prosper before my eyes. In the mornings I killed all the sinners of the land, to utterly destroy from the city of the Lord all those working injustice.

101

A prayer of the poor when he is despondent, and before the Lord he pours out his supplication. Lord, hear my prayer, and let my cry come to you. Do not turn away your face from me; in whatever day I am distressed, incline your ear toward me; in whatever day I call upon you, quickly hear me. Because my days have vanished like smoke, and my bones have been burned up like firewood. I was struck like grass, and my heart was dried up, because I forgot to eat my bread. From my groaning, my bone clung to my flesh. I have become like a pelican of the wilderness; I became like a night raven in a ruined house. I kept awake, and I became like a solitary sparrow upon a roof. The whole day my enemies were reproaching me, and the ones praising me were swearing against me. Because I ate ashes like bread, and I mixed my drink with weeping, from the face of your anger and your wrath, because you lifted me up and dashed me down. My days have declined like a shadow, and I have withered like grass. But you, Lord, remain forever, and your memorial from generation to generation. You, having risen up, will have mercy on Zion, because the time to have mercy on her has come. Because your servants were well pleased with her stones, and they will have compassion on her dust. And the nations will fear your name, Lord, and all the kings your glory. The Lord will build Zion, and he will be seen in his glory. He looked upon the prayer of the humble, and he did not despise their supplication. Let this be written for another generation, and the people being created will praise the Lord. Because he looked down from his holy height, the Lord from heaven looked upon the earth to hear the groaning of those who had been shackled, to release the sons of

those who had been put to death, to declare in Zion the name of the Lord and his praise in Jerusalem, when peoples are gathered together and kings to serve the Lord. He answered him in the way of his strength, Declare to me the fewness of my days; do not take me up in the midst of my days. Your years are throughout all generations. In the beginning you, Lord, founded the earth, and the heavens are the works of your hands. They themselves will perish, but you remain; and all will be worn out as a garment, and as a covering you will roll them up, and they will be changed. But you are the same, and your years will not fail; the sons of your servants will dwell, and their seed will be established forever.

102

To David. Bless the Lord, my soul, and all things within me, his holy name. Bless the Lord, O my soul, and do not forget all his praises. The one forgiving all your lawless deeds, the one healing all your diseases, the one redeeming your life from destruction, the one crowning you in mercy and compassions, the one filling your desire with good things. Your youth will be renewed as an eagle's. The Lord makes acts of mercy and judgment for all who are wronged. He made known his ways to Moses, his desires to the sons of Israel. The Lord is compassionate and merciful, patient and abounding in mercy. He will not be angry to the end, nor will he be wrathful forever. He has not dealt with us according to our sins, nor repaid us

according to our lawlessness. Because according to the height of heaven from the earth, the Lord has made strong his mercy upon those who fear him. Insofar as the east is distant from the west, he has removed our lawlessnesses far from us. Just as a father has compassion on his sons, the Lord has compassion on those who fear him. Because he himself knew our formation; remember that we are dust. Man's days are like grass, thus he will blossom like a flower of the field. Because the spirit passed through him, he will not exist, and he will not recognize his place anymore. The mercy of the Lord is from eternity until eternity upon those who fear him, and his righteousness is upon children's children, those who keep his covenant and remember his commandments to do them. The Lord in heaven prepared his throne, and his kingdom rules over all. Bless the Lord, all his messengers mighty in strength, doing his word to hear the voice of his words. Bless the Lord, all his powers, his servants doing his will. Bless the Lord, all his works, in every place of his dominion; bless the Lord, my soul.

103

To David. Bless the Lord, my soul. Lord my God, you were made exceedingly great; you clothed yourself with confession and beauty, putting on light as a garment, stretching out heaven like a curtain; the one covering his upper chambers with waters, the one placing clouds as his stepping, the one walking upon wings of winds; the one making his messengers spirits, and his

ministers burning fire; the one founding the earth upon its security, it will not be shaken for the age of the age. The abyss is his covering like a garment, the waters will stand upon the mountains. From your rebuke they will flee, from the voice of your thunder they will be afraid. They go up mountains, and they go down to plains into the place which you founded for them. You placed a boundary which they will not pass, nor will they return to cover the earth. He who sends forth springs in ravines—the waters will pass through between the mountains. They give drink to all the beasts of the field; the wild donkeys will quench their thirst. The birds of the heaven will dwell upon them; from the midst of the rocks they will give their voice. Watering the mountains from his upper chambers, the earth will be satisfied from the fruit of your works. He causes grass to spring up for the cattle and green plants for the service of men, to bring out bread from the earth, and wine gladdens the heart of man, to make the face cheerful with oil, and bread strengthens the heart of man. The trees of the plain will be satisfied, the cedars of Lebanon which he planted. There sparrows will nest; the heron's house is the leader of them. The high mountains are for the deer, the rock is a refuge for the rock badgers. He made the moon for seasons; the sun knows its setting. You placed darkness and it became night; in it all the wild beasts of the forest will pass through. The cubs roaring seize and seek food for them from God. The sun rose and they were gathered together, and they lay down in their folds. Man will go out to his work, and to his labor until evening. How great your works are, Lord, all things you made in wisdom; the earth

was filled with your creation; This is the sea, the great and spacious one; there are creeping things of which there is no number, small living creatures with great ones. There ships pass through, and this dragon which you formed to play in it. All things look to you expectantly to give them their food in due season. When you give to them, they will gather; and when you open your hand, all things will be filled with kindness. But when you turn away your face, they will be troubled; you will take away their spirit, and they will perish, and they will return to their dust. You will send out your spirit and they will be created, and you will renew the face of the earth. Let the glory of the Lord be forever, the Lord will rejoice in his works. The one who looks upon the earth and makes it tremble, the one who touches the mountains and they smoke. I will sing to the Lord in my life, I will sing praise to my God as long as I exist. May my meditation be sweet to him, and I will rejoice in the Lord. Let the sinners disappear from the earth, and the lawless ones, so that they exist no more; bless the Lord, my soul.

104

Hallelujah. Give thanks to the Lord and call upon his name; report his works among the nations. Sing to him and sing praises to him. Recount all his wonders. Be praised in his holy name; let the heart of those seeking the Lord rejoice. Seek the Lord and be strengthened; seek his face continually. Remember his wonders which he made, his wonders, and the judgments of his mouth. O

seed of Abraham, his slaves, sons of Jacob, his chosen ones. He Himself is the Lord our God; his judgments are in all the earth. He remembered his covenant forever, the word which he commanded for a thousand generations, which he made to Abraham, and his oath to Isaac. And he set it up to Jacob as a command, and to Israel as an eternal covenant, saying, to you I will give the land of Canaan, the measured portion of your inheritance. When they were few in number, few and sojourners in it, and they passed through from nation to nation, and from kingdom to another people, he did not allow a man to wrong them, and he rebuked kings on their behalf: Do not touch my anointed ones, and do not act wickedly against my prophets. And he called famine upon the land; he crushed every support of bread. He sent a man before them; Joseph was sold as a slave. They humbled his feet in fetters, iron went through his soul; until his word came, the Lord's oracle refined him. The king sent and released him, a ruler of peoples, and let him go. He appointed him lord of his house and ruler of all his possession, to instruct his rulers as himself and to make his elders wise. And Israel entered into Egypt, and Jacob sojourned in the land of Ham. And he increased his people exceedingly, and he strengthened them against their enemies. And he turned their heart to hate his people, to deal craftily with his slaves. He sent out Moses his slave and Aaron whom he chose. He placed the words of his signs in them, and the wonders in the land of Ham. He sent out darkness and it grew dark, and they provoked his words. He turned their waters into blood, and he killed their fish. Their land brought forth frogs in the storerooms of their

kings. He said, and the dog fly came, and gnats came in all their borders. He turned their rains into hail, fire burning in their land. And he struck their vines and their fig trees, and he shattered every tree of their boundary. He said and the locust came, and the caterpillar of which there was no number, and they devoured all the grass in their land and devoured the fruit of their land. And he struck every firstborn from their land, the firstfruit of all their toil. And he led them out with silver and gold, and there was not one weak person in their tribes. Egypt rejoiced at their departure, because the fear of them had fallen upon them. He spread out a cloud as a covering for them, and fire to illuminate the night for them. They asked, and quail came, and he filled them with bread of heaven. He tore the rock, and waters flowed; rivers went through waterless places. Because he remembered his holy word to Abraham his slave. And he led out his people in exultation, and his chosen ones in gladness. And he gave them lands of nations, and they inherited the labors of peoples. So that they would keep his ordinances and seek out his law.

105

Hallelujah. Give thanks to the Lord, because he is good, because his mercy endures forever. Who will speak of the powers of the Lord? Who will make all his praises heard? Blessed are those who guard judgment and do righteousness at all times. Remember us, Lord, in the favor of your people; visit us in your

salvation, to see in the goodness of your chosen ones, to rejoice in the joy of your nation, to be praised with your inheritance. We have sinned with our fathers, we have acted lawlessly, we have done wrong. Our fathers in Egypt did not understand your wonders, and they did not remember the multitude of your mercy; and they provoked you while going up at the Red Sea. And he saved them for the sake of his name, to make known his power. And he rebuked the Red Sea, and it was dried up, and he led them in the deep as in a wilderness. And he saved them from the hand of those hating them, and he redeemed them from the hand of the enemy. Water covered those oppressing them; not one of them was left behind. And they believed his words, and they sang his praise. They hastened, they forgot his works, they did not endure his counsel. And they had a strong desire in the wilderness, and they tested God in the waterless place. And he gave them their request, and he sent out fullness into their soul. And they provoked Moses and Aaron, the holy one of the Lord, to anger in the camp. The earth was opened and swallowed Dathan, and it covered the assembly of Abiram. And fire was kindled in their assembly, and a flame burned up the sinners. And they made a calf in Horeb, and they worshipped the carved image. And they exchanged their glory for the likeness of a calf eating grass. They forgot God who saved them, who had done great things in Egypt, marvelous things in the land of Ham, and fearful things upon the Red Sea. And he said he would utterly destroy them, if Moses his chosen had not stood in the breach before him to turn away his angry wrath, so as not to utterly destroy them. And they despised the desirable land, and they did

not believe his word. And they grumbled in their tents, they did not listen to the voice of the Lord. And he lifted up his hand upon them to cast them down in the wilderness, and to cast down their seed in the nations, and to scatter them in the lands. And they were initiated to Baal Peor, and they ate sacrifices of the dead. And they provoked him with their practices, and the fall was multiplied among them. And Phinehas stood and he made atonement, and the plague ceased. And it was reckoned to him as righteousness, from generation to generation until eternity. And they provoked him to anger at the water of dispute, and it went badly for Moses because of them. Because they embittered his spirit, and he spoke rashly with his lips. They did not utterly destroy the nations which the Lord told them to. And they mingled among the nations, and they learned their works. And they served their carved images, and it became a stumbling block to them. And they sacrificed their sons and their daughters to the demons, and they poured out innocent blood, the blood of their sons and daughters, whom they sacrificed to the carved images of Canaan; and the land was defiled with blood, and it was defiled by their deeds; and they committed sexual immorality in their practices. And the Lord was angered with wrath upon his people, and he abhorred his inheritance. And he delivered them into the hands of their enemies, and those who hated them gained control of them. And their enemies oppressed them, and they were humbled under their hands. Many times he rescued them, but they provoked him in their council, and they were humbled in their lawless deeds. And the Lord saw their affliction when he listened to

their supplication. And he remembered his covenant, and he repented according to the multitude of his mercy. And he gave them compassion before all those who took them captive. Save us, Lord our God, and gather us together from the nations, to give thanks to your holy name, to glory in your praise. Blessed is the Lord, the God of Israel, from eternity and until eternity; and all the people will say, may it be so, may it be so.

106

Hallelujah. Give thanks to the Lord, because he is good, because his mercy endures forever. Let those who have been redeemed by the Lord say so, whom he redeemed from the hand of the enemy, and he gathered them from the lands, from the east and west and north and sea. They wandered in the wilderness in a waterless place; they did not find a road to a city of habitation. Hungering and thirsting, their soul within them failed. And they cried out to the Lord in their affliction, and he rescued them from their distresses. And he led them on a straight way to go to a city of habitation. Let them give thanks to the Lord for his mercies and for his wonders to the sons of men. Because he satisfied the empty soul, and filled the hungering one with good things. Those sitting in darkness and the shadow of death, having been bound in poverty and iron; because they provoked the words of God, and provoked the counsel of the Most High; and their heart was humbled in labors, they became weak and there was no one helping. And they cried out to the Lord when

they were afflicted, and he saved them from their distresses. And he led them out from darkness and the shadow of death, and he tore their bonds. Let them give thanks to the Lord for his mercies and for his wonders to the sons of men. Because he shattered bronze gates and broke iron bars in pieces. He took hold of them from the way of their lawlessness, for they were humbled because of their lawlessnesses. Their soul abhorred every food, and they drew near to the gates of death. And they cried out to the Lord when they were afflicted, and he saved them from their distresses. He sent his word, and healed them, and rescued them from their destructions. Let them give thanks to the Lord for his mercies, and for his wonders to the sons of men. And let them offer to him a sacrifice of praise, and let them declare his works in exultation. Those descending into the sea in ships, doing work in many waters, they themselves saw the works of the Lord, and his wonders in the depth. He spoke, and a storm wind arose, and its waves were lifted up. They go up to the heavens and go down to the abysses; their soul was melting in evils, they were troubled, they were shaken like a drunk man, and all their wisdom was swallowed up. And they cried out to the Lord when they were being afflicted, and he led them out from their distresses. And he commanded the storm, and it became a breeze, and its waves became silent. They rejoiced because it grew calm, and he guided them to their desired harbor. Let them give thanks to the Lord for his mercies and for his wonders to the sons of men. Let them exalt him in the assembly of the people, and in the seat of the elders let them praise him. He placed rivers into wilderness, and outlets of

waters into thirst; fruitful land into brine, because of the wickedness of those dwelling in it. He placed the wilderness into lakes of water, and the waterless land into outlets of water. And he settled the hungry there, and they established cities to live in. And they sowed fields, and they planted vineyards, and they produced fruit and crops. And he blessed them, and they were multiplied exceedingly, and he did not diminish their livestock. And they were diminished and afflicted from affliction of evils and pain. He poured out contempt upon their rulers, and he led them astray in an impassable place and not on a road. And he helped a poor man out of poverty, and he made families like sheep. The upright will see and rejoice, and all lawlessness will shut its mouth. Who is wise and will keep these things and will understand the mercies of the Lord?

107

A song of a psalm to David. Ready is my heart, O God, ready is my heart, I will sing and I will sing praise in my glory. Awake, psaltery and lyre, I will awake at dawn. I will give thanks to you among the peoples, Lord, I will sing praise to you among the nations. Your mercy is great above the heavens, and your truth reaches to the clouds. Be exalted above the heavens, O God, and let your glory be above all the earth. So that your beloved may be delivered, save with your right hand, and hear me. God spoke in his holy place, I will be exalted and I will divide Shechem, and I will measure out the valley of tents. Gilead is mine, and

Manasseh is mine, and Ephraim is the help of my head; Judah is my king, Moab is the cauldron of my hope; upon Idumea I will cast my sandal, the foreigners were subjected to me. Who will lead me into the fortified city? Or who will guide me to Idumea? Are you not the God who has rejected us? And will God not go out with our forces? Give us help from affliction, for the salvation of man is vain. In God we will show power, and he himself will bring our enemies to nothing.

108

To the end, a psalm of David. O God, do not be silent about my praise, because the mouth of a sinner and the mouth of a deceitful one was opened against me; they spoke against me with a deceitful tongue, and with words of hatred they surrounded me, and they fought me without cause. Instead of loving me, they were slandering me, but I was praying. And they placed evils against me instead of good things, and hatred instead of my love. Appoint a sinner over him, and let the devil stand at his right. When he is judged, let him go out condemned, and let his prayer become sin. Let his days be few, and let another take his oversight. Let his sons become orphans, and his wife a widow. Being shaken, let his sons be wanderers and let them beg, let them be cast out from their house plots. Let the creditor search out thoroughly all that belongs to him, and let strangers plunder his labors. Let there not be a helper for him, nor let anyone be compassionate to his orphans. Let his children

be given to utter destruction, in one generation let his name be blotted out. Let the lawlessness of his fathers be remembered before the Lord, and let the sin of his mother not be blotted out. Let them be before the Lord continually, and let their memorial be utterly destroyed from the earth, because he did not remember to show mercy, and he pursued a poor and beggarly man, one broken in heart, to put him to death. And he loved the curse, and it will come to him, and he did not wish for blessing, and it will be far removed from him. And he put on a curse as a garment, and it entered like water into his inward parts, and like oil into his bones. Let it be to him as a garment which he puts on, and like a belt which he continually girds around himself. This is the work of those slandering me before the Lord, and of those speaking evil things against my soul. And you, Lord, Lord, do with me for the sake of your name, because your mercy is good. Rescue me because I am poor and needy, and my heart is troubled within me. Like a shadow when it turns aside I was taken away, I was shaken off like locusts. My knees became weak from fasting, and my flesh was changed through oil. And I became a reproach to them; they saw me, they shook their heads. Help me, Lord, my God, and save me according to your mercy. And let them know that this is your hand, and you, Lord, did it. They will curse, and you will bless; let those rising up against me be put to shame, but your servant will rejoice. Let those who slander me be clothed with disgrace, and let them wrap themselves in their shame as a double cloak. I will give thanks to the Lord exceedingly with my mouth, and in the midst of many I will praise him, because he stood at the right hand of a

poor man to save my soul from those pursuing it.

109

A Psalm of David. The Lord said to my Lord, sit at my right hand, until I make your enemies a footstool for your feet. The Lord will send forth to you a rod of power from Zion; rule in the midst of your enemies. With you is the beginning in the day of your power, in the splendors of your holy ones; from the womb before the Morning Star I begot you. The Lord swore and will not change his mind, you are a priest forever, according to the order of Melchizedek. The Lord at your right hand crushed kings in the day of his anger. He will judge among the nations, he will fill them with corpses, he will shatter the heads of many upon the earth. From a torrent in the way he will drink; because of this he will lift up his head.

110

Hallelujah. I will give thanks to you, Lord, in my whole heart, in the council of the upright and the assembly. Great are the works of the Lord, sought out by all who delight in them. Confession and magnificence are his work, and his righteousness remains forever. He made remembrance of his wonders; the Lord is merciful and compassionate. He gave food to those fearing him; he will remember his covenant forever. He announced the

strength of his works to his people, to give them the inheritance of nations. The works of his hands are truth and judgment; all his commandments are trustworthy, established forever and ever, made in truth and uprightness. He sent redemption to his people; he commanded his covenant forever; his name is holy and awesome. The beginning of wisdom is the fear of the Lord, and good understanding belongs to all those who practice it; his praise remains forever and ever.

111

Hallelujah. Blessed is the man who fears the Lord; he will desire his commandments exceedingly. Mighty in the land will be his seed, the generation of the upright will be blessed. Glory and wealth are in his house, and his righteousness remains forever. Light has sprung up in darkness for the upright; he is merciful and compassionate and righteous. A good man is one who has compassion and lends, he will manage his words in judgment, because he will not be shaken forever; the righteous will be in eternal memorial. From evil hearing he will not fear; his heart is ready to hope in the Lord; his heart has been established, he will not fear, until he looks upon his enemies. He has scattered, he gave to the poor, his righteousness remains forever; his horn will be exalted in glory. The sinner will see and will be angry, he will gnash his teeth and will melt; the desire of the sinner will perish.

112

Hallelujah. Praise the Lord, children; praise the name of the Lord. May the name of the Lord be blessed from now and until eternity. From the rising of the sun as far as its setting, praiseworthy is the name of the Lord. The Lord is high above all the nations, his glory is above the heavens. Who is like the Lord our God? The one dwelling in high places and watching over the lowly things in heaven and on the earth; the one raising up the poor man from the earth and lifting up the poor man from the dung heap to make him sit with rulers, with the rulers of his people; the one settling the barren woman in a house as a mother rejoicing over children.

113

Hallelujah. When Israel went out from Egypt, the house of Jacob from a barbarian people, Judea became his sanctuary, Israel his dominion. The sea saw and fled, the Jordan turned back. The mountains leaped like rams, and the hills like sheep lambs. What happened to you, sea, that you fled? And you, Jordan, why were you turned back? Why did you mountains leap like rams? And the hills like the lambs of the sheep? From the face of the Lord the earth was shaken, from the face of the God of Jacob, who turned the rock into lakes of water, and the steep rock into springs of water. Not to us, Lord, not to us, but to your name give glory, because of your mercy and your truth; lest the nations

should ever say, Where is their God? And our God in heaven and on earth made all things as many as he willed. The idols of the nations are silver and gold, works of the hands of men. They have a mouth and will not speak, they have eyes and will not see. They have ears and will not hear, they have noses and will not smell. They have hands and will not feel, they have feet and will not walk, they will not make a sound in their throat. Those who make them should become like them, and all who trust in them. The house of Israel hoped in the Lord, he is their helper and defender. The house of Aaron hoped in the Lord; he is their helper and defender. Those who fear the Lord have hoped in the Lord; he is their helper and defender. The Lord, having remembered us, blessed us, blessed the house of Israel, blessed the house of Aaron. He blessed those fearing the Lord, the small with the great. May the Lord add to you, to you and to your sons. Blessed are you by the Lord, who made the heaven and the earth. The heaven of heaven is the Lord's, but the earth he gave to the sons of men. The dead will not praise you Lord, nor will all those descending into Hades. But we the living will bless the Lord, from now and until eternity.

114

Hallelujah. I have loved, because the Lord will hear the voice of my supplication; because he has inclined his ear to me, and in my days I will call upon him. The pains of death surrounded me, the dangers of Hades found me; I found affliction and pain, and I

called upon the name of the Lord. O Lord, deliver my soul. The Lord is merciful and righteous, and our God shows mercy. The Lord guards infants; I was humbled and he saved me. Turn back, my soul, to your rest, because the Lord has dealt bountifully with you. Because he rescued my soul from death, my eyes from tears, and my feet from slipping. I will be well pleasing before the Lord in the land of the living.

115

Hallelujah. I believed, therefore I spoke, but I was humbled exceedingly. But I said in my astonishment, every man is a liar. What will I repay the Lord for all that he has repaid me? I will take the cup of salvation, and I will call upon the name of the Lord. Precious before the Lord is the death of his holy ones. O Lord, I am your slave, I am your slave, and son of your maidservant; you have torn apart my bonds. To you I will sacrifice a sacrifice of praise, and I will call upon the name of the Lord; I will pay my prayers to the Lord before all of his people, in the courts of the house of the Lord, in the midst of you, Jerusalem.

116

Hallelujah. Praise the Lord, all the nations; praise him, all the peoples. Because his mercy has prevailed over us, and the truth

of the Lord remains forever.

117

Hallelujah. Give thanks to the Lord, because he is good, because his mercy endures forever. Let the house of Israel indeed say that he is good, that his mercy is forever. Let the house of Aaron say indeed that he is good, that his mercy is forever. Let all those who fear the Lord indeed say that he is good, that his mercy is forever. From distress I called upon the Lord, and he brought me into a broad place. The Lord is my helper, and I will not fear what man will do to me. The Lord is my helper, and I will look upon my enemies. It is good to trust in the Lord rather than to trust in man. It is good to hope in the Lord rather than to hope in rulers. All the nations surrounded me, and in the name of the Lord I defended myself against them. Surrounding, they surrounded me, and in the name of the Lord I defended myself against them. They surrounded me like bees around a honeycomb, and they were kindled like fire in thorns, and in the name of the Lord I defended myself against them. I was pushed hard and was falling, and the Lord took hold of me. The Lord is my strength and my praise, and he has become my salvation. The voice of exultation and of salvation is in the tents of the righteous; the right hand of the Lord has done mighty things, the right hand of the Lord has lifted me up, the right hand of the Lord has done mighty things. I will not die, but I will live, and I will declare the works of the Lord. The Lord disciplined me

severely, but he did not hand me over to death. Open to me the gates of righteousness; having entered them I will give thanks to the Lord. This is the gate of the Lord; the righteous will enter through it. I will give thanks to you because you heard me, and you became my salvation. The stone which the builders rejected became the head of the corner. From the Lord this came to pass, and it is marvelous in our eyes. This is the day which the Lord made; let us rejoice and be glad in it. O Lord, save us indeed! O Lord, grant us success indeed! Blessed is the one coming in the name of the Lord; we have blessed you from the house of the Lord. God is Lord, and he has appeared to us; establish a festival with thick branches, up to the horns of the altar. You are my God, and I will give thanks to you; you are my God, and I will exalt you. I will give thanks to you, because you heard me, and you became salvation to me. Give thanks to the Lord, because he is good, because his mercy endures forever.

118

Hallelujah. Blessed are the blameless in the way, the ones going in the law of the Lord. Blessed are those who search out his testimonies, they will seek him with their whole heart. For those who work lawlessness did not walk in his ways. You have commanded your commandments to be kept diligently. I would that my ways might be directed to keep your statutes. Then I will not be ashamed, when I look upon all your commandments. I will give thanks to you in uprightness of heart, when I have

learned the judgments of your righteousness. I will keep your ordinances; do not forsake me utterly. By what will a younger person make his way succeed? In guarding your words. With my whole heart I have sought you; do not let me stray from your commandments. In my heart I hid your words, so that I would not sin against you. Blessed are you Lord, teach me your ordinances. With my lips I have declared all the judgments of your mouth. I delighted in the way of your testimonies, as in all wealth. In your commandments I will meditate, and I will understand your ways. I will meditate in your ordinances, I will not forget your words. Repay your servant, and I will live and keep your words. Unveil my eyes, and I will understand the wonders from your law. I am a sojourner in the land; do not hide your commandments from me. My soul has longed to desire your judgments at every time. You rebuked the proud; cursed are those who turn aside from your commandments. Remove from me reproach and contempt, because I sought out your testimonies. For rulers sat and spoke against me, but your slave was meditating in your ordinances. For your testimonies are my meditation, and your ordinances are my counsels. My soul clung to the ground; give me life according to your word. I have declared your ways and you heard me, teach me your ordinances. Give me understanding of your way of ordinances, and I will meditate on your wonders. My soul slumbered from heaviness; strengthen me in your words. Remove the way of injustice from me, and have mercy on me by your law. I have chosen the way of truth, and I have not forgotten your judgments. I have cleaved to your testimonies, Lord; do not put

me to shame. I ran the way of your commandments when you enlarged my heart. Teach me the law, Lord, the way of your ordinances, and I will seek it out continually. Give me understanding, and I will search out your law, and I will keep it with my whole heart. Guide me in the path of your commandments, because I desired it. Incline my heart to your testimonies, and not to greed. Turn away my eyes from seeing vanity; give me life in your way. Set up your oracle for your slave in your fear. Remove my reproach which I suspected, because your judgments are good. Behold, I have desired your commandments; give me life in your righteousness. And may your mercy come upon me, Lord, your salvation according to your word. And I will answer those who reproach me, because I have hoped in your words. And do not take away the word of truth from my mouth utterly, because I have hoped in your judgments. And I will keep your law continually, forever and ever. And I was going in a broad place, because I sought out your commandments. And I was speaking in your testimonies before kings, and I was not ashamed. And I meditated on your commandments, which I loved exceedingly. And I lifted my hands toward your commandments which I loved, and I meditated on your statutes. Remember your words to your slave in which you have caused me to hope. This comforted me in my humiliation, because your word gave me life. The arrogant acted lawlessly exceedingly, but I did not turn aside from your law. I remembered your judgments from eternity, Lord, and I was comforted. Despondency seized me because of sinners abandoning your law. Your ordinances were psalms to me in the

place of my sojourning. I remembered your name in the night, Lord, and I kept your law. This came to me, because I sought out your ordinances. You are my portion, O Lord; I said I would keep your law. I besought your face with my whole heart; have mercy on me according to your word. I considered your ways, and I turned my feet to your testimonies. I was prepared and not troubled, to keep your commandments. Ropes of sinners have entangled me, and I have not forgotten your law. At midnight I arose to give thanks to you for the judgments of your righteousness. I am a partaker of all those who fear you, and of those who keep your commandments. The earth is full of your mercy, Lord; teach me your statutes. You have dealt kindly with your servant, Lord, according to your word. Teach me goodness and instruction and knowledge, because I believed your commandments. Before I was humbled, I went astray; because of this, I have kept your word. You are good, Lord, and in your goodness teach me your ordinances. The injustice of the arrogant was multiplied upon me, but I with my whole heart will search out your commandments. Their heart was curdled like milk, but I meditated on your law. It is good for me that you humbled me, so that I would learn your ordinances. The law of your mouth is good to me, more than thousands of gold and silver. Your hands made me and fashioned me, give me understanding and I will learn your commandments. Those fearing you will see me and will be glad, because I have hoped in your words. I have known, Lord, that your judgments are righteous, and you humbled me in truth. Let your mercy indeed be to comfort me, according to your oracle to your slave. Let

your mercies come to me, and I will live, because your law is my meditation. Let the arrogant ones be ashamed, because they acted lawlessly unjustly against me, but I will meditate on your commandments. Let those who fear you return to me, and those who know your testimonies. Let my heart become blameless in your ordinances, so that I may not be ashamed. My soul fails for your salvation; I have hoped in your words. My eyes failed looking for your word, saying, When will you comfort me? Because I became as a wineskin in frost, I did not forget your ordinances. How many days does your slave have? When will you give me justice from those who are persecuting me? The lawless ones recounted idle talk to me, but not as your law does, Lord. All your commandments are truth; they pursued me unjustly, help me. They nearly finished me off on the earth, but I did not abandon your commandments. According to your mercy, give life to me, and I will keep the testimonies of your mouth. Forever, Lord, your word remains in heaven, for generation and generation your truth; you founded the earth and it remains. The day continues by your arrangement, because all things are your servants. If not because your law is my study, then I would have perished in my humiliation. I will never forget your ordinances, because through them you have given me life. I am yours, save me, because I sought out your ordinances. Sinners waited for me to destroy me, I understood your testimonies. Of all completion I saw an end; your commandment is exceedingly broad. How I have loved your law, Lord! The whole day is my practice. You have made me wiser than my enemies through your commandment, because it is mine forever. I have more

understanding than all my teachers, because your testimonies are my meditation. I understood more than elders, because I sought out your commandments. I have restrained my feet from every evil way, so that I might keep your words. I have not turned aside from your judgments, because you have taught me. How sweet your words are to my throat, more than honey to my mouth. From your commandments I understood, because of this I hated every way of injustice. Your law is a lamp to my feet, and a light to my paths. I swore and established myself to keep the judgments of your righteousness. I was humbled exceedingly, Lord; give life to me according to your word. Lord, bless the voluntary words of my mouth, and teach me your judgments. My soul is in your hands continually, and I have not forgotten your law. Sinners placed a trap for me, and I was not led astray from your commandments. I have inherited your testimonies forever, because they are the joy of my heart. I inclined my heart to do your ordinances forever for a recompense. I hated the lawless, but I loved your law. You are my helper and my helper, I have hoped in your words. Turn away from me, you who do evil, and I will search out the commandments of my God. Help me according to your oracle, and make me live, and do not put me to shame because of my expectation. Help me, and I will be saved, and I will meditate on your ordinances continually. You have despised all those who turn away from your ordinances, because their thought is unjust. I considered all the transgressors of the earth to be sinners; because of this, I have loved your testimonies. Nail down my flesh from fear of you, for I was afraid of your judgments. I did judgment and justice; do

not hand me over to those who wrong me. Show favor to your slave for good; let the arrogant not oppress me. My eyes have failed looking for your salvation and for the oracle of your righteousness. Deal with your slave according to your mercy, and teach me your ordinances. I am your slave; give me understanding, and I will know your testimonies. It is time for the Lord to act; they have scattered your law. Because of this I have loved your commandments more than gold and topaz. Because of this I was directed straight toward all your commandments, I hated every unjust way. Your testimonies are wonderful, because of this my soul has searched them out. The manifestation of your words illuminates and gives understanding to infants. I opened my mouth and drew in breath, because I was longing for your commandments. Look upon me and have mercy on me, according to the judgment of those loving your name. Direct my steps according to your oracle, and let not any lawlessness rule over me. Redeem me from the false accusations of men, and I will keep your commandments. Cause your face to shine upon your slave, and teach me your ordinances. My eyes shed streams of water, since I did not keep your law. You are righteous, Lord, and your judgments are upright. You commanded your testimonies in righteousness and in exceeding truth. Your zeal has consumed me, because my enemies forgot your words. Your word is exceedingly refined, and your servant has loved it. I am younger and despised, but I have not forgotten your ordinances. Your righteousness is righteousness forever, and your law is truth. Afflictions and necessities found me, your commandments are

my study. Your testimonies are righteousness forever; give me understanding, and I will live. I cried out with my whole heart, hear me Lord, I will seek out your ordinances. I cried out to you, save me, and I will keep your testimonies. I rose at dawn and cried out; I hoped in your words. My eyes overtook the dawn to meditate on your words. Hear my voice, Lord, according to your mercy; according to your judgment, give me life. Those who pursue me with lawlessness drew near, but they have gone far away from your law. You are near, Lord, and all your ways are truth. From the beginning I have known from your testimonies that you founded them forever. Behold my humiliation and deliver me, because I have not forgotten your law. Judge my judgment and redeem me; because of your word, give me life. Far from sinners is salvation, because they did not seek out your ordinances. Your mercies are many, Lord; give me life according to your judgment. Many are the ones persecuting me and afflicting me; from your testimonies I have not turned aside. I saw those acting without understanding and I was wasting away, because they did not keep your words. Behold that I have loved your commandments, Lord; in your mercy give life to me. The beginning of your words is truth, and all the judgments of your righteousness are for the age. Rulers pursued me without cause, and my heart stood in awe of your words. I will rejoice upon your words, as one finding many spoils. I hated injustice and abhorred it, but I loved your law. Seven times a day I praised you for the judgments of your righteousness. Great peace to those who love your law, and there is no stumbling block for them. I expected your salvation, Lord, and I loved your

commandments. My soul has kept your testimonies, and has loved them exceedingly. I kept your commandments and your testimonies, because all my ways are before you, Lord. Let my petition draw near before you, Lord; according to your oracle, give me understanding. May my dignity enter before you, Lord; according to your oracle, deliver me. Let my lips pour forth a hymn when you teach me your statutes. My tongue might speak your words, because all your commandments are righteousness. Let your hand be there to save me, because I have chosen your commandments. I have longed for your salvation, Lord, and your law is my meditation. My soul will live and will praise you, and your judgments will help me. I have wandered like a lost sheep; seek your servant, because I have not forgotten your commandments.

119

A song of the steps. I cried out to the Lord in my affliction, and he heard me. Lord, rescue my soul from unjust lips and from a deceitful tongue. What should be given to you, and what should be added to you for a deceitful tongue? The arrows of the mighty are sharpened with the coals of the desert. Alas that my sojourning has been prolonged, I have dwelt with the tents of Kedar. My soul has sojourned much with those hating peace. I was peaceful; whenever I spoke to them, they made war against me without cause.

120

A song of the steps. I lifted my eyes to the mountains, from where my help will come. My help is from the Lord, the one who made heaven and earth. Do not let your foot slip, nor let the one guarding you slumber. Behold, the one guarding Israel will not slumber nor will he sleep. The Lord will guard you; the Lord is your shelter at your right hand. By day the sun will not scorch you, nor the moon by night. May the Lord guard you from all evil; the Lord will guard your soul. The Lord will guard your entrance and your exit from now until eternity.

121

A song of the steps. I rejoiced at those who said to me, Let us go to the house of the Lord. Our feet were standing in your courts, Jerusalem. Jerusalem is being built as a city whose parts are joined together. For there the tribes went up, the tribes of the Lord, a testimony to Israel, to give thanks to the name of the Lord. Because there sat thrones for judgment, thrones upon the house of David. Ask for the peace of Jerusalem, and prosperity to those who love you. Let there be indeed peace in your power, and prosperity in your fortified towers. For the sake of my brothers and my neighbors, I was indeed speaking peace concerning you. For the sake of the house of the Lord our God, I sought out good things for you.

122

A song of the steps. I lifted my eyes toward you, the one dwelling in heaven. Behold, as the eyes of slaves look to the hands of their masters, as the eyes of a maidservant look to the hands of her mistress, so our eyes look to the Lord our God, until he has mercy on us. Have mercy on us, Lord, have mercy on us, because we have been filled with contempt exceedingly. Our soul was filled exceedingly with the reproach of the prosperous and the contempt of the proud.

123

A song of the steps. If the Lord had not been with us, let Israel indeed say, if the Lord had not been with us, when men rose up against us, then they would have swallowed us up alive; when their wrath was kindled against us, then the water would have drowned us; a torrent passed through our soul. Then our soul passed through the irresistible water. Blessed is the Lord, who has not given us as prey to their teeth. Our soul was rescued like a sparrow from the snare of the hunters; the snare was broken, and we were rescued. Our help is in the name of the Lord, the one who made heaven and earth.

124

A song of the steps. Those trusting in the Lord are like Mount Zion; the one dwelling in Jerusalem will not be shaken forever. Mountains are around her, and the Lord is around his people, from now and until eternity. Because the Lord will not leave the rod of the sinners upon the inheritance of the righteous, so that the righteous might not stretch out their hands in lawless deeds. Do good, Lord, to the good and to the upright in heart. But the ones turning aside into the crooked ways, the Lord will lead away with the workers of lawlessness. Peace upon Israel.

125

A song of the steps. When the Lord restored the captivity of Zion, we were like those who were comforted. Then our mouth was filled with joy, and our tongue with exultation; then they will say among the nations, The Lord has done great things with them. The Lord has magnified what he did with us, we have become joyful. Turn back our captivity, Lord, like torrents in the South. Those who sow in tears will reap in exultation. Going they were going, and they were weeping, throwing their seeds; but coming, they will come in exultation, carrying their sheaves.

126

A song of the steps. Unless the Lord builds the house, the builders labor in vain; unless the Lord guards the city, the

watchman keeps watch in vain. It is in vain for you to rise early; you rise up after sitting, eating bread of pain, when he gives sleep to his beloved ones. Behold, sons are the inheritance of the Lord, the reward is the fruit of the womb. Like arrows in the hand of a mighty man, so are the sons of one's youth. Blessed is he who will fill his desire from them; they will not be put to shame when they speak to their enemies in the gates.

127

A song of the steps. Blessed are all those who fear the Lord, those who travel in his ways. You will eat the fruits of your labors; you are blessed and it will be well for you. Your wife is like a flourishing vine within your house; your sons are like young olive plants around your table. Behold, thus will the man fearing the Lord be blessed. May the Lord bless you from Zion, and may you see the good things of Jerusalem all the days of your life. And may you see your sons sons. Peace upon Israel.

128

A song of the steps. Many times they waged war against me from my youth, let Israel say. Many times they waged war against me from my youth, for they were not able to prevail against me. The sinners were stretching upon my back, they made their lawlessness long. The righteous Lord cut off the necks of sinners.

Let them be ashamed and let them be turned backward, all those who hate Zion. Let them become like grass on rooftops, which dries up before being pulled up; with which the reaper does not fill his hand, and the one gathering the sheaves his bosom. And those passing by did not say, The blessing of the Lord be upon you; we have blessed you in the name of the Lord.

129

A song of the steps. From the depths I cried out to you, Lord. Lord, hear my voice; let your ears pay attention to the voice of my supplication. If you should observe lawlessness, Lord, Lord, who will stand? Because with you is atonement; because of your name I waited for you Lord, my soul endured in your word, my soul hoped in the Lord; from morning watch until night, let Israel hope in the Lord; because with the Lord is mercy, and with him is abundant redemption. And he himself will redeem Israel from all his lawless deeds.

130

A song of the steps. Lord, my heart was not lifted up, nor were my eyes lifted up, nor did I walk in great things, nor in wonders beyond me. If I had not humbled myself, but had lifted up my soul—as the weaned child is upon his mother—so will you repay upon my soul. Let Israel hope in the Lord from now and until

eternity.

131

A song of the steps. Remember, Lord, David and all his gentleness. As he swore to the Lord, he vowed to the God of Jacob: If I will enter into the dwelling of my house, if I will go up upon the bed of my bedding, if I will give sleep to my eyes, and slumber to my eyelids, and rest to my temples, until I find a place for the Lord, a dwelling for the God of Jacob. Behold, we heard of it in Ephrathah, we found it in the plains of the forest. Let us enter into his dwellings; let us worship at the place where his feet stood. Arise, Lord, into your rest, you and the ark of your holiness. Your priests will put on righteousness, and your holy ones will rejoice. For the sake of David your slave, do not turn away the face of your christ. The Lord swore truth to David, and will not set it aside: I will set one from the fruit of your womb upon your throne. If your sons keep my covenant and these my testimonies which I will teach them, then their sons will sit upon your throne until eternity. Because the Lord chose Zion, he chose it as a dwelling for himself. This is my resting place forever and ever; here I will dwell because I have chosen it. I will abundantly bless her provision; I will satisfy her poor with bread. I will clothe her priests with salvation, and her holy ones will rejoice with exultation. There I will cause a horn to spring up for David, I have prepared a lamp for your anointed one. I will clothe his enemies with shame, but upon him my sanctuary

will blossom.

132

A song of the steps. Behold, indeed, what is good or what is pleasant but brothers dwelling together? As ointment upon the head, descending upon the beard, the beard of Aaron, descending upon the edge of his garment. As the dew of Hermon descends upon the mountains of Zion, because there the Lord commanded the blessing, life until eternity.

133

A song of the steps. Behold, bless the Lord, all you servants of the Lord who stand in the house of the Lord, in the courts of the house of our God; in the nights lift up your hands to the holy place, and bless the Lord. May the Lord bless you from Zion, the one who made heaven and earth.

134

Hallelujah. Praise the name of the Lord, praise the Lord, you slaves, you who stand in the house of the Lord, in the courts of the house of our God. Praise the Lord, because the Lord is good; sing to his name, because it is good. Because the Lord chose Jacob for himself, Israel as his treasured possession. Because I

have known that the Lord is great, and our Lord is above all the gods. All things that the Lord willed, he did in heaven and on earth, in the seas and in all the depths. He leads up clouds from the ends of the earth, he makes lightnings for the rain; he leads out winds from his treasuries. Who struck the firstborn of Egypt, from man to beast. He sent out signs and wonders in your midst, Egypt, against Pharaoh and all his servants. Who struck many nations and killed mighty kings; Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan; And gave their land as an inheritance, an inheritance to Israel his people. Lord, your name is forever, and your memorial is from generation to generation. Because the Lord will judge his people, and he will have compassion on his servants. The idols of the nations are silver and gold, works of the hands of men. They have a mouth and they will not speak, they have eyes and they will not see; they have ears and they will not hear, nor is there spirit in their mouth. Those who make them should become like them, and all who trust in them. House of Israel, bless the Lord; house of Aaron, bless the Lord; House of Levi, bless the Lord; those who fear the Lord, bless the Lord. Blessed is the Lord from Zion, who dwells in Jerusalem.

135

Hallelujah. Give thanks to the Lord, because he is good, because his mercy endures forever. Give thanks to the God of gods, because his mercy endures forever. Give thanks to the Lord of

lords, because his mercy endures forever. To the one who alone has made great wonders, because his mercy endures forever. To the one who made the heavens in understanding, because his mercy endures forever. To the one who established the earth upon the waters, because his mercy endures forever. To the one who made the great lights alone, because his mercy endures forever. The sun for the authority of the day, because his mercy is forever. The moon and the stars for the authority of the night, because his mercy is forever. To the one who struck Egypt with their firstborn, because his mercy is forever. And to the one who brought Israel out from the midst of them, because his mercy is forever. With a mighty hand and with an uplifted arm, because his mercy is forever. To the one who divided the Red Sea into divisions, because his mercy is forever. And to the one who led Israel through the middle of it, because his mercy is forever. And to the one who shook off Pharaoh and his army into the Red Sea, because his mercy is forever. To the one who led his people through the wilderness, because his mercy endures forever. To the one who struck great kings, because his mercy endures forever. And to him who killed mighty kings, because his mercy is forever. Sihon king of the Amorites, because his mercy endures forever. And Og king of Bashan, because his mercy is forever. And he gave their land as an inheritance, because his mercy is forever; an inheritance to Israel his servant, because his mercy is forever. Because in our humiliation the Lord remembered us, because his mercy is forever. And he redeemed us from our enemies, because his mercy is forever. The one giving food to all flesh, because his mercy endures forever. Give

thanks to the God of heaven, because his mercy endures forever.

136

To David, by Jeremiah. Upon the rivers of Babylon there we sat, and we wept when we remembered Zion. Upon the willows in the midst of it we hung our instruments. Because there those who had taken us captive asked us for words of songs, and those who had led us away asked for a hymn: Sing to us from the songs of Zion. How shall we sing the Lord's song in a foreign land? If I should forget you, Jerusalem, let my right hand be forgotten. May my tongue be glued to my throat if I should not remember you, if I should not set Jerusalem above my chief joy. Remember, Lord, the sons of Edom on the day of Jerusalem, the ones saying, Lay it bare, lay it bare, down to its foundations. O wretched daughter of Babylon, blessed is he who will repay you the recompense which you repaid us. Blessed is he who will seize and dash your infants against the rock.

137

A Psalm of David, of Haggai and of Zechariah. I will give thanks to you, Lord, with my whole heart, and before messengers I will sing praise to you, because you heard all the words of my mouth. I will worship toward your holy temple, and I will give thanks to your name, for your mercy and your truth, because

you have magnified your holy name above all. On whatever day I call upon you, quickly hear me; you will strengthen me in my soul with your power. Let all the kings of the earth give thanks to you, Lord, because they heard all the words of your mouth. And let them sing in the ways of the Lord, because the glory of the Lord is great. Because the Lord is high, he watches over the lowly things, and he knows the high things from afar. If I go in the midst of affliction, you will give me life; against the anger of my enemies you stretched out your hand, and your right hand saved me. Lord, you will repay on my behalf. Lord, your mercy is forever. Do not overlook the works of your hands.

138

To the end, a psalm of David. Lord, you have tested me, and you know me. You knew my seat and my rising; you understood my thoughts from afar. You have traced out my path and my line, and you have foreseen all my ways, because there is no unjust word in my tongue. Behold Lord, you have known all the last things and the ancient things. You formed me and you placed your hand upon me. Your knowledge is too wonderful for me, it is too strong, I am not able to reach it. Where will I go from your spirit, and where will I flee from your face? If I should go up into heaven, you are there; if I should go down into Hades, you are present. If I should take up my wings straight upward and dwell in the extremities of the sea, even there your hand will guide me and your right hand will hold me. And I said, Therefore

darkness will trample me, and night is my light in my luxury. Because darkness will not be darkened from you, and night will be illuminated as day; as its darkness, so also its light. Because you acquired my kidneys, Lord, you took hold of me from my mother's womb. I will give thanks to you, because you were made fearfully wonderful; your works are wonders, and my soul knows it very well. My bone was not hidden from you, which you made in secret, and my substance in the lowest parts of the earth. Your eyes saw my unformed substance, and upon your book all will be written; days will be formed, and no one in them. But to me your friends have been exceedingly honored, O God, their rule has been exceedingly strengthened. I will count them out and they will be more numerous than sand; I awoke, and still I am with you. If you kill sinners, O God—men of blood, turn away from me—because you will speak with reasoning; they will take your cities for vanity. Did I not hate those who hate you, Lord, and was I not wasting away over your enemies? I hated them with perfect hatred; they became enemies to me. Test me, O God, and know my heart; examine me, and know my paths. And see if there is a way of lawlessness in me, and lead me in the everlasting way.

139

To the end, the psalm of David. Deliver me, Lord, from evil man; rescue me from unjust man, who devised injustices in their heart, the whole day they were drawing up wars in battle array.

They sharpened their tongue like a serpent, venom of asps under their lips, selah. Guard me, Lord, from the hand of a sinner; deliver me from unjust men who devised to trip up my steps. The arrogant ones hid a trap for me, and they stretched out ropes as traps for my feet, they set a stumbling block for me adjoining the path, selah. I said to the Lord, You are my God; give ear, Lord, to the voice of my supplication. Lord, Lord, the power of my salvation, you overshadowed my head in the day of war. Do not deliver me, Lord, to the sinner from my desire; they plotted against me, do not abandon me, lest they be exalted; selah. The head of their encirclement, the toil of their lips will cover them. Coals of fire will fall upon them upon the earth, and you will cast them down in hardships, they will not stand. A talkative man will not be established upon the earth; evils will hunt an unjust man to destruction. I know that the Lord will execute judgment for the poor and justice for the poor. But the righteous will confess to your name, the upright will dwell with your face.

140

A Psalm of David. Lord, I cried out to you, hear me; pay attention to the voice of my supplication, when I cry out to you. Let my prayer be directed as incense before you; the lifting up of my hands as an evening sacrifice. Set, Lord, a guard to my mouth, and a door of enclosure around my lips. Do not turn aside my heart to words of wickedness, to make excuses in sins, with men

working lawlessness, and I will not associate with their chosen ones. A righteous man will discipline me in mercy and will rebuke me, but let not the oil of a sinner anoint my head, because my prayer is still among their good pleasures. Their mighty ones were swallowed up next to the rock; they will hear my words, because they were sweet. As if the thickness of earth was broken through upon the earth, our bones were scattered beside the mouth of hades. Because my eyes are toward you, Lord Lord, I have hoped in you, do not take away my soul. Guard me from the trap which they established for me, and from the stumbling blocks of the workers of lawlessness. Sinners will fall in his net; I am alone until I pass by.

141

A prayer of understanding by David, when he was in the cave. With my voice I cried out to the Lord, with my voice I prayed to the Lord. I will pour out my supplication before him, I will declare my affliction before him. When my spirit was failing within me, you knew my paths; in this way which I was going, they hid a trap for me. I was observing to the right and I was looking, because there was no one recognizing me; flight perished from me, and there is no one seeking out my soul. To you, Lord, I cried out, and I said, you are my hope, my portion in the land of the living. Pay attention to my supplication, because I have been humbled exceedingly; deliver me from those pursuing me, because they have become stronger than me.

Bring out my soul from prison, to give thanks to your name, Lord; the righteous wait for me, until you reward me.

142

A Psalm of David, when his son was pursuing him. Lord, hear my prayer, give ear to my supplication in your truth, hear me in your righteousness. And do not enter into judgment with your servant, because no one living will be justified before you. Because the enemy pursued my soul, he humbled my life into the earth, he sat me in dark places as the dead of eternity, and my spirit grew weary upon me; my heart was troubled in me. I remembered ancient days, and I meditated on all your works; I meditated on the works of your hands. I stretched out my hands toward you, my soul as waterless earth to you; selah. Quickly hear me, Lord, my spirit has failed; do not turn your face away from me, or I will become like those descending into the pit. Make your mercy heard to me in the morning, because I have hoped in you; make known to me, Lord, the way in which I will go, because I have lifted up my soul to you. Deliver me from my enemies, Lord, because I fled for refuge to you. Teach me to do your will, because you are my God; your good spirit will guide me in the straight path. For the sake of your name, Lord, you will give me life; in your righteousness you will bring my soul out from affliction. And in your mercy you will utterly destroy my enemies, and you will destroy all those oppressing my soul, because I am your slave.

143

David to Goliath. Blessed is the Lord my God, the one teaching my hands for battle, my fingers for war. My mercy and my refuge, my helper and my deliverer, my protector, and upon him I have hoped, the one subduing my people under me. Lord, what is man, that you have made yourself known to him? Or the son of man, that you consider him? Man was likened to vanity, his days pass away like a shadow. Lord, incline your heavens and come down, touch the mountains and they will smoke. Flash lightning and you will scatter them, send forth your arrows and you will confound them. Send forth your hand from on high, deliver me and rescue me from many waters, from the hand of foreign sons, whose mouth spoke vanity, and their right hand is a right hand of injustice. O God, I will sing a new song to you, on a ten stringed harp I will sing praise to you; to the one giving salvation to the kings, to the one redeeming David his servant from an evil sword. Rescue me and deliver me from the hand of the sons of foreigners, whose mouth spoke vanity, and their right hand is a right hand of injustice, whose sons are as young plants established in their youth, their daughters adorned, decorated all around as the likeness of a temple. Their storehouses are full, overflowing from one to another; their sheep are prolific, multiplying in their processions; their oxen are fat; there is no breach of wall, no exit, and no cry in their farmsteads. They called blessed the people to whom these things belong; blessed are the people whose God is the Lord.

144

Praise of David. I will exalt you, my God, my king, and I will bless your name forever and ever. Every day I will bless you, and I will praise your name forever and ever. The Lord is great and exceedingly praiseworthy, and there is no end to his greatness. Generation after generation will praise your works, and they will proclaim your power. And they will speak of the magnificence of the glory of your holiness, and they will recount your wonders. And they will speak of the power of your awesome deeds, and they will recount your greatness. They will pour forth the memory of the multitude of your kindness, and they will rejoice in your righteousness. The Lord is compassionate and merciful, patient and abounding in mercy. The Lord is good to those who endure, and his mercies are upon all his works. Let all your works give thanks to you, Lord, and let your holy ones bless you. They will say the glory of your kingdom, and they will speak of your power, to make known to the sons of men your power and the glory of the magnificence of your kingdom. Your kingdom is a kingdom of all the ages, and your dominion is in every generation. The Lord upholds all those falling down, and he raises up all those who have been broken down. The eyes of all hope in you, and you give them their food at the right time. You open your hands, and you fill every living creature with favor. The Lord is righteous in all his ways, and holy in all his works. The Lord is near to all who call upon him, to all who call upon him in truth. He will do the will

of those fearing him, and he will hear their supplication, and he will save them. The Lord guards all those who love him, and he will utterly destroy all the sinners. My mouth will speak the praise of the Lord, and let all flesh bless his holy name, forever and ever.

145

Hallelujah. Of Haggai and Zechariah. My soul praises the Lord. I will praise the Lord in my life, I will sing psalms to my God as long as I exist. Do not trust in rulers, and in sons of men, in whom there is no salvation. His spirit will go out and will return to his earth; in that day all their thoughts will perish. Blessed is he whose helper is the God of Jacob, whose hope is upon the Lord his God; who made the heaven and the earth, the sea and all things in them; who guards truth into the age, making judgment for the wronged, giving food to the hungry. The Lord releases those bound, the Lord makes wise the blind, the Lord raises up those broken down, the Lord loves the righteous, the Lord guards the proselytes; he will take up the orphan and widow, and he will destroy the way of sinners. The Lord will reign forever, your God, O Zion, to generation and generation.

146

Hallelujah. Of Haggai and Zechariah. Praise the Lord, because a

psalm is good; may praise be sweet to our God. The Lord is building Jerusalem, and he will gather together the dispersions of Israel; The one healing the broken in heart, and binding their fractures; The one numbering multitudes of stars, and calling all of them by names. Great is our Lord, and great is his strength, and of his understanding there is no number. The Lord takes up the meek, but humbles sinners to the earth. Begin to the Lord in thanksgiving, sing praises to our God with the lyre. To the one covering the heaven in clouds, to the one preparing rain for the earth, to the one causing grass to spring up in the mountains, and green herb for the service of men, and giving to the cattle their food, and to the young birds of the ravens that call upon him. He does not desire the power of the horse, nor is he pleased with the legs of a man. The Lord is pleased with those who fear him, and with all those who hope in his mercy.

147

Hallelujah. Of Haggai and Zechariah. Praise, Jerusalem, the Lord; praise your God, Zion. Because he strengthened the bars of your gates, he blessed your sons in you. The one who places your boundaries in peace, and fills you with the fat of wheat; The one who sends his word to the earth, his word will run with speed; The one who gives snow like wool, scattering mist like ashes; Casting his ice like morsels; who will stand before his cold? He will send his word and he will melt them, he will blow his spirit and waters will flow. Announcing his word to Jacob,

his ordinances and judgments to Israel. He did not do this for every nation, and he did not make his judgments known to them.

148

Hallelujah. Of Haggai and Zechariah. Praise the Lord from the heavens, praise him in the highest places. Praise him, all his messengers; praise him, all his forces. Praise him, sun and moon; praise him, all the stars and the light. Praise him, heavens of the heavens, and the water above the heavens. Let them praise the name of the Lord, because he spoke and they came into being; he commanded and they were created. He set them for the age, and for the age of ages; he placed a command, and it will not pass away. Praise the Lord from the earth, serpents and all abysses; fire, hail, snow, ice, storm spirit, the things doing his word; the mountains and all hills, fruit-bearing trees and all cedars; the wild beasts and all the cattle, creeping things and winged birds; kings of the earth and all peoples, rulers and all judges of earth; young men and maidens, elders with younger ones, let them praise the name of the Lord, because the name of him alone was exalted; his confession is upon earth and heaven, and he will lift up the horn of his people; a hymn to all his holy ones, to the sons of Israel, the people drawing near to him.

149

Hallelujah. Sing to the Lord a new song; his praise is in the assembly of holy ones. Let Israel rejoice in the one who made him, and let the sons of Zion exult in their king. Let them praise his name in chorus; let them sing praises to him with tambourine and harp. Because the Lord is pleased with his people, and he will exalt the meek in salvation. The holy ones will boast in glory, and they will rejoice upon their beds. The exaltations of God are in their throat, and two-edged swords are in their hands, to do vengeance on the nations, rebukes on the peoples, to bind their kings in fetters, and their glorious ones in iron chains, to do on them the written judgment. This glory is for all his holy ones.

150

Hallelujah. Praise God in his holy places, praise him in the firmament of his power. Praise him for his powers, praise him according to his abundant greatness. Praise him with the sound of the trumpet, praise him with the harp and lyre. Praise him with the tambourine and chorus, praise him with strings and instrument. Praise him with well-sounding cymbals, praise him with shouting cymbals. Let everything that has breath praise the Lord.

151

This psalm is written by David himself and is outside the number, when he fought in single combat with Goliath. I was small among my brothers and younger in the house of my father. I was shepherding my father's sheep. My hands made an instrument, and my fingers fitted together a psaltery. And who will announce to my Lord? He himself is Lord; he himself listens. He himself sent out his messenger, and lifted me from my father's sheep, and anointed me with the oil of his anointing. My brothers were beautiful and great, and the Lord was not well pleased with them. I went out to meet the foreigner, and he cursed me by his idols; but I, having drawn his sword, beheaded him, and lifted the reproach from the sons of Israel.

1 Kings

1

And king David was old, having advanced in days, and they were covering him with garments, and he was not getting warm. And his servants said, let them seek for the king a virgin young woman, and she will stand before the king, and she will be warming him, and she will lie down with him, and my lord the king will be warmed. And they sought a beautiful young woman from every boundary of Israel, and they found Abishag the Shunammite, and they brought her to the king. And the young woman was very beautiful; and she was warming the king, and she served him; and the king did not know her. And Adonijah son of Haggith was exalting himself, saying, I will reign, and he made for himself chariots and horsemen, and fifty men to run before him. And his father never prevented him, saying, Why did you do this? And indeed he himself was very beautiful in appearance, and she bore him after Absalom. And he had discussions with Joab the son of Zeruiah, and with Abiathar the priest, and they were helping Adonijah. And Zadok the priest,

and Benaiah son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men of David, were not with Adonijah. And Adonijah sacrificed sheep and calves and lambs at the stone of Zoheleth, which was adjoining Rogel; and he called all his brothers and all the great ones of Judah, the king's sons. But he did not call Nathan the prophet, and Benaiah, and the powerful men, and Solomon his brother. And Nathan said to Bathsheba, mother of Solomon, saying, Have you not heard that Adonijah, son of Haggith, has reigned, and our lord David does not know? And now here, I will indeed advise you counsel, and deliver your soul and the soul of your son Solomon. Come here, enter to king David, and you will say to him, saying, Did you not, my lord the king, swear to your slave woman, saying that your son Solomon will reign after me, and he himself will sit upon my throne? And what about Adonijah reigning? And behold, while you are still speaking there with the king, I will come in after you and confirm your words. And Bathsheba entered to the king into the chamber, and the king was a very old man, and Abishag the Shunammite was ministering to the king. And Bathsheba bowed down and did obeisance to the king, and the king said, What is it you want? And she said, Lord, you swore by the Lord your God to your servant, saying that your son Solomon will reign after me and will sit upon my throne. And now behold, Adonijah has become king, and you, my lord king, did not know. And he sacrificed calves and lambs and sheep in multitude, and he called all the sons of the king, and Abiathar the priest, and Joab the ruler of the force, but he did not call Solomon your slave. And you, my lord the king, the eyes of all Israel are toward

you, to report to them who will sit upon the throne of my lord the king after him. And it will be when my lord the king sleeps with his fathers, that I and my son Solomon will be sinners. And behold, while she was still speaking with the king, Nathan the prophet came. And it was reported to the king, Behold, Nathan the prophet, and he entered before the king, and he bowed down to the king with his face to the ground. And Nathan said, My lord, O king, you said, Adonijah will reign after me, and he will sit upon my throne? Because he went down today and sacrificed calves and lambs and sheep in multitude, and called all the sons of the king and the rulers of the army and Abiathar the priest; and behold, they are eating and drinking before him, and they said, Long live King Adonijah. But me myself your slave, and Zadok the priest, and Benaiah son of Jehoiada, and Solomon your slave, he did not call. If this thing has happened through my lord the king, why did you not make known to your slave who will sit upon the throne of my lord the king after him? And King David answered and said, Call Bathsheba to me, and she entered before the king and stood before him. And the king swore and said, As the Lord lives who redeemed my soul from all affliction, just as I swore to you in the Lord God of Israel, saying that Solomon your son will reign after me, and he himself will sit upon my throne in place of me, thus I will do this day. And Bathsheba bowed her face upon the earth, and she did obeisance to the king, and she said, May my lord the king David live forever. And King David said, Call for me Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoiada, and they entered before the king. And the king said to them, Take the

servants of your lord with you, and have my son Solomon mount upon my mule, and bring him down to Gihon, and let Zadok the priest and Nathan the prophet anoint him there as king over Israel, and sound the trumpet with a horn, and say, Long live King Solomon. And he will sit upon my throne, and he will reign instead of me, and I commanded him to be leader over Israel and Judah. And Benaiah son of Jehoiada answered the king and said, May it be thus: may the Lord the God of my lord the king confirm it. Just as the Lord was with my lord the king, thus may he be with Solomon, and magnify his throne above the throne of my lord the king David. And Zadok the priest went down, and Nathan the prophet, and Benaiah son of Jehoiada, and the Cherethites, and the Pelethites, and they mounted Solomon upon the mule of king David, and they led him to Gihon. And Zadok the priest took the horn of oil from the tent, and anointed Solomon, and sounded the horn, and all the people said, Long live King Solomon. And all the people went up after him, and they were dancing in dances and rejoicing with great joy, and the earth split at their voice. And Adonijah and all his guests heard, and they had just finished eating; and Joab heard the sound of the trumpet, and said, What is the sound of the city in uproar? While he was still speaking, behold Jonathan son of Abiathar the priest entered, and Adonijah said, enter, because you are a man of power, and you bring good news. And Jonathan answered and said, Indeed, our lord king David has made Solomon king, and the king sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they mounted him

upon the king's mule. And Zadok the priest and Nathan the prophet anointed him in Gihon, and they went up from there rejoicing, and the city resounded; this is the voice which you heard. And Solomon sat upon the throne of the kingdom. And the servants of the king entered to bless our lord King David, saying, May God make the name of Solomon better than your name, and magnify his throne above your throne. And the king bowed down upon the bed. And indeed the king said thus, Blessed is the Lord the God of Israel, who has given today one from my seed sitting upon my throne, and my eyes see it. And all the invited guests of Adonijah were amazed, and each man went his own way. And Adonijah was afraid of Solomon, and he rose up and went away and took hold of the horns of the altar. And it was reported to Solomon, saying, Behold, Adonijah feared king Solomon, and holds the horns of the altar, saying, Let Solomon swear to me today that he will not put his slave to death by the sword. And Solomon said, If he becomes a son of worth, not one of his hairs will fall to the ground, but if wickedness is found in him, he will be put to death. And King Solomon sent, and they brought him down from above the altar, and he entered, and he bowed down to King Solomon, and Solomon said to him, Go to your house.

2

And the days drew near for David to die, and he spoke to Solomon his son, saying, I am going in the way of all the earth,

and you will be strong, and you will be a man, and you will keep the charge of the Lord your God to walk in his ways, to keep his commandments and the statutes and the judgments written in the law of Moses, so that you may understand what you will do according to all that I command you, so that the Lord may establish his word which he spoke, saying, If your sons keep their way to walk before me in truth, with their whole heart, there will not be cut off from you a man from the throne of Israel. And indeed you knew all that Joab son of Zeruiah did to me, all that he did to the two commanders of the forces of Israel, to Abner son of Ner and to Amasa son of Jether, and he killed them, and he shed the blood of war in peace, and he put innocent blood on his belt that was on his waist, and on his sandal that was on his foot. And you will do according to your wisdom, and you will bring down his gray hair in peace into Hades. And to the sons of Barzillai the Gileadite you will show mercy, and they will be among those eating at your table, because they came to me when I fled from Absalom your brother. And behold, with you is Shimei son of Gera, son of the Benjaminite, from Bahurim. He cursed me with a painful curse on the day I was going to the camps, and he came down to meet me at the Jordan, and I swore to him by the Lord, saying, I will not put you to death by the sword. And you will not hold him guiltless, because you are a wise man, and you will know what you will do to him, and you will bring down his gray hair with blood into Hades. And David slept with his fathers, and he was buried in the city of David. And the days which David reigned over Israel were forty years: in Hebron he reigned seven years,

and in Jerusalem thirty-three years. And Solomon sat upon the throne of David his father, and his kingdom was exceedingly prepared. And Adonijah son of Haggith came to Bathsheba the mother of Solomon, and he bowed down to her, and she said, Do you come in peace? And he said, Peace. I have a word for you. And he said to him, Speak. And he said to her, You know that the kingdom was mine, and all Israel set their face upon me as king, and the kingdom was turned and became my brother's, because it became his from the Lord. And now I ask one request from you: do not turn your face away from me; and Bathsheba said to him, Speak. And he said to her, Speak indeed to Solomon the king, that he will not turn away his face from you, and he will give to me Abishag the Shunammite as a wife. And Bathsheba said, Well; I will speak to the king about you. And Bathsheba entered to King Solomon to speak to him about Adonijah, and the king stood up to meet her and kissed her and sat upon the throne, and a throne was placed for the king's mother, and she sat at his right. And she said to him, I ask one small request from you, do not turn your face away from me; and the king said to her, Ask, my mother, and I will not turn you away. And he said, Let Abishag the Shunammite indeed be given to Adonijah your brother as a wife. And King Solomon answered and said to his mother, And why have you asked for Abishag for Adonijah? And ask the kingdom for him, because this one is my older brother, and with him is Abiathar the priest, and with him is Joab the son of Zeruiah, the commander in chief and companion. And King Solomon swore by the Lord, saying, May God do these things to me and may he add these things, because Adonijah spoke this

word against his own soul. And now the Lord lives who prepared me and placed me upon the throne of David my father, and he himself made me a house just as the Lord spoke, so today Adonijah will be put to death. And king Solomon sent out by the hand of Benaiah son of Jehoiada, and he killed him, and Adonijah died on that day. And the king said to Abiathar the priest, You run away to Anathoth to your field, because you are a man of death on this day; and I will not put you to death, because you carried the ark of the covenant of the Lord before my father, and because you were afflicted in all which my father was afflicted. And Solomon cast out Abiathar from being priest of the Lord, to fulfill the word of the Lord which he spoke upon the house of Eli in Shiloh. And the news came to Joab son of Zeruiah, because Joab had turned aside after Adonijah, and he had not inclined after Solomon; and Joab fled into the tent of the Lord, and he seized the horns of the altar. And it was reported to Solomon, saying, that Joab had fled into the tent of the Lord, and behold he holds the horns of the altar; and Solomon the king sent to Joab, saying, What has happened to you, that you have fled to the altar? And Joab said, I was afraid of you, and I fled to the Lord, and Solomon sent Benaiah the son of Jehoiada, saying, Go and kill him, and bury him. And Benaiah son of Jehoiada came to Joab in the tent of the Lord, and said to him, The king says these things: go out. And Joab said, I will not go out, because I will die here. And Benaiah son of Jehoiada turned back and said to the king, saying, Joab has spoken these things, and he has answered me these things. And the king said to him, Go, and do to him just as he has said, and kill him, and you will bury him,

and you will remove today the blood which he poured out without cause, from me and from my father's house. And the Lord returned the blood of his injustice upon his own head, as he attacked the two men who were more righteous and better than him, and he killed them with a sword, and my father David did not know about their blood, Abner son of Ner commander in chief of Israel, and Amasa son of Jether commander in chief of Judah. And their blood was turned upon his head, and upon the head of his seed forever, and to David and to his seed and to his house and to his throne may there be peace forever from the Lord. And Benaiah son of Jehoiada went up, and met him, and put him to death, and buried him in his house in the wilderness. And the king gave the son of Benaiah, Jehoiada, in his place over the generalship, and the kingdom was established in Jerusalem, and the king gave Zadok the priest as first priest instead of Abiathar. And Solomon son of David reigned over Israel and Judah in Jerusalem. And the king called Shimei and said to him, Build for yourself a house in Jerusalem and live there, and you will not go out from there anywhere. And it will be that on the day you leave and cross the Kidron torrent, you will know for certain that you will surely die; your blood will be on your own head; and the king made him swear an oath on that day. And Shimei said to the king, Good is the word which you spoke, my lord, O king; thus your slave will do. And Shimei sat in Jerusalem three years. And it came to pass after three years that two slaves of Shimei fled to Achish son of Maacah king of Gath, and it was reported to Shimei, saying, behold your slaves are in Gath. And Shimei arose and saddled his donkey and went to Gath to Achish

to seek out his slaves, and Shimei went and brought his slaves from Gath. And it was reported to Solomon, saying, that Shimei went from Jerusalem to Gath and brought back his slaves. And the king sent and called Shimei, and said to him, Did I not make you swear by the Lord, and testify to you, saying, On whatever day you go out from Jerusalem, and go to the right or to the left, you will know for certain that you will surely die? And why is it that you did not keep the oath of the Lord and the commandment which I commanded you? And the king said to Shimei, you know all your wickedness which your heart knows, which you did to David my father, and the Lord has repaid your wickedness on your head. And king Solomon will be blessed, and the throne of David will be ready before the Lord forever. And King Solomon commanded Benaiah son of Jehoiada, and he went out and killed him.

3

However, the people were burning incense upon the high places, because a house was not built for the Lord until now. And Solomon loved the Lord, walking in the commandments of David his father, except he sacrificed and burned incense in the high places. And he arose and went to Gibeon to sacrifice there, because this was the highest and greatest; Solomon offered up a thousand burnt offerings upon the altar in Gibeon. And the Lord appeared to Solomon in sleep during the night, and the Lord said to Solomon, ask some request for yourself. And Solomon

said, You showed great mercy to your servant David my father, just as he walked before you in truth and in righteousness and in uprightness of heart with you, and you kept for him this great mercy, to give his son upon his throne, as this day. And now, Lord my God, you have given your servant instead of David my father, and I am a small little child, and I do not know my going out and my coming in. And your slave is in the midst of your people whom you chose, a numerous people who cannot be counted. And you will give your slave a heart to hear and to distinguish your people in righteousness, and to understand between good and evil, because who will be able to judge this heavy people of yours? And it pleased the Lord because Solomon asked for this thing. And the Lord said to him, Because you asked from me this thing, and you did not ask for yourself many days, and you did not ask for wealth, nor did you ask for the souls of your enemies, but you asked for yourself understanding to hear judgment, behold I have done according to your word; behold I have given you a prudent and wise heart; like you there has not been before you, and after you there will not arise one similar to you. And what you did not ask for I have given you, both wealth and glory, so that there has not been a man like you among kings. And if you go in my way to keep my commandments and my ordinances, as David your father went, then I will multiply your days. And Solomon awoke, and behold it was a dream, and he arose and arrived in Jerusalem, and he stood before the altar that was before the ark of the covenant of the Lord in Zion, and he brought up burnt offerings, and he made peace offerings, and he made a great feast for himself and

all his servants. Then two women, prostitutes, were seen by the king, and they stood before him. And the one woman said, By me, lord, I and this woman lived in one house, and we gave birth in the house. And it came to pass on the third day after I gave birth, this woman also gave birth, and we were together, and there was no one with us except the two of us in the house. And the son of this woman died in the night, as she lay down upon him. And she arose in the middle of the night, and took my son from my arms, and laid him in her bosom, and her dead son she laid down in my bosom. And I arose in the morning to nurse my son, and that one was dead, and behold I observed him in the morning, and behold he was not my son whom I bore. And the other woman said, No, but my son is the living one, and your son is the dead one. And they spoke before the king. And the king said to them, You say, This one is my son, the living one, and the son of this one is the dead one; and you say, No, but my son is the living one, and your son is the dead one. And the king said, Take a sword, and they brought the sword before the king. And the king said, Divide the living nursing child into two, and give half of it to this one, and half of it to this one. And the woman whose son was the living one answered and said to the king that her womb was troubled over her son, and she said, I beg you, lord, give her the child, and do not put it to death; and this one said, Let it be neither mine nor hers, divide it. And the king answered and said, Give the child to the one who spoke, give it to her, and do not put it to death, she is his mother. And all Israel heard this judgment which the king judged, and they feared before the king, because they saw that the wisdom of God was in

him to do justice.

4

And King Solomon was reigning over Israel. And these were the rulers who were with him: Azariah son of Zadok; Eliaf and Ahijah son of Sheba, scribes; and Jehoshaphat son of Ahilud, recorder; and Benaiah son of Jehoiada, over the force; and Zadok and Abiathar, priests; and Ornia son of Nathan, over the appointed; and Zabuth son of Nathan, companion of the king; and Ahisar was steward; and Eliak the steward; and Eliab son of Saf, over the family; and Adoniram son of Audon, over the taxes. And Solomon had twelve appointed over all Israel to provide for the king and his house; each one was to provide for one month in the year. And these are their names. There was one man, Been son of Hur, in the mountain of Ephraim. The son of Dakar in Makes, and in Salabin, and Beth Shemesh, and Elon until Bethanan, one. The son of Esdi in Araboth had Socho and all the land of Opher. Son of Aminadab, in all Nephthador; Taphath, daughter of Solomon, was his wife, one. Bana son of Ahilud: Taanach, and Megiddo, and all Beth Shan which is beside Zarethan below Jezreel, and from Beth Shan to Abel Meholah, to the region beyond Jokmeam, one. The son of Naber in Raboth Gilead, to him the measured portion of Argob in Bashan, sixty great fortified cities and bronze bars, one. Ahinadab son of Iddo was in Mahanaim. Ahimaaz was in Naphtali, and this one took Basemath the daughter of Solomon as his wife, one. Baana son

of Hushai was one officer in Asher and in Baaloth. Shimei son of Elah in Benjamin. Gaber son of Adai was in the land of Gad, of Sihon king of Heshbon and Og king of Bashan, and one officer was in the land of Judah. Jehoshaphat, son of Phuasoud, was in Issachar.

5

And the appointed ones supplied king Solomon in this way, and all the provisions for the table of the king, each one in his month, they did not fail in any matter. And they took up the barley and the straw for the horses and the chariots to the place where the king might be, each one according to his arrangement. And these were the necessary provisions for Solomon: in one day thirty kors of fine flour, and sixty kors of ground flour, and ten choice calves, and twenty pasture-fed oxen, and one hundred sheep, besides deer and choice fattened gazelles. Because he was ruler beyond the river, and there was peace for him from all parts around. And the Lord gave understanding to Solomon and very much wisdom and breadth of heart, as the sand beside the sea. And Solomon's wisdom was increased exceedingly beyond the wisdom of all ancient men and beyond all the wise men of Egypt. And he was wiser than all the men, and he was wiser than Gaithan the Zarite, and than Ainan, and than Chalkad and Darala the sons of Mal. And Solomon spoke three thousand parables, and his songs were five thousand. And he spoke concerning the woods from the cedar in

Lebanon until the hyssop coming forth through the wall; and he spoke about the animals and about the birds and about the reptiles and about the fish. And all the peoples were arriving to hear the wisdom of Solomon, and from all the kings of the earth, as many as heard of his wisdom. And Hiram king of Tyre sent his servants to anoint Solomon in place of David his father, because Hiram loved David all his days. And Solomon sent to Hiram, saying, You know my father David, that he was not able to build a house for the name of the Lord my God because of the wars that surrounded him, until the Lord gave them under the soles of his feet. And now the Lord my God has given me rest all around; there is no enemy and there is no evil trouble. And behold, I say to build a house for the name of the Lord my God, just as the Lord God spoke to David my father, saying, Your son whom I will give instead of you upon your throne, this one will build the house for my name. And now command and let them cut wood from Lebanon for me, and behold my slaves will be with your slaves, and I will give you the wages for your slaves according to all that you say, because you know that there is no one among us who knows how to cut wood like the Sidonians. And it came to pass that just as Hiram heard the words of Solomon, he rejoiced exceedingly, and he said, Blessed is God today, who gave to David a wise son over this great people. And he sent to Solomon, saying, I have heard concerning all that you have sent to me; I will do all your will; my slaves will bring down cedar wood and pine from Lebanon to the sea, I will make them into rafts to the place where you send to me, and I will break them up there, and you will take them up; and you will do

my will, to give bread to my house. And Hiram was giving to Solomon cedars and pines and all his desire. And Solomon gave to Hiram twenty thousand kors of wheat and provisions for his household, and twenty thousand baths of beaten oil; Solomon was giving this to Hiram every year. And the Lord gave wisdom to Solomon just as he spoke to him, and there was peace between Hiram and Solomon, and they made a covenant between them. And the king brought up tribute from all Israel, and the tribute was thirty thousand men. And he sent them into Lebanon, ten thousand in the month being relieved; they were a month in Lebanon, and two months in their house; and Adoniram was over the tribute. And Solomon had seventy thousand carrying burdens and eighty thousand stonecutters in the mountain, apart from the appointed rulers over the works for Solomon, three thousand six hundred overseers who were doing the works. And they prepared the stones and the wood for three years.

6

And it came to pass in the four hundred and fortieth year of the departure of the sons of Israel from Egypt, in the fourth year in the second month of the reigning of king Solomon over Israel, And the house which the king built for the Lord, forty cubits its length, and twenty cubits its width, and twenty-five cubits its height. And the porch in front of the temple, twenty cubits its length according to the width of the house, in front of the house,

and he built the house, and he completed it. And he made hidden windows set in recessed frames for the house. And he placed beams upon the wall of the house round about the temple and the inner sanctuary. The lowest side was five cubits in width, and the middle one six cubits, and the third one seven cubits in width; because he gave an interval to the house all around on the outside of the house, so that they might not take hold of the walls of the house. And the house, while it was being built, was built with finished stones prepared ready, and no hammer and axe and iron tool was heard in the house while it was being built. And the gate of the underneath side was by the right shoulder of the house, and a winding ascent into the middle, and from the middle to the third story. And he built the house and completed it, and he paneled the house with cedars. And he built the bonds through the whole house, five cubits in height, and he held together the bond with cedar wood. And he built the walls of the house on the inside with cedar wood from the ground of the house up to the walls and up to the beams; he paneled it continuously with wood on the inside; and he covered the inside of the house with pine boards. And he built the twenty cubits from the end of the wall, the one side, from the ground until the beams, and he made from the debir into the Holy of Holies. And the temple was forty cubits in front of the inner sanctuary in the middle of the inner house, to place the ark of the covenant of the Lord there. Twenty cubits in length, and twenty cubits in width, and twenty cubits in height. And he surrounded it with pure gold, and he made an altar before the inner sanctuary, and he surrounded it with gold. And he

overlaid the whole house with gold until the completion of the entire house. And he made two cherubim of ten cubits measured size in the inner sanctuary. And the wing of the one cherubim was five cubits, and his second wing was five cubits, ten cubits from the one part of his wing to the other part of his wing. Thus for the second cherubim, one measure and one completion for both. And the height of the one cherubim was ten cubits, and thus was the second cherubim. And both cherubim were in the middle of the innermost house, and he spread out their wings, and one wing touched the wall, and the wing of the second cherubim touched the second wall, and their wings in the middle of the house touched wing to wing. And he overlaid the cherubim with gold. He carved cherubim and palm trees with a stylus on all the walls of the house around, the inner and the outer. And he overlaid the floor of the house with gold, both the innermost and the outermost. And for the doorway of the inner sanctuary he made doors of juniper wood with fourfold frames, and both doors were of pine wood; the one door had two leaves with their hinges, and the second door had two turning leaves, carved with cherubim and palm trees and spread out petals, and covered with gold hammered down upon the carved work. And he built the innermost courtyard: three rows of unhewn stones, and a row of worked cedar all around.

7

And king Solomon sent and took Hiram from Tyre, son of a

widow woman, and this one from the tribe of Naphtali, and his father a Tyrian man, a craftsman of bronze, and filled with the art and understanding and knowledge to make every work in bronze, and he was brought to king Solomon, and he made all the works. And he cast the two pillars for the porch of the house: eighteen cubits was the height of the pillar, and a circumference of fourteen cubits encircled it, the thickness of the pillar was four fingers, the hollows, and thus was the second pillar. And he made two capitals to put upon the heads of the pillars, cast: five cubits was the height of the one capital, and five cubits was the height of the second capital. And he made two nets to cover the capitals of the pillars, and a net for the one capital, and a net for the second capital. And hanging work, two lines of bronze pomegranates, netted, hanging work, line upon line; and thus he made it for the second capital. And he set up the pillars of the porch of the temple, and he set up the one pillar and called its name Jachin, and he set up the second pillar and called its name Boaz. And upon the heads of the pillars was lily work in the porch of four cubits, and a roof upon both of the pillars, and above the sides was a covering by the thickness of the roof. And he made the sea ten cubits from its edge to its edge, round in a circle, five cubits its height, and thirty-three cubits around. And supports from underneath its rim all around encircled it, ten in a cubit all around, and its rim was like the work of the rim of a cup, a lily bud, and its thickness was a handbreadth. And twelve oxen were underneath the sea, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east, and all their back parts

were toward the inside, and the sea was upon them from above. And he made ten bronze stands; five cubits was the length of one stand, and four cubits was the width of it, and six cubits was the height of it. And this was the work of the stands: enclosed panels were on them, and enclosed between the projections. And upon their panels, between the projections, were lions and oxen and cherubim, and upon the projections, thus also from above, and from beneath the lions and the oxen were regions, a work of descent. And the one stand had four bronze wheels, and bronze axles and four parts of them, shoulder pieces underneath the basins. And there were hands in the wheels on the stands. And the height of the wheel was one cubit and a half. And the work of the wheels was the work of chariot wheels; their spokes and their rims and their workmanship were all cast metal. The four shoulder pieces were on the four corners of the one stand; the shoulders were part of the stand itself. And upon the head of the stand was half a cubit in size, round like a circle, upon the head of the stand, and the supports of its hands and its panels, and it opened at the supports of its hands. And its panels had cherubim and lions and palm trees standing, each one positioned according to its face on the inside and all around. He made all ten stands according to it, one order and one measure for all. And he made ten bronze basins, each basin holding forty baths and measuring four cubits, with one basin on each of the ten stands. And he placed five stands on the right side of the house and five on the left side of the house, and the sea on the right side of the house toward the east at the south corner. And Hiram made the cauldrons and the shovels and the bowls, and

Hiram completed making all the works which he made for king Solomon in the house of the Lord: two pillars, and the twisted work of the pillars upon the heads of the two pillars, and the two nets to cover both the twisted work of the carvings being upon the pillars. The four hundred pomegranates for both the nets, two rows of pomegranates for each net, to cover both the twisted decorations of the stands upon both the pillars. And the ten stands, and the ten basins upon the stands. And the one sea, and the twelve oxen underneath the sea. And the cauldrons and the fire pans and the bowls and all the vessels which Hiram made for King Solomon for the house of the Lord. And the forty-eight pillars of the house of the king and of the house of the Lord. All the works of the king which Hiram made were of bronze. There was no weight of the bronze from which he made all these works because of the exceedingly great multitude; there was no end to the weight of the bronze. In the surrounding region of the Jordan he cast them in the thick earth between Succoth and Zeredah. And king Solomon took the vessels which he made in the house of the Lord: the golden altar, and the golden table upon which were the loaves of the offerings, and the five lampstands on the left and five on the right before the inner sanctuary, golden and enclosed, and the lamps, and the lamps, and the golden snuffers. And the thresholds, and the nails, and the bowls, and the dishes, and the golden censers were solid; and the doors of the house of the innermost Holy of Holies, and the doors of the temple were golden. And the work which Solomon made of the house of the Lord was completed, and Solomon brought in the holy things of David his father, and

all the holy things of Solomon, the silver and the gold and the vessels he gave into the treasures of the house of the Lord. And Solomon built the house for himself in thirteen years. And he built the house of the forest of Lebanon, one hundred cubits its length and fifty cubits its width and thirty cubits its height, and three rows of cedar pillars and cedar beams on the pillars. And he paneled the house from above upon the sides of the pillars, and the number of the pillars was forty-five per row, and three beams, and space upon space three times. And all the doorways and the spaces were square and furnished with beams; and doorway faced door three times. And the porch of the pillars was fifty in length and fifty in breadth, a joined porch upon the face of them, and pillars and a thickness upon the face of it to the porches. And the porch of the thrones where he will judge there, the porch of judgment. And their house in which he will sit there had one court unfolding to these according to this work. And he made a house for the daughter of Pharaoh whom Solomon took, according to this porch. All these things were carved from precious stones at intervals inside from the foundation to the cornices; and outside to the great courtyard, which had been founded with precious great stones, stones of ten cubits and of eight cubits; And above with precious stones according to the measure of hewn stones, and with cedars. Around the great court were three rows of unhewn stones, and a row of carved cedar; and Solomon completed his whole house.

8

And it came to pass as Solomon finished building the house of the Lord and his house after twenty years, then king Solomon assembled all the elders of Israel in Zion, to bring the ark of the covenant of the Lord from the city of David, this is Zion, in the month Ethanim. And the priests lifted up the ark and the tent of the testimony and the holy vessels in the tent of the testimony. And the king and all Israel sacrificed sheep and oxen, innumerable, before the ark. And the priests brought in the ark into its place, into the inner sanctuary of the house, into the holy of holies, under the wings of the cherubim. The cherubim had spread out their wings upon the place of the ark; and the cherubim were covering the ark and its holy things from above. And the consecrated things projected, and the heads of the consecrated were visible from the holy place toward the front of the inner sanctuary, but they were not seen outside. There was nothing in the ark except two stone tablets, the tablets of the covenant which Moses placed in Horeb, which the Lord made with the sons of Israel when they were going out from the land of Egypt. And it came to pass as the priests went out from the holy place, and the cloud filled the house. And the priests were not able to stand to minister from the face of the cloud, because the glory of the Lord filled the house. And the king turned his face back, and the king blessed all Israel, and all the assembly of Israel was standing. And he said, blessed is the Lord the God of Israel today, who spoke with his mouth concerning David my father and with his hands fulfilled it, saying, from the day I led out my people Israel from Egypt, I did not choose a city in any tribe of Israel to build a house for my name to be there, and I

chose Jerusalem for my name to be there, and I chose David to be over my people Israel. And it came to pass in the heart of my father to build a house for the name of the Lord God of Israel. And the Lord said to David my father, Because it came into your heart to build a house for my name, you did well that it came into your heart. However, you will not build the house, but your son, the one who came out from your sides, he will build the house for my name. And the Lord raised up his word which he spoke, and I arose instead of David my father, and I sat upon the throne of Israel, just as the Lord spoke, and I built the house for the name of the Lord God of Israel. And I placed there a place for the ark, in which is the covenant of the Lord which the Lord made with our fathers when he brought them out from the land of Egypt. And Solomon stood up before the altar of the Lord before all the assembly of Israel, and he spread out his hands to heaven, and he said, Lord God of Israel, there is no God like you in heaven above and upon the earth below, keeping covenant and mercy to your servant who journeys before you in his whole heart, which you kept to your servant David my father, for you spoke with your mouth, and with your hands you fulfilled it, as this day. And now Lord, the God of Israel, keep for your servant David my father what you spoke to him, saying, there will not be cut off from you a man sitting upon the throne of Israel before me, except if your children keep their ways to walk before me just as you walked before me. And now, Lord God of Israel, let your word to David my father be confirmed. But will God truly dwell with men upon the earth? If the heaven and the heaven of heaven will not be sufficient for you, how

much less this house which I built for your name? And may you look upon my supplication, Lord the God of Israel, to hear the prayer which your slave prays before you to you today, that your eyes may be opened toward this house day and night, toward the place which you said, My name will be there, to listen to the prayer which your slave prays toward this place day and night. And you will hear the supplication of your servant and of your people Israel which they pray in this place, and you will hear in the place of your dwelling in heaven, and you will act and you will be merciful. Whatever each one sins against his neighbor, and if he takes upon him a curse to curse him, and he comes and confesses before your altar in this house, then you will hear from heaven and you will act, and you will judge your people Israel, to declare guilty the guilty, to bring his way upon his head, and to justify the righteous, to give to him according to his righteousness. When your people Israel stumble before enemies because they will sin against you, and they will return and confess your name, and they will pray and make supplication in this house, and you will hear from heaven, and you will be merciful to the sins of your people Israel, and you will turn them back into the land which you gave to their fathers. When heaven is shut up and there is no rain because they will sin against you, and they will pray toward this place and confess your name and turn away from their sins when you humble them, and you will hear from heaven and be merciful to the sins of your servant and your people Israel, because you will show them the good way to walk in it, and you will give rain upon the land which you gave to your people as an inheritance. If famine comes, if

death comes, if there is burning, locust, if blight comes, and if his enemy oppresses him in one of his cities, every event, every pain, every prayer, every supplication if it comes to every man, as each one knows the affliction of his heart, and he spreads out his hands toward this house, then you will hear from heaven from your ready dwelling place, and you will be merciful, and you will act and you will give to a man according to his ways, just as you know his heart, because you alone know the heart of all sons of men, so that they may fear you all the days that they live upon the land which you gave to our fathers. And to the foreigner who is not from your people, they will come and they will pray in this place, and you will hear from heaven from your dwelling place of readiness, and you will do according to all that the foreigner may call upon you for, so that all the peoples may know your name and fear you just as your people Israel does, and may know that your name has been called upon this house which I built. When your people go out to war against their enemies on the way which you send them, and they pray in the name of the Lord toward the city which I chose and the house which I built for your name, then you will hear from heaven their supplication and their prayer, and you will do justice for them. That they will sin against you, because there is not a man who will not sin, and you will bring them and you will hand them over before their enemies, and the captors will take them captive into a land far or near, and they will turn back their hearts in the land where they were carried away there, and they should return in the land of their exile, and they may entreat you, saying, We have sinned, we have done wrong, we have

acted lawlessly, and they should turn back toward you with their whole heart and with their whole soul in the land of their enemies where you deported them, and they will pray toward you in the direction of their land which you gave to their fathers, and of the city which you chose, and of the house which I have built for your name, and you will hear from heaven from your ready dwelling place, and you will be merciful to their injustices which they sinned against you, and according to all their transgressions which they committed against you, and you will give them into the compassion before those taking them captive, and they will show compassion to them, because they are your people and your inheritance, whom you brought out from the land of Egypt from the midst of the iron smelting furnace. And let your eyes and your ears be opened to the supplication of your slave, and to the supplication of your people Israel, to listen to them in all things in which they might call upon you. Because you set apart them for yourself as an inheritance from all the peoples of the earth, just as you spoke by the hand of your slave Moses, when you brought out our fathers from the land of Egypt, Lord Lord. And it came to pass as Solomon finished praying to the Lord the whole prayer and this supplication, that he rose up from before the altar of the Lord having knelt upon his knees, and his hands having been spread out toward heaven. And he stood, and he blessed all the assembly of Israel with a great voice, saying, Blessed is the Lord today who gave rest to his people Israel, according to all that he spoke; not one word failed in all his good words which he spoke by the hand of his slave Moses. May the Lord our God be with us,

just as he was with our fathers; may he not forsake us nor turn away from us, may the Lord our God be with us, just as he was with our fathers; may he not forsake us nor turn away from us, to incline our hearts to him to walk in all his ways, and to keep all his commandments and his ordinances which he commanded our fathers. And let these words be as I have prayed before the Lord our God, drawing near to the Lord our God day and night, to do the justice of your servant, and the justice of the people of Israel, a matter of each day in its day throughout the year, so that all the peoples of the earth may know that the Lord is God, he himself is God, and there is no other. And let our hearts be complete toward the Lord our God, and let us walk piously in his commands, and keep his commandments, as this day. And the king and all the sons of Israel sacrificed a sacrifice before the Lord. And King Solomon sacrificed the peace offerings which he sacrificed to the Lord: twenty-two thousand oxen and one hundred twenty thousand sheep, and the king and all the sons of Israel dedicated the house of the Lord. On that day the king sanctified the middle of the court that was before the house of the Lord, because he made there the burnt offering and the sacrifices and the fat portions of the peace offerings, because the bronze altar that was before the Lord was too small to be able to bear the burnt offering and the sacrifices of the peace offerings. And Solomon made the feast on that day, and all Israel with him, a great assembly from the entrance of Hamath to the river of Egypt, before the Lord our God in the house which he built, eating and drinking and rejoicing before the Lord our God for seven days. And on the

eighth day he sent out the people, and they blessed the king, and each one departed to his tents rejoicing, and their hearts were good because of the good things which the Lord did for David his servant and for Israel his people.

9

And it came to pass when Solomon finished building the house of the Lord and the house of the king and all the work of Solomon, as much as he wished to do, that the Lord appeared to Solomon a second time, just as he appeared in Gibeon. And the Lord said to him, I heard the voice of your prayer and of your supplication which you made before me; I have done for you according to all your prayer; I have sanctified this house which you built to place my name there forever, and my eyes will be there and my heart all the days. And if you walk before me, just as David your father walked, in holiness of heart and in uprightness, and do according to all things which I commanded him, and keep my ordinances and my commandments, then I will establish the throne of your kingdom in Israel forever, just as I spoke to David your father, saying, there will not be cut off from you a man ruling in Israel. If you and your children turn away from me, and do not keep my commandments and my commands which Moses gave before you, and go and serve other gods and worship them, then I will remove Israel from the land which I gave them, and this house which I consecrated to my name I will cast away from my presence, and Israel will be a

destruction and a byword among all the peoples. And this house will be high, everyone passing through it will be astonished and will hiss, and they will say, why did the Lord do thus to this land and to this house? And they will say, Because they abandoned the Lord their God who led their fathers out from Egypt from the house of slavery, and they took hold of foreign gods and worshiped them and served them, because of this the Lord brought this evil upon them. In the twenty years in which Solomon built the two houses, the house of the Lord and the house of the king, Hiram king of Tyre helped Solomon with cedar wood and with pine wood and with gold and with gold and with everything he desired; then the king gave to Hiram twenty cities in the land of Galilee. And Hiram went out from Tyre, and he went into Galilee to see the cities which Solomon gave him, and they were not pleasing to him. And he said, What are these cities which you gave me, brother? And he called them Boundary until this day. And Hiram brought to Solomon one hundred and twenty talents of gold. And the ship which King Solomon made in Ezion Geber, which is next to Elath on the shore of the Red Sea in the land of Edom. And Hiram sent in the ship sailor men who knew how to navigate the sea with the servants of Solomon. And they came to Ophir, and they took from there one hundred and twenty talents of gold, and they brought them to King Solomon.

10

And the queen of Sheba heard the name of Solomon and the name of the Lord, and came to test him with riddles. And she came into Jerusalem in very heavy power, and camels carrying spices and very much gold and precious stone; and she entered to Solomon, and she spoke to him all things that were in her heart. And Solomon reported to her all her words; there was not a word overlooked by the king which he did not report to her. And the queen of Sheba saw all the wisdom of Solomon, and the house which he built, and the food of Solomon, and the seating of his servants, and the attendance of his ministers, and his clothing, and his cupbearers, and his burnt offering which he offered in the house of the Lord, and she was beside herself. And she said to King Solomon, True is the report which I heard in my land concerning your affairs and concerning your wisdom. And I did not believe those who spoke to me, until I arrived and my eyes saw, and behold it is not the half of what they reported to me; you have added good things to them beyond all the report which I heard in my land. Blessed are your women, blessed are these your children who are standing by before you continually, who are hearing all your wisdom. May the Lord your God be blessed, who was pleased with you to place you upon the throne of Israel, because the Lord loves Israel to establish it forever, and he set you as king over them, to execute judgment in righteousness and in their judgments. And she gave to Solomon one hundred twenty talents of gold, and very many spices, and precious stones; there had not still come into such abundance spices like those which the queen of Sheba gave to king Solomon. And the ships of Hiram that were carrying the gold

from Ophir brought very many hewn timbers and precious stones. And the king made the hewn wood into supports for the house of the Lord and for the house of the king, and harps and lyres for the singers; such wood had not come to the land, nor had it been seen anywhere until this day. And king Solomon gave to the queen of Sheba everything that she wished, whatever she requested, besides all that he had given her by the hand of king Solomon; and she turned away and came into her land, she and all her servants. And the weight of the gold that came to Solomon in one year was six hundred and sixty-six talents of gold, apart from the tributes of the subjects and the merchants and all the kings of the region beyond and the satraps of the land. And Solomon made three hundred golden beaten spears; three hundred gold pieces were upon each spear. And three hundred golden beaten shields; and three minas of gold were in each shield; and the king gave them into the House of the Forest of Lebanon. And the king made a great ivory throne, and he overlaid it with refined gold. Six steps led to the throne, and figures of calves were on the back of the throne, and armrests were on either side of the seat, and two lions were standing beside the armrests, and twelve lions were standing there on the six steps on either side; nothing like this had been made for any other kingdom. And all the vessels made by Solomon were golden, and the basins were golden, and all the vessels of the house of the forest of Lebanon were overlaid with gold. Silver was not considered, because it was not reckoned in the days of Solomon. Because the king Solomon had ships of Tarshish at sea with the ships of Hiram; once every three years

the ships from Tarshish came to the king with gold and silver and carved stones and hewn stones. And Solomon was magnified above all the kings of the earth in wealth and in wisdom. And all kings of the earth were seeking the face of Solomon, to hear his wisdom which the Lord gave to his heart. And they themselves were bringing each one the gifts: golden vessels, and clothing, myrrh, and spices, and horses, and mules, year by year. And Solomon had four thousand female horses for chariots, and twelve thousand horsemen; and he placed them in the chariot cities and with the king in Jerusalem. And the king made the gold and the silver in Jerusalem as common as stones, and the cedars he made as common as the sycamores that are in the lowland in abundance. And Solomon's horsemen came from Egypt, and the king's merchants were from Tekoa; and they were receiving from Tekoa in exchange. And the export from Egypt was: a chariot for one hundred pieces of silver, and a horse for fifty pieces of silver; and thus they were exported to all the kings of the Hittites and to the kings of Syria by sea.

11

And King Solomon was a lover of women. And he had seven hundred ruling women, and three hundred concubines. And he took foreign women, including the daughter of Pharaoh, Moabite women, Ammonite women, Syrians, and Edomites, Hittite women, and Amorite women, from the nations concerning which the Lord forbade the sons of Israel, You shall

not marry them, and they shall not marry you, lest they turn aside your hearts after their idols: to them Solomon clung in love. And it came to pass in the time of Solomon's old age that his heart was not perfect with the Lord his God, just as the heart of David his father was. And the foreign women turned his heart away to follow their gods. Then Solomon built a high place for Chemosh the idol of Moab, and for their king the idol of the sons of Ammon, and for Astarte the abomination of the Sidonians. And thus he did for all his foreign wives, who were burning incense and sacrificing to their idols, and Solomon did evil before the Lord; he did not follow the Lord as his father David had. And the Lord was angry with Solomon, because he turned his heart away from the Lord God of Israel, who had appeared to him twice, and who had commanded him concerning this matter, not to go at all after other gods, and to keep doing what the Lord God commanded him; nor was his heart perfect with the Lord, according to the heart of David his father. And the Lord said to Solomon, in return for which these things came to pass with you, and you did not keep my commandments and my ordinances which I commanded you, I will surely tear your kingdom from your hand, and I will give it to your servant. Except in your days I will not do them because of David your father; from the hand of your son I will take it. However, I will not take the whole kingdom; I will give one scepter to your son because of David my servant, and because of Jerusalem the city which I chose. And the Lord raised up an adversary to Solomon, Hadad the Edomite, and Hezron son of Eliada who was in Raamah, Hadadezer king of Zobah his lord; and men were

gathered together to him, and he was ruler of a band, and he seized Damascus beforehand; and they were adversaries to Israel all the days of Solomon; and Hadad the Edomite was from the seed of the kingdom in Edom. And it came to pass when David utterly destroyed Edom, when Joab the ruler of the army went to bury the wounded, that they struck down every male in Edom; because Joab and all Israel remained there in Edom six months, until he utterly destroyed every male in Edom. And Hadad himself fled, and all the Edomite men of the children of his father with him, and they entered into Egypt; and Hadad was a small child. And men rise up from the city of Midian, and they set out for Paran, and they take men with them, and they come to Pharaoh king of Egypt, and Hadad entered to Pharaoh, and he gave him a house, and he provided bread for him. And Hadad found great favor before Pharaoh, and he gave him a wife, the sister of his own wife, the sister of Tahpenes the elder. And the sister of Tahpenes bore to him, to Hadad, Genubath her son, and Tahpenes brought him up in the midst of the sons of Pharaoh, and Genubath was in the midst of the sons of Pharaoh. And Hadad heard in Egypt that David had fallen asleep with his fathers, and that Joab the ruler of the army had died, and Hadad said to Pharaoh, Send me away, and I will return to my land. And Pharaoh said to Hadad, What do you lack with me? And look, you're trying to go away to your land? And Hadad said to him, You will surely send me away, and Hadad returned to his land. This was the wickedness which Hadad did, and Israel was grieved, and he reigned in Edom. And Jeroboam son of Nebat, the Ephrathite from Sarira, son of a widow, was a servant of

Solomon. And this was the matter of how he lifted up his hands against king Solomon: king Solomon built the citadel and shut up the wall of the city of David his father. And the man Jeroboam was strong in power, and Solomon saw the young man that he was a man of works, and appointed him over the burdens of the house of Joseph. And it came to pass at that time that Jeroboam went out from Jerusalem, and Ahijah the Shilonite the prophet found him on the road and turned him aside from the road, and Ahijah was clothed in a new garment, and both were alone in the plain. And Ahijah took hold of his new garment that was upon him, and tore it into twelve pieces, and said to Jeroboam, Take for yourself ten pieces, because the Lord, the God of Israel, says these things: Behold, I am tearing the kingdom from the hand of Solomon, and I will give you ten scepters. And two scepters will be his because of my servant David, and because of Jerusalem the city which I chose from all the tribes of Israel. Because he abandoned me, and he made offerings to Astarte the abomination of the Sidonians, and to Chemosh, and to the idols of Moab, and to their king the abomination of the sons of Ammon, and he did not walk in my ways to do what is right before me, as David his father did. And I will not take the whole kingdom from his hand, because I will oppose him all the days of his life, because of David my slave whom I chose. And I will take the kingdom from the hand of his son, and I will give you the ten scepters. And to his son I will give the two scepters, so that there may be a position for my servant David all the days before me in Jerusalem, the city which I chose for myself to place my name there. And I will take

you, and you will reign in whatever your soul desires, and you will be king over Israel. And it will be if you keep all that I command you, and you walk in my ways, and you do what is right before me, to keep my commands and my commandments, just as David my servant did, then I will be with you and I will build you a faithful house, just as I built for David. And Solomon sought to put Jeroboam to death, and he arose and fled into Egypt to Shishak king of Egypt, and he was in Egypt until Solomon died. And the rest of the words of Solomon, and all that he did, and all his wisdom, are they not written in the book of the words of Solomon? And the days which Solomon reigned in Jerusalem over all Israel were forty years. And Solomon slept with his fathers, and they buried him in the city of David his father; and it came to pass when Jeroboam son of Nebat heard, while he was still in Egypt where he had fled from the face of Solomon and was sitting in Egypt, he directed himself and came into his city into the land of Sarira which is in the mountain of Ephraim. And the king Solomon slept with his fathers, and Rehoboam his son reigned instead of him.

12

King Rehoboam goes to Shechem, because all Israel was coming to Shechem to make him king. And the people spoke to king Rehoboam, saying, Your father made our yoke heavy, and you now lighten the harsh slavery of your father, and his heavy yoke, which he gave upon us, and we will serve you. And he said to

them, Depart for three days, and return to me, and they departed. And the king consulted with the elders who had stood before Solomon his father while he was still living, saying, How do you advise that I should answer this people? And they spoke to him, saying, If on this day you will be a slave to this people, and serve them, and speak good words to them, then they will be your slaves all the days. And he abandoned the counsel of the elders which they had advised him, and he consulted with the young men who had been brought up with him who were standing before him. And he said to them, What do you advise? And what should I answer to this people who say to me, Lighten the yoke which your father put upon us? And the young men who had been brought up with him, the ones standing before him, spoke to him, saying, You will speak these things to this people who spoke to you, saying, Your father made our yoke heavy, and you now lighten it for us. You will speak these things to them: My smallest part is thicker than my father's loins. And now my father loaded upon you a heavy yoke, and I will add to your yoke; my father disciplined you with whips, but I will discipline you with scorpions. And all Israel came to king Rehoboam on the third day, just as the king had spoken to them, saying, Return to me on the third day. And the king answered the people harshly, and Rehoboam abandoned the counsel of the elders which they had advised him, and he spoke to them according to the counsel of the young men, saying, my father made your yoke heavy, and I will add to your yoke; my father disciplined you with whips, and I will discipline you with scorpions. And the king did not hear the people, because there

was a turning from the Lord, so that he might establish his word which he spoke by the hand of Ahijah the Shilonite concerning Jeroboam son of Nebat. And all Israel saw that the king did not listen to them, and the people answered the king, saying, What portion do we have in David? And there is no inheritance for us in the son of Jesse; depart Israel, to your tents; now feed your house, David; and Israel departed to his tents. And the king sent Adoniram who was over the tribute, and they stoned him with stones and he died, and king Rehoboam managed to mount up to flee to Jerusalem. And Israel rebelled against the house of David until this day. And it came to pass when all Israel heard that Jeroboam had returned from Egypt, they sent and called him to the assembly, and they made him king over Israel; and there was no one following the house of David except the tribe of Judah and Benjamin alone. And Rehoboam entered into Jerusalem, and he assembled the gathering of Judah and the tribe of Benjamin, one hundred and twenty thousand young men making war, to wage war against the house of Israel, to return the kingdom to Rehoboam the son of Solomon. And the word of the Lord came to Shemaiah man of God, saying, say to Rehoboam son of Solomon king of Judah, and to all the house of Judah and Benjamin, and to the remainder of the people, saying, these things says the Lord, you will not go up nor will you fight with your brothers the sons of Israel; let each one return to his own house, because from me has come this word; and they heard the word of the Lord, and they ceased to go according to the word of the Lord. And Jeroboam built Shechem in the mountains of Ephraim, and he dwelt in it, and he went out from

there and built Penuel. And Jeroboam said in his heart, Behold, now the kingdom will return to the house of David. If this people goes up to offer sacrifice in the house of the Lord in Jerusalem, then the heart of the people will turn back toward the Lord and their lord, toward Rehoboam king of Judah, and they will kill me. And the king took counsel and went and made two golden heifers and said to the people, Let it be enough for you to go up to Jerusalem. Behold your gods, O Israel, the ones who brought you up from the land of Egypt. And he placed one in Bethel, and he put one in Dan. And this word became a sin, and the people went before the one until Dan, and they abandoned the house of the Lord. And he made houses upon high places, and he made priests from a portion of the people, who were not from the sons of Levi. And Jeroboam made a feast in the eighth month on the fifteenth day of the month according to the feast in the land of Judah, and he went up upon the altar which he made in Bethel to sacrifice to the heifers which he made, and he presented in Bethel the priests of the high places which he made. And he went up upon the altar which he made, on the fifteenth day in the eighth month, in the feast which he devised from his heart, and he made a feast for the sons of Israel, and he went up upon the altar to offer sacrifice.

13

And behold, a man of God from Judah came by the word of the Lord to Bethel, and Jeroboam was standing at the altar to offer

sacrifice. And he called to the altar by the word of the Lord, and said, Altar, altar, the Lord says these things: behold a son is born to the house of David, Josiah is his name, and he will sacrifice upon you the priests of the high places who are burning incense upon you, and he will burn bones of men upon you. And he will give a portent on that day, saying, This is the word which the Lord spoke, saying, Behold, the altar is broken, and the fatness upon it will be poured out. And it came to pass as King Jeroboam heard the words of the man of God who had called upon the altar in Bethel, and the king stretched out his hand from the altar, saying, Seize him, and behold his hand which he stretched out against him was dried up, and he was not able to turn it back toward him. And the altar was broken, and the fatness was poured out from the altar, according to the portent which the man of God gave in the word of the Lord. And King Jeroboam said to the man of God, Pray to the Lord your God, and let my hand be restored to me, and the man of God prayed to the Lord, and he restored the king's hand to him, and it became just as it was before. And the king spoke to the man of God, Enter with me into the house, and take a meal, and I will give you a gift. And the man of God said to the king, If you should give me half of your house, I will not go in with you, nor will I eat bread, nor will I drink water in this place, because the Lord commanded me by his word, saying, You shall not eat bread and you shall not drink water and you shall not return by the way on which you went. And he departed by another road, and did not return by the road by which he came into Bethel. And one old prophet dwelt in Bethel, and his sons came and recounted to him all the

works which the man of God did on that day in Bethel, and the words which he spoke to the king, and they turned their father's face back. And their father spoke to them, saying, By what way has he gone? And his sons show him the road on which the man of God who had come from Judah went up. And he said to his sons, Saddle the donkey for me, and they saddled the donkey for him, and he mounted upon it, and he went after the man of God, and he found him sitting under an oak, and he said to him, Are you the man of God who came from Judah? And he said to him, I am. And he said to him, Come with me and eat bread. And he said, I am not able to return with you, nor will I eat bread, nor will I drink water in this place. Because the Lord has commanded me by his word, saying, You shall not eat bread there and you shall not drink water and you shall not return by the way on which you went. And he said to him, I am also a prophet just as you, and a messenger has spoken to me in the word of the Lord, saying, Turn him back to yourself into your house, and let him eat bread and let him drink water. And he lied to him. And he turned him back, and he ate bread and drank water in his house. And it came to pass while they were sitting at the table, and the word of the Lord came to the prophet who had turned him back, and he said to the man of God who had come from Judah, saying, these things says the Lord, because you disobeyed the word of the Lord, and did not keep the commandment which the Lord your God commanded you, and you turned back, and you ate bread and you drank water in this place about which he spoke to you, saying, you shall not eat bread and you shall not drink water, your body shall not enter

into the tomb of your fathers. And it came to pass after he ate bread and drank water, and he saddled the donkey for him, and he turned back, and he departed. And a lion found him on the road and killed him; and his body was thrown on the road, and the donkey was standing beside it, and the lion was standing beside the body. And behold, men passing by saw the carcass thrown in the road, and the lion was standing beside the carcass; and they entered and spoke in the city where the old prophet was dwelling. And the one who had turned him back from the road heard and said, This is the man of God who provoked the word of the Lord. And he went and found his body thrown in the road, and the donkey and the lion were standing beside the body, and the lion did not eat the body of the man of God, and did not crush the donkey. And the prophet took up the body of the man of God, and he placed it upon the donkey, and the prophet returned him to the city to bury him in his own tomb, and they mourned him, Woe, brother. And it came to pass after mourning him, that he said to his sons, saying, If I die, bury me in this tomb where the man of God has been buried, place me beside his bones, so that my bones may be saved with his bones. The word which he spoke by the word of the Lord will happen upon the altar in Bethel and upon the high houses in Samaria. And after this word Jeroboam did not turn back from his wickedness, and he turned and made priests of the high places from among the people; whoever wished filled his hand, and became a priest of the high places. And this thing became sin to the house of Jeroboam, and led to destruction and to being wiped out from the face of the earth.

14

And Rehoboam son of Solomon reigned over Judah; Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord chose to place his name there from all the tribes of Israel, and the name of his mother was Naamah the Ammonitess. And Rehoboam did evil before the Lord, and he provoked him to jealousy in all that their fathers did in their sins which they committed. And they built for themselves high places and pillars and groves upon every high hill and underneath every shady tree. And a bond came to pass in the land, and they committed all the abominations of the nations which the Lord drove out from before the sons of Israel. And it came to pass in the fifth year of Rehoboam's reign, Shishak king of Egypt went up against Jerusalem, and he took all the treasures of the house of the Lord and the treasures of the house of the king, and the golden spears which David took from the hand of the servants of Hadadezer king of Zobah and brought into Jerusalem—all the things which he took, the golden weapons that Solomon made—and he carried them away into Egypt. And King Rehoboam made bronze weapons instead of them, and the leaders of the runners who were guarding the gateway of the king's house took charge of them. And it came to pass that when the king was entering into the house of the Lord, the runners took them up and rested them in the chamber of the runners. And the remaining words of Rehoboam and all that he did, are not these things written in

the book of the chronicles of the kings of Judah? And there was war between Rehoboam and Jeroboam all their days. And Rehoboam slept with his fathers, and he was buried with his fathers in the city of David, and Abijah his son reigned in his place.

15

And in the eighteenth year of Jeroboam son of Nebat reigning, Abijah son of Rehoboam reigns over Judah. And he reigned three years over Jerusalem, and the name of his mother was Maacah, daughter of Absalom. And he went in the sins of his father which he did before him, and his heart was not perfect with the Lord his God, as the heart of his father. Because of David the Lord gave him a remnant, so that he might establish his children after him, and establish Jerusalem; as David did what was right before the Lord, he did not turn aside from all which he commanded him all the days of his life. And the remaining words of Abijah and all things which he did, are these things not written in the book of the words of the days of the kings of Judah? And there was war between Abijah and Jeroboam. And Abijah slept with his fathers in the twenty-fourth year of Jeroboam, and he was buried with his fathers in the city of David, and Asa his son reigned instead of him. In the twenty-fourth year of Jeroboam king of Israel, Asa reigns over Judah. And he reigned forty-one years in Jerusalem, and the name of his mother was Ana, daughter of Absalom. And Asa did what

was right before the Lord, as David his father. And he removed the rites from the land, and he sent away all the practices which his fathers had done. And he removed Ana his own mother from being leader, because she made an assembly in her grove, and Asa cut down her idols and burned them with fire in the ravine of Kidron. But he did not remove the high places; except Asa's heart was perfect with the Lord all his days. And he brought in his father's pillars, and he brought his pillars into the house of the Lord, silver and golden ones, and vessels. And there was war between Asa and Baasha king of Israel all their days. And Baasha king of Israel went up against Judah and built Ramah, so that there would not be anyone going out or entering to Asa king of Judah. And Asa took all the silver and the gold found in the treasuries of the house of the Lord and in the treasuries of the house of the king, and gave them into the hands of his servants, and king Asa sent them to the son of Hadad son of Tabrimmon son of Hezion king of Syria who was dwelling in Damascus, saying, Make a covenant between me and you, and between my father and your father; behold I have sent you gifts of silver and gold; come, break your covenant with Baasha king of Israel, and he will go up from me. And the son of Hadad heard of King Asa, and sent the rulers of his forces to the cities of Israel, and they struck Ijon, Dan, and Abel of the house of Maacah, and all Chinnereth, up to all the land of Naphtali. And it came to pass when Baasha heard, he ceased building Ramah, and he returned to Tirzah. And king Asa commanded all Judah without exception, and they took up the stones of Ramah and its wood which Baasha had built, and king Asa built with them every hill

of Benjamin and the watchtower. And the remaining words of Asa, and all his power which he exercised, and the cities which he built, are not these things written in the book of the chronicles of the kings of Judah? Except in the time of his old age, he suffered pain in his feet. And Asa slept with his fathers, and he was buried with his fathers in the city of David his father, and Jehoshaphat his son reigned instead of him. And Jeroboam son of Nebat reigns over Israel in the second year of Asa king of Judah, and he reigned in Israel two years. And he did evil before the Lord, and he went in the way of his father and in his sins by which he caused Israel to sin. And Baasha son of Ahijah besieged him at the house of Belaan son of Ahijah, and he struck him down in Gibbethon of the Philistines, and Nebat and all Israel were besieging Gibbethon. And Baasha put him to death in the third year of Asa son of Asa king of Judah, and he reigned. And it came to pass as he reigned, that he struck the whole house of Jeroboam, and not every breath of Jeroboam was left until he utterly destroyed him, according to the word of the Lord which he spoke by the hand of his slave Ahijah the Shilonite, concerning the sins of Jeroboam, who caused Israel to sin, and by his provocation with which he provoked to anger the Lord God of Israel. And the remaining words of Nebat and all that he did, are not these things written in the book of the words of the days of the kings of Israel? And in the third year of Asa king of Judah, Baasha son of Ahijah reigns over Israel in Tirzah twenty-four years. And he did evil before the Lord, and he went in the way of Jeroboam son of Nebat and in his sins as he caused Israel to sin.

16

And the word of the Lord came through Jehu son of Hanani to Baasha. In return for which I exalted you from the earth and gave you as leader over my people Israel, and you went in the way of Jeroboam and caused my people Israel to sin, to provoke me to anger with their vain things, behold I will raise up destruction after Baasha and behind his house, and I will make your house like the house of Jeroboam son of Nebat. The dogs will devour the dead of Baasha in the city, and the birds of heaven will devour his dead in the plain. And the remaining words of Baasha and all that he did, and his mighty deeds, are these things not written in the book of the words of the days of the kings of Israel? And Baasha slept with his fathers, and was buried in Tirzah, and Elah his son reigned instead of him. And by the hand of Jehu son of Hanani the Lord spoke against Baasha and against his house, concerning all the wickedness which he did before the Lord to provoke him to anger in the works of his hands, to be like the house of Jeroboam, and concerning his striking him. And Elah son of Baasha reigned over Israel two years in Tirzah. And Zimri, the ruler of half the cavalry, conspired against him, and he was in Tirzah drinking and getting drunk in the house of Arza the steward in Tirzah. And Zimri entered and struck him and killed him, and reigned in his place. And it came to pass in his reign, when he sat upon his throne, that he struck the whole house of Baasha, according to the word the Lord spoke concerning the house of Baasha and

to Jehu the prophet, about all the sins of Baasha and Elah his son, as he caused Israel to sin, to provoke to anger the Lord the God of Israel with their vain things. And the remaining words of Elah which he did, are these things not written in the book of the words of the days of the kings of Israel? And Zimri reigned in Tirzah seven days, and the camp of Israel was at Gibbethon of the Philistines. And the people in the camp heard them saying, Zimri has conspired and struck the king, and they made Omri the leader of the army king over Israel on that day in the camp. And Omri and all Israel with him went up from Gibbethon, and they besieged Tirzah. And it came to pass when Zimri saw that his city had been captured, he went into the inner room of the king's house, and he set the king's house on fire upon himself, and he died for his sins which he did, doing evil before the Lord by going in the way of Jeroboam son of Nebat, and in his sins by which he caused Israel to sin. And the remaining words of Zimri and his conspiracies which he made, are not these things written in the book of the chronicles of the kings of Israel? Then the people of Israel were divided; half of the people went behind Tibni son of Ginath to make him reign, and half of the people went behind Omri. The people who were behind Omri overpowered the people who were behind Tibni son of Ginath; and Tibni and Joram his brother died in that time, and Omri reigned after Tibni. In the thirty-first year of king Asa, Omri reigns over Israel twelve years; in Tirzah he reigns six years. And Omri acquired the mountain Semeron from Shemer the lord of the mountain for two talents of silver, and he built the mountain, and they called the name of the mountain which they

built after the name Shemer the lord of the mountain, Samaria. And Omri did evil before the Lord, and he acted more wickedly than all who came before him. And he went in all the way of Jeroboam son of Nebat, and in his sins which he caused Israel to sin, to provoke the Lord God of Israel in their vain things. And the remaining words of Omri and all that he did, and all his power, are not these things written in the book of the chronicles of the kings of Israel? And Omri slept with his fathers, and he was buried in Samaria, and Ahab his son reigned instead of him. In the second year of Jehoshaphat king of Judah, Ahab son of Omri reigned over Israel in Samaria twenty-two years. And Ahab did evil before the Lord, and he acted more wickedly than all those before him. And it was not sufficient for him to walk in the sins of Jeroboam son of Nebat, and he took a wife, Jezebel daughter of Ethbaal king of the Sidonians, and he went and served Baal, and worshiped him. And he set up an altar to Baal in the house of his abominations, which he built in Samaria. And Ahab made a grove, and Ahab added to making provocations to provoke the Lord God of Israel to anger and to have his soul utterly destroyed; he did evil more than all the kings of Israel who had come before him. And in his days Achiel the Bethelite built Jericho; at the cost of Abiron his firstborn he founded it, and at the cost of Segub his younger son he set up its doors, according to the word of the Lord which he spoke by the hand of Joshua son of Nun.

17

And Elijah the prophet, the Tishbite from Tishbe of Gilead, said to Ahab, As the Lord God of powers, the God of Israel, before whom I have stood, lives, there will not be dew or rain these years except by the word of my mouth. And the word of the Lord came to Elijah: go from here toward the east and hide yourself in the ravine Cherith that is before the Jordan. And you will drink water from the torrent, and I will command the ravens to nourish you there. And Elijah did according to the word of the Lord, and he sat in the ravine Cherith before the Jordan. And the ravens were bringing him loaves in the morning and meat in the evening, and he drank water from the torrent. And it came to pass after some days that the torrent dried up, because no rain came upon the land. And the word of the Lord came to Elijah, Arise and go to Zarephath of Sidon; behold, I have commanded a widow there to sustain you. And he arose and went to Zarephath, and he came to the gate of the city, and behold there was a widow gathering wood, and Elijah cried out after her, and he said to her, Take for me a little water in a vessel, and I will drink. And she went to take it, and Elijah cried out after her and said, Will you take for me a morsel of bread in your hand? And the woman said, as the Lord your God lives, there is not to me a cake, but only as much as a handful of flour in the water jar and a little oil in the flask, and behold I will gather two sticks and I will go in and I will make it for myself and my children, and we will eat, and we will die. And Elijah said to her, Take courage, go in and do according to your word; but make me from there a little cake, and you will bring it out to me first, but for yourself and your children you will make it last;

because the Lord says these things: the jar of flour will not fail, and the cruse of oil will not diminish, until the day the Lord gives rain upon the earth. And the woman went and made it, and she and he and her children ate. And the jar of flour did not fail, and the cruse of oil was not diminished, according to the word of the Lord which he spoke by the hand of Elijah. And it came to pass after these things that the son of the woman, the mistress of the house, became sick, and his sickness was exceedingly strong until no spirit was left in him. And she said to Elijah, What is there between me and you, man of God? You came to me to remind me of my injustices and to put my son to death? And Elijah said to the woman, Give me your son, and he took him from her bosom, and he brought him up into the upper room in which he himself was sitting there, and he laid him upon the bed. And Elijah cried out and said, Woe is me, Lord! You are the witness of the widow with whom I am staying. You have brought this evil to put her son to death. And he breathed into the young servant three times, and he called upon the Lord, and he said, Lord my God, let the soul of this child return into him. And it came to pass thus: and the little child cried out. And he brought it down from the upper room into the house, and he gave it to his mother, and Elijah said, See, your son lives. And the woman said to Elijah, Behold, I have known that you are a man of God, and the word of the Lord in your mouth is true.

18

And it came to pass after many days, and the word of the Lord came to pass to Elijah in the third year, saying, go and appear to Ahab, and I will give rain upon the face of the earth. And Elijah went to be seen by Ahab, and the famine was severe in Samaria. And Ahab called Obadiah the steward, and Obadiah feared the Lord very much. And it came to pass when Jezebel was striking the prophets of the Lord, that Obadiah took one hundred prophets and hid them by fifty in a cave, and he provided for them with bread and water. And Ahab said to Obadiah, Come here, and let us go through the land and to the springs of water and to the torrents, to see if we might find vegetation, so we may preserve the horses and mules, and they will not be utterly destroyed from the tents. And they divided the road between themselves to go through it; Ahab went on one road, and Obadiah went on another road alone. And Obadiah was on the road alone, and Elijah came to meet him alone, and Obadiah hurried and fell on his face, and said, Is it really you, my lord Elijah? And Elijah said to him, I am here; go, say to your lord, Behold, Elijah. And Obadiah said, What have I done wrong, that you give your slave into the hand of Ahab to put me to death? As the Lord your God lives, there is no nation or kingdom where my lord has not sent to seek you, and if they said, He is not here, he burned the kingdom and its lands, because he has not found you. And now you say, Go, report to your lord, Behold, Elijah. And it will be that if I go away from you, the spirit of the Lord will carry you into a land which I do not know, and I will go in to report to Ahab, and he will not find you, and he will kill me; and your servant has been fearing the Lord from his youth. Or was it

not reported to you, my lord, what I did when Jezebel was killing the prophets of the Lord, that I hid one hundred men of the prophets of the Lord, fifty each in a cave, and I fed them with bread and water? And now you say to me, Go, say to your lord, Behold, Elijah, and he will kill me. And Elijah said, As the Lord of powers lives, before whom I have stood, today I will appear to him. And Obadiah went to meet Ahab, and reported to him, and Ahab ran out, and went to meet Elijah. And it came to pass when Ahab saw Elijah, and Ahab said to Elijah, Are you the one perverting Israel? And Elijah said, I am not perverting Israel, but rather you and your father's house are, in your forsaking the Lord your God and going after the Baals. And now send and gather together to me all Israel to Mount Carmel, and the four hundred and fifty prophets of shame, and the four hundred prophets of the groves who eat at Jezebel's table. And Ahab sent into all Israel, and he gathered together all the prophets to Mount Carmel. And Elijah came near to all, and Elijah said to them, How long will you limp upon both knees? If the Lord is God, go after him, but if Baal, go after him. And the people did not answer a word. And Elijah said to the people, I have been left as a prophet of the Lord alone, and the prophets of Baal are four hundred and fifty men, and the prophets of the grove are four hundred. Let them give us two oxen, and let them choose for themselves one, and let them cut it in pieces, and let them place it upon the wood, and let them not place fire, and I will prepare the other ox, and I will not place fire. And you cry out in the name of your gods, and I will call upon the name of the Lord my God, and the god who answers by fire, he is God. And all the

people answered and said, The word that you spoke is good. And Elijah said to the prophets of shame, Choose for yourselves the one calf, and do it first, because you are many, and call upon the name of your god, and do not put fire. And they took the calf and prepared it, and they were calling upon the name of Baal from early morning until midday, and they said, Hear us, Baal, hear us, and there was no voice, and there was no hearing, and they were running about upon the altar which they made. And it came to pass at midday that Elijah the Tishbite mocked them and said, Call upon him in a great voice, because he is a god; because he is occupied with idle talk, or perhaps he is busy, or perhaps he is sleeping, and he will rise up. And they were calling out in a great voice, and they were cutting themselves according to their custom with swords and lances until the pouring out of blood upon them, and they were prophesying until the evening passed by, and it came to pass as the time for the sacrifice to go up, and Elijah the Tishbite spoke to the prophets of the abominations, saying, stand aside now, and I will make my burnt offering, and they stood aside and went away. And Elijah said to the people, Come near to me, and all the people came near to him. And Elijah took twelve stones according to the number of the tribes of Israel, as the Lord spoke to him, saying, Israel will be your name. And he built the stones in the name of the Lord, and he repaired the altar that had been torn down, and he made a trench holding two measures of seed around the altar. And he arranged the pieces of wood upon the altar which he made, and he cut in pieces the burnt offering and he placed it upon the pieces of wood, and he arranged it upon the altar, and

he said, Take four water jars of water for me, and pour it upon the burnt offering and upon the pieces of wood, and they did so. And he said, Do it a second time, and they did it a second time, and he said, Do it a third time, and they did it a third time. And the water ran around the altar, and they filled the trench with water. And Elijah cried out to heaven and said, Lord, the God of Abraham and Isaac and Israel, hear me Lord, hear me today in fire, and let all this people know that you are Lord the God of Israel, and I am your slave, and because of you I have done these works. Hear me Lord, hear me, and let this people know that you are the Lord God, and you have turned the heart of this people back. And fire fell from the Lord from heaven, and devoured the burnt offerings and the pieces of wood and the water in the sea, and the fire licked up the stones and the dust. And all the people fell upon their faces, and they said, Truly the Lord is God, he is God. And Elijah said to the people, Seize the prophets of Baal, let no one escape from them, and they seized them, and Elijah brought them down to the torrent Kishon, and he slaughtered them there. And Elijah said to Ahab, Go up and eat and drink, because there is the sound of the feet of rain. And Ahab went up to eat and drink, and Elijah went up upon Carmel and bowed down upon the earth, and placed his face between his knees, and said to his servant, Go up and look toward the sea, and the servant looked and said, There is nothing, and Elijah said, And you, return seven times. And the little child returned seven times, and it came to pass on the seventh time, and behold a small cloud like the trace of a man bringing up water, and he said, Go up and say to Ahab, Harness your chariot

and go down, lest the rain overtake you. And it came to pass thus and thus, and the heaven grew dark with clouds and wind, and there came to pass a great rain, and Ahab went weeping to Jezreel. And the hand of the Lord was upon Elijah, and he girded up his loins, and he ran before Ahab into Jezreel.

19

And Ahab reported to Jezebel his wife all things which Elijah did, and how he killed the prophets with the sword. And Jezebel sent to Elijah and said, If you are Elijah and I am Jezebel, may god do these things to me and may he add these things, because at this hour tomorrow I will make your soul just as the soul of one of them. And Elijah was afraid, and he arose and departed according to his soul, and he came into Beersheba, the land of Judah, and he left his young boy there. And he himself went in the wilderness a day's way, and came and sat down under a broom tree, and requested his soul to die, and said, Let it be enough now, take my soul from me indeed, Lord, because I am not better than my fathers. And he slept and slept there by a plant, and behold, someone touched him and said to him, Arise and eat. And he looked at Elijah, and behold, at his head were cakes of barley and a jar of water, and he rose up and ate and drank, and turning back he slept. And the messenger of the Lord returned a second time, and he touched him, and said to him, Arise, eat, because the journey is too great for you. And he arose, and he ate, and he drank, and he went in the strength of that

food forty days and forty nights until Mount Horeb. And he entered there into the cave, and he lodged there, and behold the word of the Lord came to him, and he said, What are you doing here, Elijah? And Elijah said, I have been very zealous for the Lord Almighty, because the sons of Israel abandoned you; they razed your altars, and they killed your prophets by the sword, and I have been left alone, and they seek to take my soul. And he said, You will go out tomorrow and you will stand before the Lord on the mountain; behold, the Lord will pass by. And behold, a great mighty spirit breaking apart mountains and crushing rocks before the Lord—the Lord was not in the spirit. And after the spirit, an earthquake—the Lord was not in the earthquake. And after the earthquake, fire—the Lord was not in the fire. And after the fire, a voice of a fine breeze. And it came to pass when Elijah heard, he covered his face with his mantle, and he went out and stood by the cave, and behold a voice came to him, and it said, What are you doing here, Elijah? And Elijah said, I have been very zealous for the Lord almighty, because the sons of Israel abandoned your covenant, and they tore down your altars, and they killed your prophets by the sword, and I have been left alone, I alone, and they seek my soul to take it. And the Lord said to him, Go, turn back on your way, and you will come to the way of the wilderness of Damascus, and you will come and you will anoint Hazael as king of Syria. And you will anoint Jehu son of Nimshi as king over Israel, and you will anoint Elisha son of Shaphat as prophet in your place. And it will be that the one saved from the sword of Hazael, Jehu will put to death, and the one saved from the sword of Jehu, Elisha

will put to death. And you will leave behind in Israel seven thousand men, all the knees which have not bent the knee to Baal, and every mouth which has not worshiped him. And he departed from there and finds Elisha son of Shaphat, and he was plowing with oxen; twelve pairs were before him, and he was with the twelve; and he went to him, and threw his cloak upon him. And Elisha left behind the oxen and ran after Elijah and said, Let me kiss my father and I will follow after you. And Elijah said, Go back, for what have I done to you? And he turned back from following him, and he took the yoke of oxen, and he sacrificed and boiled them with the equipment of the oxen, and he gave it to the people, and they ate, and he arose and went after Elijah, and he served him.

20

And Naboth the Jezreelite had one vineyard beside the threshing floor of Ahab, king of Samaria. And Ahab spoke to Naboth, saying, Give me your vineyard, and it will be a vegetable garden for me, because this one is near my house, and I will give you another good vineyard in exchange for it; but if it pleases you, I will give you silver in exchange for this vineyard of yours, and it will be a vegetable garden for me. And Naboth said to Ahab, may it never be from my God that I give the inheritance of my fathers to you. And Ahab's spirit became troubled, and he lay down upon his bed, and he covered his face, and he did not eat food. And Jezebel his wife came in to him and spoke to him, Why

is your spirit troubled, and why are you not eating bread? And he said to her, I spoke to Naboth the Jezreelite, saying, Give me your vineyard for silver; but if you wish, I will give you another vineyard instead of it; and he said, I will not give you the inheritance of my fathers. And Jezebel his wife said to him, Is this how you act as king over Israel now? Rise up and eat bread and be yourself, and I will give you the vineyard of Naboth the Jezreelite. And she wrote a letter in the name of Ahab, and she sealed it with his seal, and she sent the letter to the elders and the free men who were dwelling with Naboth. And it was written in the books, saying, Fast a fast, and seat Naboth at the beginning of the people. And seat two men, sons of lawless ones, opposite him, and let them testify against him, saying, He blessed God and king, and let them lead him out, and let them stone him, and let him die. And the men of his city, the elders and the free men dwelling in his city, did just as Jezebel sent to them, and just as it was written in the books which she sent to them. And they called a fast, and they seated Naboth at the head of the people. And two men, sons of lawless ones, entered and sat opposite him, and they testified against him, saying, You have blessed God and king, and they led him outside the city, and they stoned him with stones, and he died. And they sent to Jezebel, saying, Naboth has been stoned, and he has died. And it came to pass when Jezebel heard, she said to Ahab, Arise, inherit the vineyard of Naboth the Jezreelite, who did not give it to you for silver, because Naboth is not living, because he has died. And it came to pass when Ahab heard that Naboth the Jezreelite had died, he tore his garments and put on sackcloth. And it came to

pass after these things that Ahab rose up and went down into the vineyard of Naboth the Jezreelite to inherit it. And the Lord said to Elijah the Tishbite, saying, Arise and go down to meet Ahab king of Israel who is in Samaria, because he is in the vineyard of Naboth, because he has gone down there to inherit it. And you will speak to him, saying, The Lord says these things: As you murdered and took possession, because of this the Lord says these things: In every place where the swine and the dogs licked the blood of Naboth, there the dogs will lick your blood, and the prostitutes will wash in your blood. And Ahab said to Elijah, Have you found me, my enemy? And he said, I have found you because you have sold yourself to do evil before the Lord, to provoke him to anger. Behold, I am bringing evils upon you, and I will burn up behind you, and I will utterly destroy every male of Ahab, both bond and free, in Israel. And I will give your house as the house of Jeroboam son of Nebat, and as the house of Baasha son of Ahijah, concerning the provocations by which you provoked and caused Israel to sin. And the Lord spoke to Jezebel, saying, The dogs will devour her in the rampart of Jezreel. The dogs will eat those of Ahab who die in the city, and the birds of heaven will eat those of his who die in the plain. But there was none who acted as vainly as Ahab, who was sold to do evil before the Lord, because Jezebel his wife incited him. And he acted very abominably in going after the abominations, according to all that the Amorite did, whom the Lord utterly destroyed from before the sons of Israel. And concerning the word, as Ahab was pierced before the face of the Lord, he went weeping, and he tore his tunic, and he girded sackcloth upon his

body, and he fasted; and he put on sackcloth on the day which he struck Naboth the Jezreelite, and he went. And it came to pass that the word of the Lord came by the hand of his servant Elijah concerning Ahab, and the Lord said, Have you seen how Ahab has humbled himself before me? I will not bring the evil in his days, but in the days of his son I will bring the evil.

21

And the son of Hadad gathered together all his force, and he went up and besieged Samaria, and thirty-two kings with him, and every horse and chariot, and they went up and besieged Samaria, and they made war upon it. And he sent to Ahab king of Israel into the city, and said to him, The son of Hadad says these things: Your silver and your gold are mine, and your wives and your children are mine. And the king of Israel answered and said, Just as you spoke, my lord the king, I am yours and all that is mine. And the messengers returned, and they said, the son of Hadad says these things: I sent to you, saying, you will give to me your silver and your gold and your women and your children, because tomorrow at this hour I will send my servants to you, and they will search your house and the houses of your servants, and whatever their eyes desire and they lay their hands upon will be theirs, and they will take it. And the king of Israel called all the elders of the land and said, Know indeed and see that this one seeks evil, because he has sent to me concerning my wives and concerning my sons and concerning

my daughters; my silver and my gold I did not withhold from him. And the elders and all the people said to him, Do not listen, and do not consent. And he said to the messengers of the son of Ader, Say to your lord, All things that you sent to your slave at first I will do, but this thing I will not be able to do. And the men departed, and they returned word to him. And the son of Hadad sent to him, saying, May God do these things to me and add these things, if the dust of Samaria will suffice for handfuls for all the people, my foot soldiers. And the king of Israel answered and said, Let it be enough; let not the one who is bent boast as the one who is upright. And it came to pass when this word was answered to him, he and all the kings with him were drinking in tents, and he said to his servants, Build a palisade, and they set a palisade against the city. And behold, one prophet approached Ahab king of Israel and said, The Lord says these things: Have you seen this great crowd? Behold, I give him today into your hands, and you will know that I am Lord. And Ahab said, By whom? And he said, The Lord says these things: by the young men of the rulers of the regions. And Ahab said, Who will join the war? He said, You. And Ahab mustered the young men of the rulers of the regions, and they were two hundred and thirty, and after this he mustered all the people, the men of fighting strength, seven thousand. And he went out at midday, and the son of Hadad was drinking and being drunk in Succoth, he himself and the kings, thirty-two kings who were his allies. And the rulers, the young men of the regions, went out first, and they sent and reported to the king of Syria, saying, men have gone out from Samaria. And he said to them, If they come out for

peace, take them alive; and if for war, take them alive. And the young men of the regional leaders went out from the city. And the force behind them struck, each one striking the one beside him, and each one struck a second time the one beside him, and Syria fled, and Israel pursued them, and the son of Hadad king of Syria escaped on a cavalry horse. And the king of Israel went out, and took all the horses and the chariots, and struck a great blow in Syria. And the prophet approached the king of Israel and said, Be strong and know and see what you will do, because at the turn of the year Hadad's son, the king of Syria, will come up against you. And the children of the king of Syria said, The God of Israel is a god of mountains and not a god of valleys, because of this he prevailed over us; but if we fight them on level ground, surely we will prevail over them. And do this thing: remove the kings each to their place, and place satraps instead of them, and we will exchange for you force according to the force that has fallen, and horse according to the horse, and chariots according to the chariots, and we will fight against them on level ground, and we will prevail over them; and he heard his voice, and he did thus. And it came to pass when the year had returned, that the son of Hadad mustered Syria, and he went up to Aphek to make war against Israel. And the sons of Israel were mustered, and they arrived to meet them, and Israel encamped opposite them like two flocks of goats, and Syria filled the land. And the man of God approached and said to the king of Israel, These things says the Lord: Because Syria said, The Lord the God of Israel is a god of mountains and not a god of valleys, I will give this great power into your hand, and you will know

that I am the Lord. And these encamped opposite these for seven days, and it came to pass on the seventh day that the battle was joined, and Israel struck down one hundred thousand foot soldiers of Syria in one day. And the remnant fled into the city of Aphek, and the wall fell upon twenty-seven thousand men of the remnant, and the son of Hadad fled and entered the house into the bedchamber, into the treasury. And he said to his servants, I know that the kings of Israel are merciful kings. Let us put sackcloth on our loins and ropes on our heads, and let us go out to the king of Israel. Perhaps he will spare our lives. And they girded themselves with sackcloth upon their loins, and they placed ropes upon their heads, and they said to the king of Israel, Your slave, son of Ader, says, Let our soul live, indeed, and he said, If he still lives, he is my brother. And the men took it as an omen, and they made a truce; and they caught up the word from his mouth, and they said, Your brother, the son of Ader; and he said, Enter and take him; and the son of Ader went out toward him, and they brought him up toward him upon the chariot. And he said to him, I will give back to you the cities which my father took from your father, and you will establish trading posts for yourself in Damascus, just as my father established in Samaria, and I will send you away with a covenant. And he made a covenant with him, and he sent him away. And one man from the sons of the prophets said to his neighbor by the word of the Lord, Strike me, and the man was not willing to strike him. And he said to him, Because you did not hear the voice of the Lord, behold, as you are going away from me, a lion will strike you. And he went away from him, and

a lion found him and struck him. And he finds another man and said, Strike me indeed, and the man struck him, striking and shattering him. And the prophet went and stood waiting for the king of Israel on the road, and he bound up his eyes with a band. And it came to pass as the king was passing by, that this one cried out to the king and said, Your slave went out to the army of the war, and behold a man brought a man to me and said to me, Guard this man. If he should escape by escaping, then your soul will be instead of his soul, or you will pay a talent of silver. And it came to pass, your servant looked around here and there, and he was not there, and the king of Israel said to him, Behold, you have killed the one from the ambush beside me. And he hastened and removed the bandage from his eyes, and the king of Israel recognized him, that he was one of the prophets. And he said to him, The Lord says these things: Because you let a destructive man go from your hand, your soul will be instead of his soul, and your people instead of his people. And the king of Israel went away confused and exhausted, and he came into Samaria.

22

And he sat for three years, and there was no war between Syria and Israel. And it came to pass in the third year, and Jehoshaphat king of Judah went down to the king of Israel. And the king of Israel said to his servants, Do you know that Ramoth Gilead belongs to us, and yet we are keeping silent instead of

taking it from the hand of the king of Syria? And the king of Israel said to Jehoshaphat, Will you go up with us to Ramoth Gilead to war? And Jehoshaphat said, Just as I am, so are you; just as my people are, so are your people; just as my horses are, so are your horses. And Jehoshaphat king of Judah said to the king of Israel, Inquire of the Lord today. And the king of Israel gathered together all the prophets, about four hundred men, and the king said to them, Should I go to Ramoth Gilead to war, or should I refrain? And they said, Go up, and the Lord will surely give it into the hands of the king. And Jehoshaphat said to the king of Israel, Is there not a prophet of the Lord here, that we may inquire of the Lord through him? And the king of Israel said to Jehoshaphat, there is one man by whom to inquire of the Lord, and I have hated him, because he does not speak good things about me, but rather evils, Micaiah son of Imlah; and Jehoshaphat king of Judah said, let not the king say thus. And the king of Israel called a eunuch and said, Quickly, Micaiah son of Imlah. And the king of Israel and Jehoshaphat king of Judah were sitting, each man upon his throne, armed in the gates of Samaria, and all the prophets were prophesying before them. And Zedekiah son of Canaan made iron horns for himself, and said, The Lord says these things: With these you will gore Syria until it is destroyed. And all the prophets were prophesying thus, saying, Go up to Ramoth Gilead, and you will prosper, and the Lord will give the king of Syria into your hands. And the messenger who had gone to call Micaiah spoke to him, saying, Behold, all the prophets speak with one mouth good things about the king. Let your words indeed also be according to the

words of one of these, and speak good things. And Micaiah said, As the Lord lives, whatever the Lord says to me, I will speak. And he came to the king, and the king said to him, Micaiah, should I go up to Ramoth Gilead to war, or should I refrain? And he said, Go up, and the Lord will deliver it into the hand of the king. And the king said to him, How many times must I adjure you to speak to me the truth in the name of the Lord? And he said, Not so; I have seen all Israel scattered in the mountains as a flock which has no shepherd; and the Lord said, Do these have no master? No God? Let each one return to his house in peace. And the king of Israel said to Jehoshaphat king of Judah, Did I not say to you that this one does not prophesy good things to me, but rather evils? And Micaiah said, Not so; not I; hear the word of the Lord; not so. I saw the God of Israel sitting upon his throne, and all the army of heaven stood around him on his right and on his left. And the Lord said, Who will deceive Ahab king of Israel so that he will go up and fall at Ramoth Gilead? And this one said thus, and this one thus. And a spirit went out and stood before the Lord, and said, I will deceive him. And the Lord said to him, By what means? And he said, I will go out, and I will be a false spirit in the mouth of all his prophets. And he said, You will deceive, and indeed you will be able. Go out and do thus. And now behold, the Lord has given a false spirit in the mouth of all these prophets of yours, and the Lord has spoken evil against you. And Zedekiah son of Canaan approached and struck Micaiah on the jaw and said, What kind of spirit of the Lord spoke in you? And Micaiah said, Behold, you will see on that day when you enter an inner chamber to hide there. And

the king of Israel said, Take Micaiah and return him to Semer the governor of the city, and to Joash the son of the king, and say to put him in prison and feed him bread of affliction and water of affliction until I return in peace. And Micaiah said, if you return in peace, the Lord has not spoken through me. And the king of Israel and Jehoshaphat king of Judah went up with him into Ramoth Gilead. And the king of Israel said to Jehoshaphat king of Judah, I will disguise myself and I will enter into the war, and you put on my clothing, and the king of Israel disguised himself, and he entered into the war. And the king of Syria commanded the thirty-two rulers of his chariots, saying, Do not fight small or great, but only the king of Israel alone. And it came to pass when the rulers of the chariots saw Jehoshaphat king of Judah, they themselves said, This one appears to be the king of Israel, and they surrounded him to fight, and Jehoshaphat cried out. And it came to pass that when the chariot commanders saw that he was not the king of Israel, they turned away from him. And someone drew the bow accurately and struck the king of Israel between the lung and the breastplate; and he said to his charioteer, Turn your hands and bring me out from the battle, because I have been wounded. And the battle was routed on that day, and the king was standing in the chariot opposite Syria from morning until evening, and the blood poured out from the wound into the bottom of the chariot, and he died in the evening, and the blood from the wound was flowing to the bottom of the chariot. And the army herald stood at the setting of the sun, saying, Each one to his own city and to his own land, because the king has died, and they came to

Samaria, and they buried the king in Samaria. And they washed off the chariot at the spring of Samaria, and the swine and the dogs licked up the blood, and the prostitutes washed themselves in the blood, according to the word of the Lord which he spoke. And the remaining words of Ahab and all things which he did, and the ivory house which he built, and all the cities which he made, are not these things written in the book of the words of the days of the kings of Israel? And Ahab slept with his fathers, and Ahaziah his son reigned in his place. And Jehoshaphat son of Asa reigned over Judah; in the fourth year of Ahab king of Israel, Jehoshaphat reigned. He was thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem; and the name of his mother was Azubah daughter of Shilhi. And he went in all the way of Asa his father, he did not turn aside from it to do what was right in the eyes of the Lord. Except for the high places, he did not remove them; the people were still sacrificing and burning incense in the high places. And Jehoshaphat made peace with the king of Israel. And the remaining words of Jehoshaphat and his mighty deeds that he did, are these things not written in the book of the words of the days of the kings of Judah? And Jehoshaphat slept with his fathers, and he was buried beside his fathers in the city of David his father, and Joram his son reigned in his place. And Ahaziah son of Ahab reigned over Israel in Samaria; in the seventeenth year of Jehoshaphat king of Judah, Ahaziah son of Ahab reigned in Israel in Samaria two years. And he did evil before the Lord, and he went in the way of Ahab his father and in the way of Jezebel his mother, and in the sins of the house of Jeroboam son

of Nebat who caused Israel to sin. And he served the Baals and worshiped them, and he provoked the Lord God of Israel to anger, according to all the things that had happened before him.

2 Kings

1

And Moab rebelled against Israel after Ahab died. And Ahaziah fell through the lattice of his upper room in Samaria, and he became sick, and he sent messengers, and he said to them, Come and inquire of Baal-zebub the god of Ekron if I will live from this sickness of mine, and they went to inquire of him. And a messenger of the Lord called Elijah the Tishbite, saying, Rise up and come here to meet the messengers of Ahaziah king of Samaria, and you will speak to them, Is it because there is no God in Israel that you go to inquire of Baal-fly, god of Ekron? And not thus: These things the Lord says: The bed upon which you went up there, you will not go down from it, because you will surely die; and Elijah went and said to them. And the messengers turned back to him, and he said to them, Why have you turned back? And they said to him, A man came up to meet us, and he said to us, Come, turn back to the king who sent you, and speak to him, these things the Lord says: Is it because there is no God in Israel that you are going to inquire of Baal-zebub

the god of Ekron? Not so: you will not come down from the bed upon which you went up there, because you will surely die. And having returned, they reported to the king just as Elijah spoke, and he spoke to them, What is the appearance of the man who went up to meet you and spoke these words to you? And they said to him, A hairy man, and a leather belt girded around his loins. And he said, This is Elijah the Tishbite. And he sent to him a captain of fifty and his fifty men, and he went up to him; and behold, Elijah was sitting upon the top of the mountain; and the captain of fifty spoke to him and said, Man of God, the king has called you, come down. And Elijah answered and said to the captain of fifty, If I am a man of God, fire will come down from heaven and will devour you and your fifty. And fire came down from heaven and devoured him and his fifty. And the king added, and sent to him another captain of fifty and his fifty men, and the captain of fifty spoke to him and said, man of God, the king says these things: come down quickly. And Elijah answered and spoke to him, and said, If I am a man of God, fire will come down from heaven and will devour you and your fifty. And fire came down from heaven and devoured him and his fifty. And the king sent yet again a leader and his fifty, and the third captain of fifty came, and he bent upon his knees before Elijah, and he begged him, and he spoke to him, and he said, man of God, let my soul be precious and the soul of these fifty slaves of yours in your eyes. Behold, fire went down from heaven and devoured the first two commanders of fifty, and now let my soul be precious in your eyes. And a messenger of the Lord spoke to Elijah and said, Go down with him, do not be afraid of them, and

Elijah arose and went down with him to the king. And he spoke to him and said, Elijah, the Lord says these things: Why have you sent messengers to seek out Baal-zebub, the god of Ekron? Not so: you will not come down from the bed upon which you went up there, because you will surely die. And he died according to the word of the Lord which Elijah spoke. And the remaining words of Ahaziah which he did, are these things not written in the book of the words of the days of the kings of Israel?

2

And it came to pass when the Lord was bringing up Elijah in a whirlwind into heaven, that Elijah and Elisha went from Gilgal. And Elijah said to Elisha, Stay here, because God has sent me to Bethel. And Elisha said, As the Lord lives and as your soul lives, I will not forsake you. And they came to Bethel. And the sons of the prophets who were in Bethel came to Elisha, and they said to him, Do you know that the Lord is taking your master from over your head today? And he said, I know too. Be silent. And Elijah said to Elisha, Sit here, because the Lord has sent me to Jericho. And he said, As the Lord lives and as your soul lives, I will not forsake you. And they came to Jericho. And the sons of the prophets in Jericho drew near to Elisha, and they said to him, Do you know that today the Lord takes your lord from above your head? And he said, Yes, I knew. Be silent. And Elijah said to him, Sit here indeed, because the Lord has sent me to the Jordan. And Elisha said, As the Lord lives and as your soul lives, I will not

forsake you. And both went, and fifty men, sons of the prophets, and they stood opposite from afar. And both stood at the Jordan. And Elijah took his cloak and rolled it up and struck the water, and the water was divided here and there, and both of them crossed over on dry ground. And it came to pass when they crossed, and Elijah said to Elisha, ask what I will do for you before I am taken up from you; and Elisha said, let there be indeed a double portion of your spirit upon me. And Elijah said, You have made the request difficult; if you see me being taken up from you, it will be granted to you; and if not, it will not happen. And it came to pass as they were going, they were going and speaking, and behold a chariot of fire and horses of fire, and it separated the two of them, and Elijah was taken up in a whirlwind into heaven. And Elisha saw, and he cried out, Father, father, chariot of Israel and his horseman, and he did not see him anymore, and he took hold of his garments, and he tore them into two pieces. And he lifted up the cloak of Elijah, which had fallen from above Elisha, and Elisha returned and stood upon the bank of the Jordan, and he took the cloak of Elijah which had fallen from above him, and he struck the water and said, Where is the God of Elijah now? And he struck the waters, and they were divided here and there, and Elisha crossed over. And the sons of the prophets who were in Jericho opposite saw him, and they said, the spirit of Elijah has rested upon Elisha, and they came to meet him, and they bowed down to him to the ground, and they said to him, behold indeed with your servants are fifty men, sons of power, let them go indeed and seek your lord, lest the spirit of the Lord has lifted him and thrown him in

the Jordan or upon one of the mountains or upon one of the hills, and Elisha said, you will not send. And they urged him until he was ashamed, and he said, Send them, and they sent fifty men, and they searched for three days, and they did not find him. And they returned to him, and he was sitting in Jericho, and Elisha said, Didn't I tell you not to go? And the men of the city said to Elisha, Behold, the dwelling of the city is good, just as the lord sees, but the waters are evil, and the land is barren. And Elisha said, Take me a new small jar, and put salt there, and they took it, and they brought it to him. And Elisha went out to the outlet of the waters, and he threw salt there, and he said, The Lord says these things: I heal these waters, there will not be death and barrenness from there anymore. And the waters were healed until this day, according to the word that Elisha spoke. And he went up from there into Bethel, and as he was going up on the road, small little children came out from the city and mocked him, and they said to him, Go up, bald one, go up. And he turned back behind them and saw them and cursed them in the name of the Lord, and behold two bears came out from the forest and tore apart forty-two of the children. And he went from there to Mount Carmel, and from there he returned to Samaria.

3

And Joram son of Ahab reigned in Israel in the eighteenth year of Jehoshaphat king of Judah, and he reigned twelve years. And

he did evil in the eyes of the Lord, except not as his father and not as his mother; and he removed the pillars of Baal which his father had made. Except for the sin of Jeroboam son of Nebat who caused Israel to sin, he clung to it and did not depart from it. And Mesha king of Moab was a sheep breeder, and he rendered to the king of Israel in the rebellion one hundred thousand lambs and one hundred thousand rams with fleeces. And it came to pass after Ahab died, and the king of Moab rebelled against the king of Israel. And King Joram went out on that day from Samaria, and he mustered Israel. And he went and sent to Jehoshaphat king of Judah, saying, The king of Moab has rebelled against me; will you go with me to war against Moab? And he said, I will go up; I am like you; my people are as your people; my horses are as your horses. And he said, By what way should I go up? And he said, The way through the wilderness of Edom. And the king of Israel and the king of Judah and the king of Edom went, and they made a circuit of seven days journey, and there was no water for the camp and for the animals that followed them. And the king of Israel said, Oh, the Lord has called the three kings who are passing by to give them into the hand of Moab. And Jehoshaphat said, Is there not a prophet of the Lord here, so that we may inquire of the Lord through him? And one of the servants of the king of Israel answered and said, Here is Elisha son of Shaphat, who poured water upon the hands of Elijah. And Jehoshaphat said, The word of the Lord is with him, and the king of Israel, and Jehoshaphat king of Judah, and the king of Edom went down to him. And Elisha said to the king of Israel, What is there between me and

you? Go to the prophets of your father and to the prophets of your mother. And the king of Israel said to him, Has not the Lord called the three kings to hand them over into the hands of Moab? And Elisha said, As the Lord of powers lives, before whom I have stood, if it were not that I regard Jehoshaphat king of Judah, I would not look toward you or see you. And now bring me someone playing the harp, and it came to pass as the musician was playing, the hand of the Lord came upon him, and he said, thus says the Lord, make ditches upon ditches in this torrent, because thus says the Lord, you will not see wind, and you will not see rain, yet this torrent will be filled with water, and you will drink, you and your possessions and your cattle. And this is light in the eyes of the Lord, and I will deliver Moab into your hand. And you will strike every fortified city, and you will cut down every good tree, and you will stop up all springs of water, and you will ruin every good portion with stones. And it came to pass in the morning when the sacrifice was ascending, and behold, waters were coming from the way of Edom, and the land was filled with water. And all Moab heard that the three kings went up to make war against them, and everyone having girded on a belt cried out, and they said O, and they stood upon the boundary. And they rose early in the morning, and the sun rose upon the waters, and Moab saw the waters opposite them red as blood, and they said, This is blood of the sword; the kings fought and each man struck his neighbor, and now to the spoils, Moab. And they entered into the camp of Israel, and Israel rose up and struck Moab, and they fled from before them, and they entered, going in and striking Moab, and they destroyed the

cities, and on every good portion each man threw his stone and filled it, and they stopped up every spring, and they threw down every good tree until only the demolished stones of the wall were left, and the slingers surrounded and struck it. And the king of Moab saw that the war prevailed against him, and he took with himself seven hundred men with drawn swords to cut through to the king of Edom, but they were not able. And he took his firstborn son who would have reigned instead of him, and he offered him up as a burnt offering upon the wall, and there came to be great regret upon Israel, and they departed from him, and they returned to the land.

4

And one woman from the sons of the prophets cried out to Elisha, saying, Your servant, my husband, has died, and you knew that your servant was one who feared the Lord; and the creditor has come to take my two sons for himself as slaves. And Elisha said, What will I do for you? Declare to me what you have in the house. And she said, Your slave woman has nothing in the house except oil with which I will anoint myself. And he said to her, Come, ask for yourself for vessels from all the neighbors outside, empty vessels. Do not get too few. And you will enter and you will shut the door behind you and behind your sons, and you will pour into these vessels, and you will take up the one that has been filled. And she departed from him, and she shut the door behind herself and her sons; they brought them

near to her, and she poured until the vessels were filled. And she said to her sons, Bring me another vessel; and they said to her, There is no vessel left; and the oil stopped. And she came and reported to the man of God, and Elisha said, Come here and sell the oil, and you will pay off your interest, and you and your sons will live on the remaining oil. And it came to pass one day that Elisha crossed into Shunem, and there was a prominent woman there, and she urged him to eat bread; and it came to pass that whenever he passed through, he would turn aside there to eat. And the woman said to her husband, Behold, indeed I have known that this is a holy man of God who passes by us continually. Let us make a small upper room for him, and let us place there for him a bed, and a table, and a chair, and a lampstand; and it will be when he comes to us, he will turn aside there. And it came to pass one day, and he entered there, and he turned aside into the upper room, and he slept there. And he said to Gehazi his young boy, Call this Shunammite for me, and he called her, and she stood before him. And he said to him, I said to her, Look, you have gone through all this trouble for us, what can we do for you? Do you have a message for the king, or for the commander of the army? And she said, I dwell in the midst of the people. And he said to Gehazi, What should be done for her? Gehazi his servant said, Indeed, she has no son, and her husband is an old man. And he called her, and she stood beside the door. And Elisha said to her, At this time, when the hour comes, you will be living, having embraced a son. And she said, No, my lord, do not deceive your slave. And the woman conceived and bore a son at this time, at the appointed hour, just

as Elisha had spoken to her. And the child grew strong, and it came to pass when he went out to his father to the reapers, and he said to his father, My head, my head, and he said to the servant, Lift him up to his mother. And he took him up to his mother, and he slept upon her knees until midday, and he died. And she brought him up, and she laid him upon the bed of the man of God, and she shut the door on him, and she went out, and she called her husband, and she said, Send me one of the young servants and one of the donkeys, and I will run to the man of God, and I will return. And he said, Why are you going to him today? It is not the new moon, nor the sabbath; and she said, Peace. And she saddled the donkey and said to her servant boy, Come, go, do not hold back my mounting, because when I say to you here then you will go, and you will come to the man of God to Mount Carmel. And she went and came to the man of God at the mountain, and it came to pass when Elisha saw her coming, he said to Gehazi his servant, behold, that Shunammite indeed. Now run to meet her, and say, Is it peace with you? Peace to your husband. Is there peace for the young servant? She said, Peace. And she came to Elisha on the mountain, and she took hold of his feet, and Gehazi drew near to push her away. And Elisha said, Leave her alone, because her soul is deeply distressed, and the Lord hid it from me and from you and did not tell me. But she said, Did I not ask for a son from my lord? Because didn't I say, You will not wander with me? And Elisha said to Gehazi, Gird your loins, and take my staff in your hand, and go, because if you find a man you will not bless him, and if a man blesses you you will not answer him, and you will place my

staff upon the face of the child. And the mother of the child said, As the Lord lives and as your soul lives, I will not leave you; and Elisha arose and went after her. And Gehazi went on ahead of her, and he placed the staff upon the face of the child, and there was no voice and there was no hearing, and he returned to meet him, and he reported to him, saying, the child has not been raised. And Elisha entered into the house, and behold the child dead, having been laid upon his bed. And Elisha entered into the house, and he shut the door upon the two of them, and he prayed to the Lord. And he went up and lay upon the child, and he placed his mouth upon his mouth and his eyes upon his eyes and his hands upon his hands, and he bent over upon him, and the flesh of the child was warmed. And he turned back, and he went in the house from there and from there; and he went up and he bent over upon the child seven times; and the child opened his eyes. And Elisha cried out to Gehazi and said, Call this Shunammite Woman, and he called, and she entered to him, and Elisha said, Take your son. And the woman entered, and she fell upon his feet, and she bowed down to the earth, and she took her son, and she went out. And Elisha returned to Gilgal, and the famine was in the land, and the sons of the prophets were sitting before him, and Elisha said to his servant, Set on the great cauldron and boil stew for the sons of the prophets. And he went out into the field to gather herbs, and he found a vine in the field, and he gathered from it wild gourds filling his garment full, and he threw them into the pot of stew, because they did not know, and he poured it out for the men to eat, and it came to pass while they were eating from the stew, and behold they

cried out, and they said, Death is in the pot, man of God, and they were not able to eat. And he said, Take flour and put it into the cauldron. And Elisha said to Gehazi the servant, Pour it out to the people and let them eat. And there was no longer anything evil in the cauldron. And a man came from Betharisa, and brought to the man of God firstfruits, twenty barley loaves and cakes, and he said, give to the people and let them eat. And his servant said, Should I give this before one hundred men? And he said, Give it to the people and let them eat, because the Lord says this: they will eat and will leave some behind. And they ate and left some behind, according to the word of the Lord.

5

And Naaman, the commander of the army of Syria, was a great man before his lord and admired in person, because through him the Lord gave salvation to Syria, and the man was mighty in strength, but a leper. And raiding bands went out from Syria, and they took captive a small young girl from the land of Israel, and she was in the presence of the wife of Naaman. And she said to her lady, I wish that my lord were before the prophet of God in Samaria, then he would remove him from his leprosy. And she entered and reported to her own lord, and said, Thus and thus spoke the young woman from the land of Israel. And the king of Syria said to Naaman, come here, go and I will send a letter to the king of Israel, and he went, and he took in his hand ten talents of silver, and six thousand pieces of gold, and ten

changes of robes. And he brought the book to the king of Israel, saying, And now as this book comes to you, behold I have sent to you Naaman my slave, and you will cure him from his leprosy. And it came to pass as the king of Israel read the book, he tore his garments, and he said, Am I God to put to death and make alive, that this one sends to me to take away a man from his leprosy? But know indeed and see that this one makes excuses to me. And it came to pass when Elisha heard that the king of Israel had torn his garments, he sent to the king of Israel, saying, Why did you tear your garments? Let Naaman indeed come to me, and let him know that there is a prophet in Israel. And Naaman came with horses and chariots, and he stood at the door of Elisha's house. And Elisha sent a messenger to him, saying, Go and wash seven times in the Jordan, and your flesh will be restored to you and you will be cleansed. And Naaman was angered and went away, and said, Behold, I said, He will certainly come out to me and stand, and call upon the name of his God, and put his hand upon the place, and remove the leprosy. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? Having gone, will I not wash myself in them and be cleansed? And he turned aside and went away in anger. And his children drew near and spoke to him, The prophet spoke an important word to you; will you not do it? And because he said to you, Wash and be cleansed. And Naaman went down and immersed himself in the Jordan seven times according to the word of Elisha, and his flesh returned as the flesh of a little child, and he was cleansed. And he returned to Elisha, himself and all his camp, and he came and stood before

him, and he said, Behold, I have known that there is no God in all the earth except in Israel, and now take the blessing from your slave. And Elisha said, As the Lord lives, before whom I have stood, I will not take anything, and he urged him to take it, but he refused. And Naaman said, If not, then let there be given to your servant two mules load of earth, for your servant will no longer make burnt offerings and sacrifices to other gods, but only to the Lord. And may the Lord be merciful to your slave when my lord enters into the house of Rimmon to worship there, and he will lean upon my hand, and I will worship in the house of Rimmon when he worships in the house of Rimmon, and may the Lord indeed be merciful to your slave in this matter. And Elisha said to Naaman, Go in peace, and he departed from him to Debratha of the land. And Gehazi the servant of Elisha said, behold my lord has spared this Naaman the Syrian by not receiving from his hand what he brought, as the Lord lives, I will run after him and take something from him. And Gehazi pursued after Naaman, and Naaman saw him running after him, and he returned from the chariot to meet him. And he said, Peace. My lord sent me, saying, Behold, now two young men have come to me from the mountain of Ephraim, from the sons of the prophets. Give to them a talent of silver and two changes of robes. And he said, Take two talents of silver, and he took two talents of silver in two bags, and two changes of robes, and he gave them to two of his young men, and they carried them before him. And he came into the dark, and he took from their hands, and he deposited it in the house, and he sent out the men. And he himself entered and was standing by his lord, and

Elisha said to him, Where from, Gehazi? And Gehazi said, Your servant has not gone anywhere. And Elisha said to him, Did not my heart go with you when the man returned from the chariot to meet you? And now you have received the silver, and now you have received the garments, and olive groves and vineyards and sheep and oxen and children and female servants. And the leprosy of Naaman will cling to you and to your descendants forever, and he went out from his presence leprous like snow.

6

And the sons of the prophets said to Elisha, Behold, the place in which we dwell before you is too narrow for us. Let us go indeed to the Jordan, and let each man take from there one beam, and let us make for ourselves a place to dwell there; and he said, Come. And the one said reasonably, Come here with your slaves, and he said, I will go. And he went with them, and they came to the Jordan, and they were cutting the wood. And behold, one was throwing down the beam, and the iron fell out into the water, and he cried out, O lord, it was hidden. And the man of God said, Where did it fall? And he showed him the place, and he cut off wood and threw it there, and the iron floated. And he said, Lift it up for yourself, and he stretched out his hand and took it. And the king of Syria was warring against Israel, and he took counsel with his servants, saying, In such and such a place I will encamp. And Elisha sent to the king of Israel, saying, Be careful not to pass through this place, because Syria is hidden

there. And the king of Israel sent to the place which Elisha told him about, and he was on guard there not once or twice. And the soul of the king of Syria was stirred up concerning this word, and he called his children, and said to them, Will you not tell me who betrays me to the king of Israel? And one of his servants said, No, my lord king, because Elisha the prophet in Israel announces to the king of Israel all the words which you speak in the inner chamber of your bedroom. And he said, Come see where this one is, and I will send and take him. And they reported to him, saying, Behold, he is in Dothan. And he sent there horses and chariots and a heavy force, and they came by night and surrounded the city. And Elisha's servant rose early and got up, and he went out; and behold, a force surrounding the city, with horses and chariots; and the young boy said to him, O lord, what shall we do? And Elisha said, Do not fear, because those with us are more than those with them. And Elisha prayed and said, Lord, open indeed the eyes of the child and let him see, and the Lord opened his eyes and he saw, and behold the mountain was full of horses and chariots of fire surrounding Elisha. And they went down toward him, and he prayed to the Lord and said, Strike this nation with blindness indeed, and he struck them with blindness according to the word of Elisha. And Elisha said to them, This is not the city and this is not the road; come after me, and I will lead you to the man whom you seek. And he led them away to Samaria. And it came to pass as they entered into Samaria, and Elisha said, Open indeed, Lord, their eyes and let them see, and the Lord opened their eyes, and they saw, and behold, they were in the midst of Samaria. And the

king of Israel said to Elisha, when he saw them, Shall I strike them down, my father? And he said, You will not strike, unless you strike those whom you have taken captive with your sword and your bow; set loaves and water before them, and let them eat and let them drink, and let them go away to their lord. And he set before them a great feast, and they ate and drank, and he sent them away, and they departed to their lord, and the raiding bands of Syria did not come into the land of Israel anymore. And it came to pass after these things that the son of Hadad king of Syria gathered all his camp, and he went up, and they besieged Samaria. And a great famine came to pass in Samaria, and behold they were besieging it until a donkey's head became worth fifty pieces of silver, and a fourth of a kab of dove's dung became worth five pieces of silver. And the king of Israel was passing along the wall, and a woman cried out to him, saying, Save me, lord king. And he said to her, If the Lord does not save you, from where will I save you? Not from the threshing floor or from the winepress? And the king said to her, What is it with you? And the woman said, This woman said to me, Give your son and we will eat him today, and tomorrow we will eat my son. And we boiled my son and we ate him, and I said to her on the second day, Give your son and let us eat him, and she hid her son. And it came to pass when the king of Israel heard the words of the woman, he tore his garments, and he was passing along upon the wall, and the people saw the sackcloth upon his flesh underneath. And he said, May God do these things to me and may he add more, if Elisha's head remains on him today. And Elisha was sitting in his house, and the elders were sitting with

him; and he sent a man ahead of him; before the messenger came to him, he himself said to the elders, Do you see that this son of a murderer has sent to remove my head? See, when the messenger comes, shut the door and press him hard against the door; is not the voice of the feet of his lord behind him? While he was still speaking with them, behold, a messenger went down to him and said, Behold, this evil is from the Lord; why should I wait for the Lord any longer?

7

And Elisha said, Hear the word of the Lord. These things the Lord says: As this time tomorrow, a measure of fine flour for a shekel and two measures of barley for a shekel in the gates of Samaria. And the captain on whose hand the king was leaning answered Elisha and said, Behold, if the Lord makes windows in heaven, will this thing not happen? And Elisha said, Behold, you will see it with your eyes, but you will not eat from there. And four men were lepers beside the gate of the city, and one man said to the one near him, Why do we sit here until we die? If we say, Let us enter into the city, the famine is in the city and we will die there; and if we sit here, we will die; and now come, let us go over to the camp of Syria; if they preserve us alive, we will live; and if they put us to death, we will die. And they rose up in the darkness to enter into the camp of Syria, and they came into a part of the camp of Syria, and behold there is no man there. And the Lord made audible to the camp of Syria the voice of

chariots and voice of horses, the voice of a great force, and a man said to his brother, Now the king of Israel has hired against us the kings of the Hittites and the kings of Egypt to come against us. And they rose up and fled in the darkness and abandoned their tents and their horses and their donkeys in the camp as it was, and they fled for their own souls. And these lepers entered as far as the edge of the camp, and entered into one tent, and ate, and drank, and took from there silver, and gold, and clothing, and went, and returned from there, and entered into another tent, and took from there and went, and hid it. And a man said to his neighbor, we do not do thus; this day is a day of good news, and we are silent, and we remain until the morning light, and we will find lawlessness; and now come, and let us enter and let us report to the house of the king. And they entered and cried out at the gate of the city, and they reported to them, saying, We entered into the camp of Syria, and behold there is not a man or voice of a man there, except a bound horse and a donkey, and their tents as they are. And the gatekeepers cried out and reported to the inner house of the king. And the king arose by night and said to his servants, I will tell you what Syria has done to us; they knew that we are hungry, and they went out from the camp and hid themselves in the field, saying, They will go out from the city, and we will seize them alive, and we will enter the city. And one of his servants answered and said, Let them take five of the remaining horses which were left here; behold, they are like all the multitude of Israel that is perishing, so let us send them there and we will see. And they took two horsemen, and the king of Israel sent them

after the king of Syria, saying, Come and see. And they went after them until the Jordan. And behold, all the road was full of garments and vessels which Syria threw away in their terror, and the messengers returned and reported to the king. And the people went out and plundered the camp of Syria, and it came to pass that a measure of fine flour was for a shekel, according to the word of the Lord, and two measures of barley for a shekel. And the king appointed the officer upon whom the king was leaning his hand at the gate, and the people trampled him in the gate, and he died just as the man of God spoke, who spoke when the messenger came down to him. And it came to pass just as Elisha spoke to the king, saying, A dimeter of barley for a shekel and a measure of fine flour for a shekel, and it will be at this time tomorrow in the gate of Samaria. And the captain answered Elisha and said, Behold, if the Lord makes waterfalls in heaven, will this word not come to pass? And Elisha said, Behold, you will see with your eyes, but you will not eat from there. And it came to pass thus, and the people trampled him in the gate, and he died.

8

And Elisha spoke to the woman whose son he had restored to life, saying, Arise and come, you and your household, and sojourn wherever you may sojourn, because the Lord has called a famine upon the land, and indeed it has come upon the land for seven years. And the woman arose and did according to the

word of Elisha, both she and her household, and she sojourned in the land of the Philistines seven years. And it came to pass after the end of the seven years, and the woman returned from the land of foreigners into the city, and she came to cry out to the king concerning her own house and concerning her fields. And the king was speaking to Gehazi, the servant of Elisha the man of God, saying, Recount to me all the great things that Elisha did. And it came to pass as he was explaining to the king how he restored to life a dead son, and behold the woman whose son Elisha had restored to life was crying out to the king concerning her own house and concerning her own fields; and Gehazi said, My lord king, this is the woman, and this is her son, whom Elisha restored to life. And the king asked the woman, and she recounted to him, and the king gave her one eunuch, saying, Return all her things, and all the produce of the field from the day which she left the land until now. And Elisha came to Damascus, and Ben-hadad, king of Syria, was sick, and they reported to him, saying, The man of God has come here. And the king said to Hazael, Take a grain offering in your hand, and come to meet the man of God, and inquire of the Lord from him, saying, Will I live from this sickness of mine? And Hazael went to meet him and took tribute in his hand and all the good things of Damascus, a load of forty camels, and came and stood before him and said to Elisha, your son Benhadad king of Syria sent me to you to inquire, saying, will I recover from this sickness of mine? And Elisha said, Come here. I said, You will surely live, but the Lord showed me that you will surely die. And he stood by his face, and he fixed his gaze until shame, and the man of

God wept. And Hazael said, Why is my lord weeping? And he said, I know the evils you will do to the sons of Israel: you will set their strongholds on fire, and you will kill their chosen ones with the sword, and you will dash their infants to pieces, and you will rip open their pregnant women. And Hazael said, Who is your slave, the dead dog, that he will do this thing? And Elisha said, The Lord showed me you reigning over Syria. And he departed from Elisha, and he entered to his lord, and he said to him, What did Elisha say to you? And he said, Tell me, and you will surely live. And it came to pass the next day that he took the cloth and dipped it in the water and spread it upon his face, and he died, and Hazael reigned in his place. In the fifth year of Joram son of Ahab king of Israel, and Jehoshaphat king of Judah, Joram son of Jehoshaphat king of Judah reigned. He was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem. And he went in the way of the kings of Israel just as the house of Ahab did, because the daughter of Ahab was his wife, and he did evil before the Lord. And the Lord was not willing to destroy Judah because of David his servant, just as he said to give him a lamp and to his sons all the days. In his days Edom rebelled from under the hand of Judah, and they made a king for themselves. And Joram went up into Seir, and all the chariots with him, and it came to pass when he had risen up, he struck Edom who had surrounded him, and the rulers of the chariots, and the people fled into their tents. And Edom rebelled from under the hand of Judah until this day; then Libnah rebelled at that time. And the remaining words of Joram and all that he did, are these things not written in the book of the words

of the days of the kings of Judah? And Joram slept with his fathers, and he was buried with his fathers in the city of David his father, and Ahaziah his son reigned in his place. In the twelfth year of Joram son of Ahab king of Israel, Ahaziah son of Joram reigned. Ahaziah was a son of twenty-two years when he began to reign, and he reigned one year in Jerusalem, and the name of his mother was Athaliah, daughter of Omri king of Israel. And he went in the way of the house of Ahab, and he did evil before the Lord just as the house of Ahab. And he went with Joram son of Ahab into war against Hazael king of the Syrians in Ramoth Gilead, and the Syrians struck Joram. And king Joram returned to be healed in Jezreel from the blows which they struck him in Ramoth, when he was waging war with Hazael king of Syria, and Ahaziah son of Joram went down to see Joram son of Ahab in Jezreel, because he was sick.

9

And Elisha the prophet called one of the sons of the prophets, and said to him, Gird your loins, and take this flask of oil in your hand, and go to Ramoth Gilead. And you will enter there, and you will see there Jehu son of Jehoshaphat son of Nimshi, and you will enter and you will raise him up from the midst of his brothers, and you will bring him into the inner chamber. And you will take the flask of oil, and you will pour it upon his head, and say, Thus says the Lord: I have anointed you as king over Israel, and you will open the door, and you will flee and not

remain. And the young man, the prophet, went into Ramoth Gilead. And he entered, and behold, the rulers of the force were sitting, and he said, I have a word for you, ruler. And Jehu said, For which one of all of us? And he said, The ruler is coming to you. And he rose up and entered into the house, and he poured the oil upon his head, and said to him, These things says the Lord the God of Israel: I have anointed you king over the people of the Lord, over Israel. And you will utterly destroy the house of Ahab your lord from before you, and you will avenge the blood of my servants the prophets, and the blood of all the servants of the Lord from the hand of Jezebel, and from the hand of the whole house of Ahab, and you will utterly destroy from the house of Ahab every male, both bond and free in Israel. And I will give the house of Ahab as the house of Jeroboam son of Nebat, and as the house of Baasha son of Ahijah. And the dogs will devour Jezebel in the portion of Jezreel, and there is no one to bury her, and he opened the door and fled. And Jehu went out toward the servants of his lord, and they said to him, Peace? Why did this blameworthy person come to you? And he said to them, You know the man and his idle talk. And they said, Unjust one, tell us. And Jehu said to them, Thus and thus he spoke to me, saying, and he said, These things says the Lord: I have anointed you king over Israel. And when they heard, they hastened, and each took his garment, and they placed them underneath him upon the bare steps, and they sounded the trumpet with a horn, and they said, Jehu reigns. And Jehu son of Jehoshaphat son of Nimshi conspired against Joram, and Joram himself was guarding in Ramoth Gilead, and all Israel, from the

face of Hazael king of Syria. And King Joram returned to be healed in Jezreel from the blows which the Syrians struck him when he was waging war with Hazael king of Syria. And Jehu said, If your soul is with me, let no one who has escaped go out from the city to go and report in Jezreel. And Jehu rode and went, and he went down into Jezreel, because Joram king of Israel was being healed in Jezreel from the arrows which the Arameans shot him with in Ramoth in the war with Hazael king of Syria, because he was able and a man of power; and Ahaziah king of Judah went down to see Joram. And the watchman went up upon the tower of Jezreel, and saw the dust of Jehu as he was arriving, and said, I see dust. And Joram said, Take a rider, and send him before them, and let him say, Peace? And a rider on a horse went to meet them and said, The king says this: Peace. And Jehu said, What do you have to do with peace? Turn back behind me; and the watchman reported, saying, the messenger came to them and did not turn back. And he sent a second horse rider, and he came to him and said, The king says this: Peace. And Jehu said, What do you have to do with peace? Turn back behind me. And the watchman reported, saying, He came to them and did not turn back, and the one leading was Jehu son of Nimshi, because he drives furiously. And Joram said, Harness, and he harnessed the chariot, and Joram king of Israel went out, and Ahaziah king of Judah, each man in his chariot, and they went out to meet Jehu, and they found him in the portion of Naboth the Jezreelite. And it came to pass that when Joram saw Jehu, he said, Is it peace, Jehu? And Jehu said, What peace? The sexual immoralities of Jezebel your mother and her many sorceries still

remain. And Joram turned his hands back and fled, and he said to Ahaziah, Deceit, Ahaziah! And Jehu drew his bow, and struck Joram between his arms, and the arrow went out through his heart, and he sank down on his knees. And he said to Bidkar his officer, Throw him in the portion of the field of Naboth the Jezreelite, because you and I remember riding in pairs behind Ahab his father, and the Lord pronounced this oracle against him: Surely I saw the blood of Naboth and the blood of his sons yesterday, says the Lord, and I will repay him in this portion, says the Lord. And now then, having taken him up, throw him in the portion according to the word of the Lord. And Ahaziah king of Judah saw and fled by way of Beth Haggan, and Jehu pursued after him and said, Him too! And he struck him in the chariot on the ascent to Gur, which is Ibleam, and he fled to Megiddo and died there. And his children set him upon the chariot, and brought him into Jerusalem, and buried him in his tomb in the city of David. And in the eleventh year of Joram king of Israel, Ahaziah reigned over Judah. And Jehu came to Jezreel, and Jezebel heard, and she painted her eyes, and adorned her head, and looked out through the window. And Jehu was entering the city, and he said, Is there peace, Zimri, murderer of his lord? And he lifted up his face to the window, and he saw her, and he said, Who are you? Come down with me, and two eunuchs looked down toward him. And he said, Roll her down, and they rolled her down, and her blood was sprinkled toward the wall and toward the horses, and they trampled her. And he entered and ate and drank, and he said, Inspect this cursed woman, and bury her, because she is the daughter of a king. And they went to

bury her, and they found nothing of her other than the skull and the feet and the palms of the hands. And they returned and reported to him, and he said, The word of the Lord which he spoke by the hand of Elijah the Tishbite, saying, In the portion of Jezreel the dogs will devour the flesh of Jezebel. And the corpse of Jezebel will be as dung upon the face of the field in the portion of Jezreel, so that they cannot say, Jezebel.

10

And Ahab had seventy sons in Samaria, and Jehu wrote a book and sent it to Samaria to the rulers of Samaria, and to the elders, and to the guardians of Ahab, saying, And now when this book comes to you, and with you are the sons of your lord, and with you the chariot and the horses and fortified cities and the weapons, then you will see the good and the upright among the sons of your lord, and you will set him upon the throne of his father, and fight on behalf of the house of your lord. And they were very afraid, and they said, Behold, the two kings did not stand before him, and how will we stand? The ones over the house and the ones over the city and the elders and the guardians sent to Jehu, saying, We are your servants, and we will do whatever you say to us; we will not make any man king, we will do what is good in your eyes. And Jehu wrote to them a second letter, saying, If you are for me and you listen to my voice, take the heads of the men, the sons of your lord, and bring them to me by this time tomorrow in Jezreel. And the sons of the

king were seventy men; the mighty ones of the city had brought them up. And it came to pass as the letter came to them, and they took the sons of the king, and they slaughtered them, seventy men, and they placed their heads in baskets, and they sent them to him to Jezreel. And the messenger came and reported, saying, They have brought the heads of the king's sons, and he said, Place them in two piles beside the door of the gate until morning. And it came to pass in the morning and he went out and stood, and he said to all the people, You are righteous. Behold, I conspired against my lord and killed him, but who struck all these? See now that nothing will fall from the word of the Lord to the earth which the Lord spoke upon the house of Ahab, and the Lord did as many things as he spoke by the hand of his slave Elijah. And Jehu struck all those left behind in the house of Ahab in Jezreel, and all his great ones, and his acquaintances, and his priests, so that he did not leave him a remnant. And he rose up and went into Samaria, he in Beth Eked of the shepherds on the road. And Jehu found the brothers of Ahaziah king of Judah, and said, Who are you? And they said, We are brothers of Ahaziah, and we came down to greet the sons of the king and the sons of the queen mother. And he said, Seize them alive, and they slaughtered them at Beth Eked, forty-two men. He did not leave a man of them. And he went from there and found Jonadab son of Rechab coming to meet him, and he blessed him, and Jehu said to him, Is your heart straight with my heart just as my heart is with your heart? And Jonadab said It is, and Jehu said, And if it is, give your hand. And he gave his hand, and he brought him up to him upon the chariot, and

he said to him, Come here with me, and see my zeal for the Lord, and he seated him in his chariot. And he entered into Samaria, and he struck down all those left behind of Ahab in Samaria until he destroyed him according to the word of the Lord which he spoke to Elijah. And Jehu gathered together all the people, and said to them, Ahab served Baal a little, Jehu will serve him much. And now call to me all the prophets of Baal, all his slaves and his priests, let not a man be absent, because I have a great sacrifice to Baal; every one who should be missing will not live; and Jehu did this in deceit, so that he might destroy the slaves of Baal. And Jehu said, Consecrate a solemn assembly for Baal, and they proclaimed it. And Jehu sent throughout all Israel, saying, now let all the worshippers and all his priests and all his prophets come, let no one be left behind, because I am making a great sacrifice; whoever is left behind will not live; and all the worshippers of Baal came, and all his priests, and all his prophets; not a man was left who did not come; and they entered into the house of Baal; and the house of Baal was filled from end to end. And he said to the one over the house, Meshaal, Bring out garments for all the slaves of Baal, and the wardrobe keeper brought them out. And Jehu and Jonadab son of Rechab entered into the house of Baal, and he said to the slaves of Baal, Search and see if there is with you any of the slaves of the Lord, because the slaves of Baal alone should be here. And he entered to make the sacrifices and the burnt offerings, and Jehu appointed for himself eighty men outside, and he said, Any man who escapes from the men whom I bring into your hands, his soul for his soul. And it came to pass when he finished making

the burnt offering, Jehu said to the runners and to the officers, Go in and strike them, let not a man escape from them. And they struck them with the edge of the sword, and the runners and the officers threw them out, and they went to the inner city of the house of Baal. And they brought out the pillar of Baal and burned it. And they tore down the pillars of Baal and made it into a latrine until this day. And Jehu destroyed Baal from Israel. Except for the sins of Jeroboam son of Nebat who caused Israel to sin, Jehu did not withdraw from following them, the golden heifers in Bethel and in Dan. And the Lord said to Jehu, in return for which you have done well to do the right in my eyes, according to all that was in my heart you did to the house of Ahab, sons of the fourth generation will sit for you upon the throne of Israel. And Jehu did not keep to walk in the law of the Lord God of Israel with his whole heart; he did not depart from the sins of Jeroboam who caused Israel to sin. In those days the Lord began to cut down Israel, and Hazael struck them in all the territory of Israel from the Jordan toward the rising of the sun, all the Gilead of the Gad and of the Reuben and of the Manasseh, from Aroer which is upon the bank of the torrent Arnon, and the Gilead and the Bashan. And the remaining words of Jehu and all that he did, and all his power, and the connections which he made, are not these things written in the book of the words of the days of the kings of Israel? And Jehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his son reigned in his place. And the days which Jehu reigned over Israel were twenty-eight years in Samaria.

11

And Athaliah the mother of Ahaziah saw that her son had died, and she destroyed all the royal seed. And Jehosheba daughter of king Joram, sister of Ahaziah, took Joash son of her brother, and stole him from among the sons of the king who were being put to death, him and his nurse, in the bedchamber, and hid him from Athaliah, and he was not put to death. And he was hidden with her in the house of the Lord six years, and Athaliah was reigning over the land. And in the seventh year Jehoiada sent and took the commanders of hundreds of the Chorri and of the Rasim, and he led them to him into the house of the Lord, and he made with them a covenant of the Lord and made them swear, and Jehoiada showed them the son of the king, and he commanded them, saying, This is the word which you will do: The third of you shall enter on the sabbath and guard the house of the king at the gateway, and a third at the gate of the roads, and a third at the gate behind the runners, and guard the guard of the house. And the two divisions among you, all who go out on the sabbath, will keep guard of the Lord's house for the king. And surround the king in a circle, each man with his weapon in his hand, and the one entering into the ranks will die, and they will be with the king when he goes out and when he enters. And the centurions did everything that Jehoiada the prudent commanded, and each man took his men, both the ones entering on the sabbath and the ones going out on the sabbath, and they came to Jehoiada the priest. And the priest gave to the

centurions the spears and the shields of king David that were in the house of the Lord. And the runners stood, each man with his weapon in his hand, from the right side of the house to the left side of the house by the altar and the house, around the king. And he sent out the son of the king, and gave upon him a crown and the testimony, and made him reign and anointed him; and they clapped their hands, and they said, long live the king. And Athaliah heard the voice of the people running, and she entered to the people into the house of the Lord, and she saw, and behold the king was standing upon the pillar according to the custom, and the singers and the trumpets were by the king, and all the people of the land were rejoicing and blowing trumpets, and Athaliah tore her garments, and she cried out Treason, treason. And Jehoiada the priest commanded the centurions, the overseers of the force, and said to them, Bring her out from within the ranks. The one entering after her will be put to death by the sword, because the priest said, Let her not die in the house of the Lord. And they laid hands on her, and they went in by way of the horses entrance of the king's house, and she died there. And Jehoiada made a covenant between the Lord and the king and the people, that they should be a people to the Lord, and between the king and the people. And all the people of the land entered into the house of Baal, and they tore it down, and they broke his altars and his images in pieces thoroughly, and they killed Mattan the priest of Baal before the altars, and the priest placed overseers in the house of the Lord. And he took the commanders of hundreds, and the Chorrei, and the Rasim, and all the people of the land, and they brought down the king from

the house of the Lord, and they entered by way of the gate of the runners of the house of the king, and they sat him upon the throne of the kings. And all the people of the land rejoiced, and the city was quiet, and they put Athaliah to death by the sword in the house of the king.

12

Joash was seven years old when he began to reign. In the seventh year of Jehu, Joash reigned, and he reigned forty years in Jerusalem, and the name of his mother was Zibiah from Beersheba. And Joash did what was right before the Lord all the days which Jehoiada the priest instructed him. Except the high places were not removed, and the people were still sacrificing there, and they burned incense in the high places. And Joash said to the priests, All the silver of the holy things being brought into the house of the Lord—silver of valuation, each man's silver received as valuation, all silver which might come upon a man's heart to bring into the house of the Lord—let the priests take for themselves, each man from his sale, and they themselves will repair the damages of the house wherever a damage should be found there. And it came to pass in the twenty-third year of King Joash that the priests had not repaired the damage to the house. And Joash the king called Jehoiada the priest and the priests, and said to them, Why are you not repairing the breach of the house? And now do not take silver from your sales, because you will give it for the repair of the house. And the priests agreed not

to take silver from the people and not to repair the breach of the house. And Jehoiada the priest took one chest and bored a hole in its lid and placed it beside the altar at the entrance of the house of the Lord, and the priests guarding the threshold put all the silver found in the house of the Lord into it. And it came to pass when they saw that there was much silver in the chest, that the scribe of the king and the high priest went up and tied it up and counted the silver found in the house of the Lord. And they gave the prepared silver into the hands of those doing the works of overseeing the house of the Lord, and they handed it over to the carpenters of wood, and to the builders making in the house of the Lord, and to the wall builders, and to the stonecutters of stones to acquire wood and hewn stones to repair the breach of the house of the Lord, for all things as many as were spent upon the house to strengthen it. Except silver doors, nails, bowls, and trumpets, every golden vessel, and silver vessel will not be made for the house of the Lord from the silver brought in to the house of the Lord, because they will give it to the ones doing the works; and they strengthened the house of the Lord with it. And they were not reckoning with the men to whom they were giving the silver into their hands to give to the workers, because they were doing it in good faith. Silver concerning sin and silver concerning transgression, whatever was brought into the house of the Lord, became the priests. Then Hazael king of Syria went up and made war upon Gath and seized it, and Hazael set his face to go up against Jerusalem. And Joash king of Judah took all the holy things that Jehoshaphat and Joram and Ahaziah his fathers and kings of Judah had sanctified, and his holy things,

and all the gold found in the treasuries of the house of the Lord and the house of the king, and sent them to Hazael king of Syria, and he went up from Jerusalem. And the remaining words of Joash and all that he did, are these things not written in the book of the words of the days of the kings of Judah? And his slaves rose up and formed a conspiracy, and they struck Joash in the house of Millo, the one in Sela. And Jozachar son of Shimeath and Jehozabad son of Shomer, his servants, struck him and he died, and they buried him with his fathers in the city of David, and Amaziah his son reigned in his place.

13

In the twenty-third year of Joash son of Ahaziah king of Judah, Jehoahaz son of Jehu reigned in Samaria seventeen years. And he did evil in the eyes of the Lord, and he went after the sins of Jeroboam son of Nebat, who caused Israel to sin; he did not depart from it. And the Lord was angered in anger at Israel, and gave them into the hand of Hazael king of Syria, and into the hand of Ader the son of Hazael all the days. And Jehoahaz begged the face of the Lord, and the Lord heard him, because he saw the affliction of Israel, because the king of Syria oppressed them. And the Lord gave salvation to Israel, and they went out from under the hand of Syria, and the sons of Israel sat in their tents just as yesterday and the day before. However, they did not withdraw from the sins of the house of Jeroboam who caused Israel to sin; in them he walked, and indeed the grove remained

set up in Samaria. Because no people were left to Jehoahaz, except fifty horsemen and ten chariots and ten thousand foot soldiers, because the king of Syria destroyed them, and they made them as dust for trampling. And the remaining words of Jehoahaz and all that he did and his mighty deeds, are not these things written upon the book of the words of the days of the kings of Israel? And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his son reigned in his place. In the thirty-seventh year of Joash king of Judah, Joash son of Jehoahaz reigned over Israel in Samaria sixteen years. And he did evil in the eyes of the Lord; he did not depart from all the sins of Jeroboam son of Nebat, who caused Israel to sin; he walked in them. And the remaining words of Joash and all that he did, and his mighty deeds which he did with Amaziah king of Judah, are these things not written in the book of the words of the days of the kings of Israel? And Joash slept with his fathers, and Jeroboam sat on his throne, and he was buried in Samaria with the kings of Israel. And Elisha was sick with the sickness through which he died, and Joash king of Israel went down to him, and wept upon his face, and said, Father, father, chariot of Israel and his horseman. Elisha said to him, Take a bow and arrows, and he took a bow and arrows for himself. And he said to the king, Place your hand upon the bow, and Joash placed his hand, and Elisha placed his hands upon the hands of the king, and he said, Open the window toward the east, and he opened it, and Elisha said, Shoot, and he shot, and he said, An arrow of salvation to the Lord, and an arrow of salvation in Syria, and you will strike Syria in Aphek until its completion. And Elisha

said to him, Take the bows, and he took them, and he said to the king of Israel, Strike the ground, and the king struck three times and stopped. And the man of God was grieved at him and said, If you had struck five times or six times, then you would have struck Syria until its completion, but now you will strike Syria three times. And Elisha died, and they buried him, and raiding bands of Moab came into the land when the year had come. And it came to pass while they were burying the man, and behold they saw the raiding band, and they threw the man into the tomb of Elisha, and he went and touched the bones of Elisha, and he lived and he stood up on his feet. And Hazael oppressed Israel all the days of Jehoahaz. And the Lord had mercy on them and had compassion on them, and looked upon them because of his covenant with Abraham and Isaac and Jacob, and the Lord did not wish to destroy them, and did not cast them away from his face. And Hazael king of Syria died, and his son Hadad reigned in his place. And Joash son of Jehoahaz returned and took the cities from the hand of Hadad son of Hazael, which he had taken from the hand of Jehoahaz his father in the war; three times Joash struck him, and returned the cities of Israel.

14

In the second year of Joash son of Jehoahaz king of Israel, Amaziah son of Joash reigned as king of Judah. He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem, and the name of his mother was Joadim

from Jerusalem. And he did what was right in the eyes of the Lord, but not as David his father; he did according to all that Joash his father had done. Except he did not remove the high places; the people were still sacrificing and burning incense in the high places. And it came to pass when the kingdom was firmly in his hand, he struck down his servants who had struck down his father. And he did not put to death the sons of the ones who struck down, just as it has been written in the book of the laws of Moses, as the Lord commanded, saying, Fathers shall not die for sons, and sons shall not die for fathers, but each one will die for his own sins. He himself struck ten thousands of Edom in Gemeled, and seized the rock in the war, and called its name Jethoel until this day. Then Amaziah sent messengers to Joash son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us meet face to face. And Joash king of Israel sent to Amaziah king of Judah, saying, The thornbush in Lebanon sent to the cedar in Lebanon, saying, Give your daughter to my son as a wife, and the beasts of the field in Lebanon passed through and trampled the thornbush. Striking, you struck Idumea, and your heart lifted you up; be glorified sitting in your house, and why do you strive in your wickedness? And you will fall and Judah with you. And Amaziah did not listen, and Joash king of Israel went up, and he and Amaziah king of Judah saw each other face to face in Beth Shemesh of Judah. And Judah stumbled before Israel, and each man fled to his tent. And Joash king of Israel seized Amaziah son of Joash son of Ahaziah in Beth Shemesh, and he came into Jerusalem, and he tore down the wall of Jerusalem from the gate of Ephraim until the corner gate, four hundred

cubits. And he took the gold and the silver and all the vessels that had been found in the house of the Lord and in the treasuries of the house of the king and the sons of the hostages, and he returned to Samaria. And the remaining words of Joash, as many as he did in his power, which he fought with Amaziah king of Judah, are not these things written in the book of the words of the days of the kings of Israel? And Joash slept with his fathers, and he was buried in Samaria with the kings of Israel, and Jeroboam his son reigned in his place. And Amaziah son of Joash, king of Judah, lived fifteen years after Joash son of Jehoahaz, king of Israel, died. And the remaining words of Amaziah and all that he did, are these things not written in the book of the words of the days of the kings of Judah? And they gathered together a conspiracy against him in Jerusalem, and he fled to Lachish, and they sent after him to Lachish, and they put him to death there. And they lifted him upon horses, and he was buried in Jerusalem with his fathers in the city of David. And all the people of Judah took Azariah, and he was a son of sixteen years, and they made him king instead of his father Amaziah. He built Elath, and returned it to Judah after the king slept with his fathers. In the fifteenth year of Amaziah son of Joash king of Judah, Jeroboam son of Joash reigned over Israel in Samaria forty-one years. And he did evil before the Lord; he did not depart from all the sins of Jeroboam son of Nebat, who caused Israel to sin. He himself restored the boundary of Israel from the entrance of Hamath to the sea of the Arabah, according to the word of the Lord God of Israel which he spoke through his servant Jonah son of Amittai, the prophet from Gath Hepher.

Because the Lord saw that the humiliation of Israel was exceedingly bitter, and the few were being afflicted and being in want and being forsaken, and there was no one helping Israel. And the Lord did not speak to blot out the seed of Israel from under heaven, and he saved them through the hand of Jeroboam son of Joash. And the remaining words of Jeroboam and all things that he did, and his mighty deeds, how much he waged war, and how he returned Damascus and Hamath to Judah in Israel, are not these things written upon the book of the words of the days of the kings of Israel? And Jeroboam slept with his fathers with the kings of Israel, and his son Zechariah reigned in his place.

15

In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah reigned. He was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem, and the name of his mother was Jecoliah from Jerusalem. And he did what was right in the eyes of the Lord, according to all that Amaziah his father had done. Except for the high places, he did not remove them; the people were still sacrificing and burning incense in the high places. And the Lord touched the king, and he was leprous until the day of his death, and he reigned in a house of isolation, and Jotham the son of the king was over the house judging the people of the land. And the remaining words of Azariah and all that he did, are these things

not written in the book of the words of the days of the kings of Judah? And Azariah slept with his fathers, and they buried him with his fathers in the city of David, and Jotham his son reigned in his place. In the thirty-eighth year of Azariah king of Judah, Zechariah son of Jeroboam reigned over Israel in Samaria six months. And he did evil in the eyes of the Lord just as his fathers did; he did not depart from all the sins of Jeroboam son of Nebat, who caused Israel to sin. And Shallum son of Jabesh conspired against him, and struck him in Ibleam and put him to death, and reigned in his place. And the remaining words of Zechariah, behold, are written in the book of the words of the days of the kings of Israel. The word of the Lord which he spoke to Jehu, saying, Sons of the fourth generation will sit upon the throne of Israel for you—and it came to pass thus. And Shallum son of Jabesh reigned, and in the thirty-ninth year of Azariah king of Judah, Shallum reigned a month in Samaria. And Menahem son of Gadi went up from Tirzah, and he came into Samaria, and he struck Shallum son of Jabesh in Samaria, and he put him to death. And the remaining words of Shallum, and his conspiracy which he conspired, behold, are written upon the book of the words of the days of the kings of Israel. Then Menahem struck both Tirzah and all the things in it, and its borders from Tirzah, because they did not open to him, and he struck it, and he ripped open the ones having in womb. In the thirty-ninth year of Azariah king of Judah, Menahem son of Gaddi reigned over Israel in Samaria ten years. And he did evil in the eyes of the Lord, he did not depart from all the sins of Jeroboam son of Nebat who caused Israel to sin. In his days Pul

king of the Assyrians went up against the land, and Menahem gave to Pul one thousand talents of silver so that his hand would be with him. And Menahem brought out the silver from Israel from every man of strength, to give to the king of the Assyrians, fifty shekels per man; and the king of the Assyrians turned back, and he did not remain there in the land. And the remaining words of Menahem and all that he did, are these things not written in the book of the words of the days of the kings of Israel? And Menahem slept with his fathers, and Pekahiah his son reigned instead of him. In the fiftieth year of Azariah king of Judah, Pekahiah son of Menahem reigned over Israel in Samaria two years. And he did evil in the eyes of the Lord, he did not depart from the sins of Jeroboam son of Nebat who caused Israel to sin. And Pekah son of Remaliah, his captain, conspired against him and struck him in Samaria before the house of the king with Argob and with Aria, and with him fifty men from the four hundred, and he put him to death and reigned in his place. And the remaining words of Pekahiah and all that he did, behold, are written in the book of the words of the days of the kings of Israel. In the fifty-second year of Azariah king of Judah, Pekah son of Remaliah reigned over Israel in Samaria twenty years. And he did evil in the eyes of the Lord, he did not depart from all the sins of Jeroboam son of Nebat who caused Israel to sin. In the days of Pekah king of Israel, Tiglath Pileser king of the Assyrians came, and he took Ain and Abel and Maacah and Janoah and Kenaz and Hazor and Gilead and Galilee, all the land of Naphtali, and he deported them to Assyria. And Hoshea son of Elah conspired a conspiracy against Pekah son of Remaliah, and

struck him, and put him to death, and reigned in place of him, in the twentieth year of Jotham son of Azariah. And the remaining words of Pekah and all that he did, behold these are written in the book of the words of the days of the kings of Israel. In the second year of Pekah son of Remaliah, king of Israel, Jotham son of Azariah, king of Judah, reigned. He was a son of twenty-five years when he began to reign, and he reigned sixteen years in Jerusalem, and the name of his mother was Jerusha daughter of Zadok. And he did what was right in the eyes of the Lord, according to all that Azariah his father had done. Except he did not remove the high places, still the people were sacrificing and burning incense in the high places; he himself built the upper gate of the house of the Lord. And the remaining words of Jotham and all that he did, are these things not written in the book of the words of the days of the kings of Judah? In those days the Lord began to send out Rezin king of Syria and Pekah son of Remaliah against Judah. And Jotham slept with his fathers, and he was buried with his fathers in the city of David his father, and Ahaz his son reigned in his place.

16

In the seventeenth year of Pekah son of Remaliah, Ahaz son of Jotham, king of Judah, reigned. Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem, and he did not do what was right in the eyes of the Lord his God faithfully, as David his father had done. And he went in the way

of the kings of Israel, and indeed he made his son pass through fire, according to the abominations of the nations which the Lord drove out from before the sons of Israel. And he was sacrificing and he burned incense in the high places, and upon the hills, and underneath every leafy tree. Then Rezin king of Syria and Pekah son of Remaliah king of Israel went up to Jerusalem to make war, and they besieged Ahaz, but they were not able to wage war. In that time Rezin king of Syria returned Elath to Syria, and he drove out the Jews from Elath, and the Idumeans came into Elath, and they settled there until this day. And Ahaz sent messengers to Tiglath Pileser king of the Assyrians, saying, I am your slave and your son, go up, save me from the hand of the king of Syria, and from the hand of the king of Israel, who are rising up against me. And Ahaz took the silver and gold found in the treasuries of the house of the Lord and the house of the king, and sent gifts to the king. And the king of the Assyrians heard him, and the king of the Assyrians went up to Damascus and seized it and deported it, and he put King Rezin to death. And king Ahaz went to Damascus to meet Tiglath Pileser king of the Assyrians in Damascus, and he saw the altar in Damascus, and king Ahaz sent to Uriah the priest the likeness of the altar and the design of it and all the workmanship of it. And Uriah the priest built the altar according to everything that king Ahaz sent from Damascus. And the king saw the altar, and he went up upon it, and he burned incense, his burnt offering, and his sacrifice, and his drink offering, and he poured out the blood of his peace offerings upon the bronze altar that was opposite the Lord, and he brought forward the front of the

house of the Lord from between the altar and from between the house of the Lord, and he placed it on the north side of the altar. And king Ahaz commanded Uriah the priest, saying, Upon the great altar offer the morning burnt offering and the evening sacrifice, and the burnt offering of the king and his sacrifice, and the burnt offering of all the people, and their sacrifice and their drink offering, and all blood of burnt offering and all blood of sacrifice you will pour out upon it; and the bronze altar will be for me for the morning. And Uriah the priest did according to all that King Ahaz commanded him. And king Ahaz cut off the panels of the stands, and he removed the basin from them, and he took down the sea from the bronze oxen underneath it, and he placed it upon a stone base. And he built the foundation of the seat in the house of the Lord, and he turned back the outside entrance of the king in the house of the Lord because of the king of the Assyrians. And the remaining words of Ahaz, as many as he did, are not these things written upon the book of the words of the days of the kings of Judah? And Ahaz slept with his fathers, and he was buried in the city of David, and Hezekiah his son reigned in his place.

17

In the twelfth year of Ahaz king of Judah, Hoshea son of Elah reigned in Samaria over Israel nine years. And he did evil in the eyes of the Lord, but not as the kings of Israel who were before him. Shalmaneser king of the Assyrians went up against him,

and Hoshea became his slave and paid him tribute. And the king of Assyrians found injustice in Hoshea, because he sent messengers to Segor king of Egypt, and did not bring tribute to the king of Assyrians in that year, and the king of Assyrians besieged him and bound him in a prison house. And the king of the Assyrians went up in all the land, and he went up into Samaria, and he besieged it three years. In the ninth year of Hoshea, the king of the Assyrians seized Samaria, and deported Israel into Assyria, and settled them in Halah and in Habor by the rivers of Gozan, and the mountains of the Medes. And it came to pass that the sons of Israel sinned against the Lord their God who brought them up from the land of Egypt from under the hand of Pharaoh king of Egypt, and they feared other gods, and they walked in the ordinances of the nations which the Lord drove out from before the sons of Israel, and which the kings of Israel had made, and the sons of Israel clothed themselves with words that were not right against the Lord their God, and they built for themselves high places in all their cities from the watchtower to the fortified city, and they set up for themselves pillars and groves upon every high hill and under every leafy tree, and they burned incense there in all the high places, just as the nations which the Lord drove out from before them, and they made conspiracies, and they provoked the Lord to anger, and they served the idols about which the Lord said to them, you shall not do this thing against the Lord. And the Lord solemnly testified in Israel and in Judah and by the hand of all his prophets, every seer, saying, Turn back from your evil ways, and keep my commandments and my ordinances and all the law

which I commanded your fathers, as many things as I sent to them by the hand of my servants the prophets. And they did not listen, and they stiffened their neck more than their fathers did. And they did not keep his testimonies which he solemnly testified to them, and they went after vain things and became vain, and after the nations surrounding them, concerning whom the Lord commanded them not to do according to these things. They abandoned the commandments of the Lord their God, and they made for themselves a molten image of two heifers, and they made groves, and they worshiped all the host of heaven, and they served Baal. And they made their sons and their daughters pass through fire, and they practiced divination, and they observed omens, and they sold themselves to do evil in the eyes of the Lord to provoke him. And the Lord was exceedingly angered at Israel, and he removed them from his face, and there was none left except the tribe of Judah alone. And indeed Judah did not keep the commandments of the Lord their God, and they went in the statutes of Israel which they made, and they rejected the Lord. And the Lord was angered with all the seed of Israel, and he shook them, and he gave them into the hand of those plundering them, until he cast them away from his face. Because Israel rebelled against the house of David, and they made Jeroboam son of Nebat king, and Jeroboam drove Israel away from following the Lord, and he made them sin a great sin. And the sons of Israel walked in all the sin of Jeroboam which he committed, they did not turn away from it until the Lord removed Israel from his presence, just as the Lord spoke by the hand of all his servants the prophets; and Israel was exiled from

his land into Assyria until this day. And the king of Assyrians brought people from Babylon, from Cuthah, from Aia, and from Hamath, and Sepharvaim, and they were settled in the cities of Samaria instead of the sons of Israel, and they inherited Samaria, and they were settled in its cities. And it came to pass in the beginning of their dwelling they did not fear the Lord, and the Lord sent the lions among them, and the lions were killing among them. And they said to the king of Assyria saying, the nations which you deported and resettled in the cities of Samaria did not know the judgment of the God of the land, and he sent the lions against them, and behold they are killing them, because they do not know the judgment of the God of the land. And the king of Assyrians commanded, saying, Lead someone away from there, and let them go, and let them dwell there, and they will enlighten them in the judgment of the God of the land. And they brought one of the priests whom they had exiled from Samaria, and he settled in Bethel, and he was teaching them how they should fear the Lord. And each nation was making its own gods, and they placed them in the houses of the high places which the Samaritans had made, each nation in its own cities in which it was dwelling. And the men of Babylon made Succoth Benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avvites made Nibhaz and Tartak, and the Sepharvites burned their sons in fire to Adrammelech and Anammelech, gods of Sepharvaim. And they were fearing the Lord, and they settled their abominations in the houses of the high places which they made in Samaria, each nation in the city in which they were dwelling, and they were fearing the

Lord, and they made priests of the high places for themselves, and they made them for themselves in the house of the high places. And they feared the Lord, and they served their gods according to the judgment of the nations from where they had exiled them. Until this day they were doing according to their judgment; they fear, and they do according to their ordinances, and according to their judgment, and according to the law, and according to the commandment which the Lord commanded the sons of Jacob, whose name he made Israel. And the Lord made a covenant with them, and commanded them, saying, You will not fear other gods, and you will not worship them, and you will not serve them, and you will not sacrifice to them. But rather the Lord who brought you up from the land of Egypt with great strength and with a high arm, him you will fear, and him you will worship, to him you will sacrifice. Guard the ordinances and the judgments and the law and the commandments which he wrote for you to do all the days, and you will not fear other gods. And you will not forget the covenant which he made with you, and you will not fear other gods. But you will fear the Lord your God, and he himself will deliver you from all your enemies. And you will not still hear about their judgment, which they themselves make. And these nations were fearing the Lord, and they were serving their carved images; and indeed the sons and the grandsons, just as their fathers did, they do until this day.

18

And it came to pass in the third year of Hoshea son of Elah, king of Israel, that Hezekiah son of Ahaz, king of Judah, began to reign. He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem, and his mother's name was Abou, daughter of Zechariah. And he did what was right in the eyes of the Lord according to all that David his father did. He himself removed the high places, and shattered the pillars, and utterly destroyed the groves, and the bronze serpent which Moses made, because until those days the sons of Israel were burning incense to it, and he called it Nehushtan. He hoped in the Lord God of Israel, and after him there was not one like him among the kings of Judah, and among those who were before him. And he clung to the Lord, he did not depart from him, and he kept his commandments, as many as he commanded Moses. And the Lord was with him, and in all which he was doing, he understood, and he rebelled against the king of the Assyrians, and he did not serve him. He himself struck the foreigners as far as Gaza and as far as its boundary, from the watchtower to the fortified city. And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, Shalmaneser king of the Assyrians went up against Samaria, and he was besieging it, and he seized it at the end of three years in the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel, and Samaria was captured. And the king of the Assyrians deported Samaria to Assyria, and he placed them in Halah and in Habor, the river of Gozan, and the mountains of the Medes; because they did not hear the voice of the Lord their God, and

they transgressed his covenant, all things that Moses the servant of the Lord commanded, and they did not hear and did not do them. And in the fourteenth year of king Hezekiah, Sennacherib king of Assyrians went up against the fortified cities of Judah, and he seized them. And Hezekiah king of Judah sent messengers to the king of the Assyrians at Lachish, saying, I have sinned, turn away from me; whatever you impose upon me, I will bear. And the king of the Assyrians placed upon Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave all the silver that had been found in the house of the Lord and in the treasuries of the house of the king. In that time Hezekiah cut off the doors of the temple, and the supports which Hezekiah the king of Judah had overlaid with gold, and gave them to the king of the Assyrians. And the king of Assyrians sent Tartan and Raphis and Rabshakeh from Lachish to king Hezekiah with a heavy force against Jerusalem, and they went up and came into Jerusalem, and they stood at the conduit of the upper pool, which is on the road of the fuller's field. And they cried out to Hezekiah, and there came to him Eliakim son of Hilkiah the steward, and Shebna the scribe, and Joash the son of Shaphat the recorder. And Rabshakeh said to them, Say to Hezekiah, these things says the great king, the king of the Assyrians: What is this confidence in which you have trusted? You said, Counsel and power for war are only words of the lips. Now therefore, trusting in whom have you rebelled against me? Now behold, you have trusted for yourself upon this broken reed staff—upon Egypt? Whatever man would be firmly established upon it, it will enter into his

hand and pierce it; thus is Pharaoh king of Egypt to all those who trust upon him. And because you said to me, We have trusted in the Lord God, is it not this same Hezekiah who removed his high places and his altars, and said to Judah and to Jerusalem, You will worship before this altar in Jerusalem? And now be joined indeed with my lord the king of the Assyrians, and I will give you two thousand horses, if you are able to provide riders for them yourself. And how will you turn away the face of one governor of the least of my lord's slaves? And you trusted in Egypt for yourself for chariots and horsemen. And now, have we come up against this place without the Lord to destroy it? The Lord said to me, Go up upon this land and destroy it. And Eliakim son of Hilkiah and Shebna and Joash said to Rabshakeh, Speak to your servants in Aramaic, because we understand it, and do not speak with us in Hebrew. And why do you speak in the ears of the people who are upon the wall? And Rabshakeh said to them, Has my lord sent me to your lord and to you to speak these words? Is it not to the men sitting upon the wall, to eat their own dung and to drink their own urine with you at the same time? And Rabshakeh stood and cried out in a great voice in Judean, and he spoke and said, Hear the words of the great king of the Assyrians. The king says these things: let not Hezekiah deceive you with words, because he will not be able to deliver you from his hand. And do not let Hezekiah cause you to hope in the Lord, saying, The Lord will surely deliver us, this city will not be delivered into the hand of the king of Assyria. Do not listen to Hezekiah, because the king of the Assyrians says these things: make a blessing with me, and come

out to me, and each man will drink from his vine, and each man will eat from his fig tree, and he will drink water from his cistern, until I come and take you into a land like your land, a land of grain and wine and bread and vineyards, a land of olive oil and honey, and you will live and you will not die, and do not listen to Hezekiah, because he deceives you, saying, the Lord will deliver you. Did the gods of the nations not rescue each one his own land from the hand of the king of the Assyrians? Where is the god of Hamath and of Arpad? Where is the god of Sepharvaim, Ana, and Aba, that they delivered Samaria from my hand? Who among all the gods of the lands who delivered their lands from my hand, so that the Lord will deliver Jerusalem from my hand? And they kept silent and did not answer him a word, because the king's commandment said, You will not answer him. And Eliakim son of Hilkiah the steward, and Shebna the scribe, and Joash son of Asaph the recorder entered to Hezekiah, having torn their garments, and they reported to him the words of Rabshakeh.

19

And it came to pass as King Hezekiah heard, and he tore his garments, and he put on sackcloth, and he entered into the house of the Lord. And he sent Eliakim the steward, and Shebna the scribe, and the elders of the priests clothed in sackcloth, to Isaiah the prophet, son of Amoz. And they said to him, These things Hezekiah says: This day is a day of distress and of rebuke

and of provocation, because the sons came to the point of birth pains, and there is no strength for the one giving birth. If perhaps the Lord your God will hear all the words of Rabshakeh, whom the king of Assyrians his lord sent to reproach the living God and to blaspheme in words which the Lord your God heard, and you will offer prayer concerning the remnant that is found. And the children of king Hezekiah came to Isaiah. And Isaiah said to them, You will say these things to your lord, the Lord says these things, do not fear the words which you heard, which the young men of the king of the Assyrians blasphemed. Behold, I put a spirit in him, and he will hear a message, and he will return to his land, and I will cast him down by the sword in his land. And Rabshakeh returned and found the king of the Assyrians waging war upon Libnah, because he heard that he had departed from Lachish. And he heard concerning Tirhakah king of the Ethiopians, saying, Behold, he has gone out to make war with you, and he turned back and sent messengers to Hezekiah, saying, Do not let your God in whom you have trusted deceive you, saying, Jerusalem will not be delivered into the hands of the king of the Assyrians. Behold, you heard all that the kings of Assyrians did to all the lands to devote them to destruction, and will you be delivered? Did the gods of the nations not deliver them, which my fathers destroyed, both Gozan, and Haran, and Rezeph, and the sons of Eden in Telassar? Where is the king of Hamath, and the king of Arpad? And where is the king of the city of Sepharvaim, Ana, and Aba? And Hezekiah took the books from the hand of the messengers and read them, and he went up into the house of the Lord, and

Hezekiah unfolded them before the Lord and said, Lord, the God of Israel, the one sitting upon the cherubim, you are the God alone in all the kingdoms of the earth, you made the heaven and the earth. Incline your ear, Lord, and hear, open your eyes, Lord, and see, and hear the words which Sennacherib sent to reproach the living God. Because in truth, Lord, the kings of the Assyrians desolated the nations, and they gave their gods into the fire, because they are not gods, but works of the hands of men, wood and stone, and they destroyed them. And now, Lord our God, save us from his hand, and all the kingdoms of the earth will know that you, Lord, are God alone. And Isaiah son of Amoz sent to Hezekiah, saying, These things says the Lord, the God of hosts, God of Israel: what you prayed to me about concerning Sennacherib king of the Assyrians, I have heard. This is the word which the Lord spoke concerning him: the virgin daughter Zion has utterly despised you and mocked you, the daughter Jerusalem has shaken her head at you. Whom did you reproach, and whom did you blaspheme? And against whom have you raised your voice and lifted up your eyes to the height? Against the Holy One of Israel? By the hand of your messengers you reproached the Lord, and you said, with the multitude of my chariots I will go up to the height of the mountains, to the sides of Lebanon, and I cut down the tallest of its cedars, the choicest of its cypresses, and I came into the midst of its forest and Carmel. I cooled and drank foreign waters, and I dried up with the sole of my foot all rivers of the region. I formed it, I gathered it together, and it became exaltations of colonies—fortified cities of warriors. And the inhabitants

dwelling in them were weakened in hand, they were terrified and they were put to shame; they became grass of the field, or a green plant, grass of rooftops, and a thing trodden down before one standing. And I knew your sitting and your going out, and your anger against me, because you became angry against me, and your arrogance went up into my ears, and I will put my hooks in your nostrils, and a bridle in your lips, and I will turn you back on the road by which you came. And this is the sign to you: eat this year what grows spontaneously, and in the second year what springs up, and in the third year sowing and harvest and planting of vineyards, and you will eat their fruit. And the remnant of the house of Judah that has been saved will take root downward and bear fruit upward. Because a remnant will go out from Jerusalem, and one being saved from Mount Zion; the zeal of the Lord of powers will do this. Isn't it so? The Lord says these things to the king of the Assyrians: he will not enter into this city, and he will not shoot an arrow there, and no shield will advance upon it, and he will not build a siege mound against it. By the way he came, by it he will turn back, and he will not enter this city, says the Lord. And I will defend this city for my sake and for the sake of David my servant. And it came to pass by night, and a messenger of the Lord went out and struck one hundred eighty-five thousand in the camp of the Assyrians, and they rose early in the morning, and behold, all dead bodies. And Sennacherib king of the Assyrians departed and went and turned back, and dwelt in Nineveh. And it came to pass while he was worshipping in the house of Meserach his god, that Adrammelech and Sarasar his sons struck him with a sword,

and they themselves escaped into the land of Ararat, and Asordan his son reigned in his place.

20

In those days Hezekiah became sick unto death, and Isaiah son of Amoz the prophet came to him and said to him, These things the Lord says: Command your house, for you are dying and you will not live. And Hezekiah turned toward the wall, and he prayed to the Lord saying, Lord, remember indeed how much I walked before you in truth and with a full heart, and I did what was good in your eyes, and Hezekiah wept with great weeping. And Isaiah was in the middle courtyard, and the word of the Lord came to him, saying, Turn back and say to Hezekiah the leader of my people, Thus says the Lord the God of David your father: I have heard your prayer, I have seen your tears; behold I will heal you; on the third day you will go up to the house of the Lord. And I will add fifteen years to your days, and from the hand of the king of the Assyrians I will save you and this city, and I will defend this city for my sake and for the sake of David my servant. And he said, Let them take a cake of figs and place it upon the wound, and he will be healed. And Hezekiah said to Isaiah, What is the sign that the Lord will heal me, and I will go up into the house of the Lord on the third day? And Isaiah said, This is the sign from the Lord, that the Lord will do the word which he spoke: will the shadow go ten steps, or turn back ten steps? And Hezekiah said, It is easy for the shadow to go forward

ten steps; no, but let the shadow return backward ten steps on the steps. And Isaiah the prophet cried out to the Lord, and the shadow went back on the steps ten steps backward. At that time Merodach Baladan son of Baladan king of Babylon sent letters and tribute to Hezekiah, because he heard that Hezekiah had been sick. And Hezekiah rejoiced over them, and he showed them the whole treasure house, the silver and the gold, the spices and the good oil, and the house of the vessels, and all that was found in his treasuries; there was not a thing which Hezekiah did not show them in his house and in all his dominion. And Isaiah the prophet entered to king Hezekiah, and said to him, What did these men speak, and from where have they come to you? And Hezekiah said, They have come to me from a distant land, from Babylon. And he said, What did they see in your house? And he said, They saw all things in my house —there was nothing in my house that I did not show them, but also the things in my treasuries. And Isaiah said to Hezekiah, Hear the word of the Lord: behold, days are coming when all things in your house will be taken, and as many things as your fathers have stored up until this day, into Babylon, and not a word which the Lord said will be left behind. And your sons who will go out from you, whom you will beget, he will take, and they will be eunuchs in the house of the king of Babylon. And Hezekiah said to Isaiah, Good is the word of the Lord which he spoke; let there be peace in my days. And the remaining words of Hezekiah and all his power and all the things that he did, the spring and the aqueduct, and he brought the water into the city, are not these things written in the book of the words of the days

of the kings of Judah? And Hezekiah slept with his fathers, and Manasseh his son reigned instead of him.

21

Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem, and his mother's name was Hephzibah. And he did evil in the eyes of the Lord, according to the abominations of the nations which the Lord removed from before the sons of Israel. And he turned back and built the high places which Hezekiah his father tore down, and he set up an altar to Baal, and he made the groves just as Ahab king of Israel made, and he worshiped all the host of heaven, and he served them. And he built an altar in the house of the Lord, as he said, In Jerusalem I will place my name. And he built an altar to all the power of heaven in the two courts of the house of the Lord. And he made his sons pass through fire, and he practiced divination and he observed omens, and he made sanctuaries, and he multiplied soothsayers to do evil in the eyes of the Lord to provoke him. And he placed the carved image of the grove in the house about which the Lord said to David and to Solomon his son, In this house and in Jerusalem which I have chosen from all the tribes of Israel I will place my name forever, and I will not again remove the foot of Israel from the land which I gave to their fathers, if they will keep all things that I commanded according to all the commandment which my servant Moses commanded them. And they did not hear, and

Manasseh led them astray to do the evil in the eyes of the Lord more than the nations, which the Lord destroyed from before the sons of Israel. And the Lord spoke by the hand of his servants the prophets, saying, In return for all that Manasseh the king of Judah did, these abominations, the evil things, beyond all that the Amorite before did, and he caused Judah to sin with their idols—not so: thus says the Lord the God of Israel, behold I am bringing evils upon Jerusalem and Judah, so that everyone hearing, both his ears will ring. And I will stretch out upon Jerusalem the measure of Samaria and the weight of the house of Ahab, and I will wipe out Jerusalem, just as the alabaster jar is wiped, being wiped and turned upon its face. And I will cast away the remnant of my inheritance, and I will deliver them into the hands of their enemies, and they will be plunder and spoil to all their enemies, because they did evil in my eyes, and they were provoking me to anger from the day I led their fathers out from Egypt until this day. And indeed Manasseh poured out innocent blood very exceedingly much until he filled Jerusalem from mouth to mouth, apart from his sins by which he caused Judah to sin by doing evil in the eyes of the Lord. And the remaining words of Manasseh and all that he did, and his sin which he sinned, are these things not written in the book of the words of the days of the kings of Judah? And Manasseh slept with his fathers, and he was buried in the garden of his house in the garden of Uzzah, and Amos his son reigned in his place. Amos was twenty-two years old when he began to reign, and he reigned two years in Jerusalem, and his mother's name was Meshullam, daughter of Haruz from Jotbah.

And he did evil in the eyes of the Lord just as Manasseh, his father, did. And he went in every way which his father went, and he served the idols which his father served, and he worshiped them. And he abandoned the Lord God of his fathers, and he did not go in the way of the Lord. And the children of Amos gathered together against him, and they put the king to death in his house. And the people of the land struck down all those who had banded together against king Amos, and the people of the land made Josiah his son reign in his place. And the remaining words of Amos, all that he did, are these not written in the book of the words of the days of the kings of Judah? And they buried him in his tomb in the garden of Uzzah, and Josiah his son reigned in his place.

22

Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem, and his mother's name was Jedidah, daughter of Adaiah from Bozkath. And he did what was right in the eyes of the Lord, and he went in all the way of David his father, not departing to the right or to the left. And it came to pass in the eighteenth year of king Josiah, in the eighth month, the king sent Shaphan son of Azaliah son of Meshullam the scribe of the house of the Lord, saying, Go up to Hilkiah the great priest, and seal up the silver brought in to the house of the Lord, which the ones guarding the threshold gathered from the people. And let them give it into the hand of those doing the

work who have been appointed in the house of the Lord, and he gave it to those doing the work in the house of the Lord to strengthen the repair of the house, to the carpenters and to the builders and to the masons, and to acquire wood and hewn stones, to strengthen the repair of the house. But they were not reckoning with them the silver being given to them, because they themselves act in faith. And Hilkiah the great priest said to Shaphan the scribe, I found a book of the law in the house of the Lord, and Hilkiah gave the book to Shaphan, and he read it. And he entered the house of the Lord to the king, and he brought back word to the king, and he said, Your servants melted down the silver that was found in the house of the Lord, and they gave it into the hand of those doing the work who were appointed in the house of the Lord. And Shaphan the scribe said to the king, Hilkiah the priest gave me a book, and Shaphan read it before the king. When the king heard the words of the book of the law, he tore his own garments. And the king commanded Hilkiah the priest, and Ahikam son of Shaphan, and Achbor son of Micaiah, and Shaphan the scribe, and Asaiah servant of the king, saying, Come, seek out the Lord concerning me, and concerning all the people, and concerning all of Judah, and concerning the words of this book that has been found, because the wrath of the Lord has been kindled greatly against us, because our fathers did not hear the words of this book to do according to all things that have been written concerning us. And Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah went to Huldah the prophetess, wife of Shallum son of Tikvah son of Harhas the keeper of the wardrobe, and she was dwelling in Jerusalem in

the Second Quarter, and they spoke to her. And he said to them, These things says the Lord the God of Israel: Say to the man who sent you to me, these things says the Lord: Behold, I am bringing evils upon this place and upon the inhabitants dwelling in it, all the words of the book which the king of Judah read, because they abandoned me and burned incense to other gods, so that they might provoke me to anger with the works of their hands, and my wrath will be kindled in this place and will not be quenched. And to the king of Judah, the one who sent you to seek the Lord, you will say these things to him: these things says the Lord, the God of Israel: the words which you heard—because your heart was softened and you humbled yourself before me when you heard all that I spoke against this place and against those dwelling in it, that it would be for destruction and for a curse, and you tore your garments and you wept before me—indeed I have heard, says the Lord. Not so; behold I will add you to your fathers, and you will be gathered into your tomb in peace, and all the evils which I am bringing upon this place will not be seen in your eyes.

23

And they returned the word to the king, and the king sent and gathered together to himself all the elders of Judah and Jerusalem. And the king went up into the house of the Lord, and every man of Judah and all those dwelling in Jerusalem with him, and the priests, and the prophets, and all the people from

small to great, and he read in their ears all the words of the book of the covenant that had been found in the house of the Lord. And the king stood by the pillar, and he made a covenant before the Lord, to walk after the Lord, to keep his commandments, and his testimonies, and his ordinances with all his heart and with all his soul, to raise up the words of this covenant, the things written in this book; and all the people stood in the covenant. And the king commanded Hilkiah the high priest and the priests of the second rank and the ones guarding the threshold to bring out from the temple of the Lord all the vessels made for Baal and for the grove and for all the host of heaven, and he burned them outside Jerusalem in the fields of Kidron, and he took their dust to Bethel. And he burned up the idolatrous priests whom the kings of Judah had appointed, who were burning incense in the high places and in the cities of Judah and in the areas surrounding Jerusalem, and those burning incense to Baal and to the sun, and to the moon, and to the constellations, and to all the host of heaven. And he brought out the grove from the house of the Lord outside Jerusalem to the torrent of Kidron, and he burned it in the torrent of Kidron, and he ground it into dust, and he threw its dust into the tomb of the sons of the people. And he tore down the house of the male temple prostitutes which was in the house of the Lord, where the women were weaving hangings for the grove. And he brought up all the priests from the cities of Judah, and he defiled the high places where the priests had burned incense from Geba to Beersheba, and he tore down the house of the gates that was beside the entrance of the gate of Joshua the ruler of the city,

which was on the left as one enters the city gate. However, the priests of the high places did not go up to the altar of the Lord in Jerusalem, but they ate unleavened bread among their brothers. And he defiled the Topheth in the valley of the son of Hinnom, so that no man could pass his son or his daughter through the fire to Moloch. And he burned up the horses which the kings of Judah gave to the sun at the entrance of the house of the Lord, at the treasury of Nathan the king, the eunuch, in parvarim, and he burned up the chariot of the sun with fire, and the king tore down the altars upon the roof of the upper chamber of Ahaz which the kings of Judah made, and the altars which Manasseh made in the two courts of the house of the Lord, and he pulled them down from there and threw their dust into the torrent of Kidron. And the house upon the face of Jerusalem, the one on the right of the mountain of Corruption, which Solomon king of Israel built for Astarte the abomination of the Sidonians, and for Chemosh the abomination of Moab, and for Molech the abomination of the sons of Ammon, the king defiled. And he shattered the pillars, and he utterly destroyed the groves, and he filled their places with the bones of men. And indeed the high altar in Bethel which Jeroboam son of Nebat made, who caused Israel to sin, and indeed that high altar he tore down, and he shattered its stones and ground them into dust, and he burned up the grove. And Josiah turned aside and saw the tombs there in the city, and he sent and took the bones from the tombs and burned them upon the altar and defiled it according to the word of the Lord which the man of God spoke when Jeroboam stood at the feast at the altar, and turning back he lifted his eyes to the

tomb of the man of God who had spoken these words. And he said, What is that rock that I see? And the men of the city said to him, The man of God who came out from Judah and who called out these words which he called out upon the altar at Bethel. And he said, Leave him, let no man move his bones, and his bones were preserved with the bones of the prophet who had come from Samaria. And indeed all the houses of the high places in the cities of Samaria, which the kings of Israel made to provoke the Lord, Josiah removed, and he did to them all the works which he did in Bethel. And he sacrificed all the priests of the high places who were there upon the altars, and he burned the bones of the men upon them, and he turned back to Jerusalem. And the king commanded all the people, saying, Celebrate Passover to the Lord our God, just as it has been written in the book of this covenant. This passover had not come to pass from the days of the judges who judged Israel and all the days of the kings of Israel and the kings of Judah. Only in the eighteenth year of king Josiah was the passover kept to the Lord in Jerusalem. And indeed the mediums, and the diviners and the teraphim, and the idols, and all the abominations that had happened in the land of Judah and in Jerusalem, Josiah removed, so that he might establish the words of the law that had been written in the book, which Hilkiah the priest found in the house of the Lord. There was not before him a king like him, who turned back to the Lord with his whole heart, and with his whole soul, and with his whole strength according to all the law of Moses, and after him there arose not one like him. However, the Lord did not turn away from his great burning anger with

which he was angry in Judah because of the provocations with which Manasseh provoked him. And the Lord said, And indeed I will remove Judah from my face, just as I removed Israel, and I will reject this city which I chose, Jerusalem, and the house where I said, My name will be there. And the remaining words of Josiah and all that he did, are these things not written in the book of the words of the days of the kings of Judah? In his days Pharaoh Necho king of Egypt went up against the king of Assyrians to the river Euphrates, and Josiah went to meet him, and Necho killed him in Megiddo when he saw him. And his children set him dead from Megiddo, and they brought him into Jerusalem, and they buried him in his tomb; and the people of the land took Jehoahaz son of Josiah, and they anointed him, and they made him king instead of his father. Jehoahaz was a son of twenty-three years when he began to reign, and he reigned three months in Jerusalem, and the name of his mother was Hamutal, daughter of Jeremiah from Libnah. And he did evil in the eyes of the Lord, according to all that his fathers did. And Pharaoh Necho removed him in Riblah in the land of Hamath so that he would not reign in Jerusalem, and he imposed a penalty upon the land of one hundred talents of silver and one hundred talents of gold. And Pharaoh Necho made Eliakim son of Josiah king of Judah reign over them instead of Josiah his father, and he changed his name to Jehoiakim, and he took Jehoahaz and brought him into Egypt, and he died there. And Jehoiakim gave the silver and the gold to Pharaoh, but he assessed the land to give the silver at the command of Pharaoh; each man according to his assessment gave the silver and the

gold with the people of the land to give to Pharaoh Necho. Joakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem, and the name of his mother was Jedidah daughter of Pedaiah from Rumah. And he did evil in the eyes of the Lord, according to all that his fathers did.

24

In his days Nebuchadnezzar king of Babylon went up, and Jehoiakim became a slave to him three years, and he turned back and rebelled against him. And the Lord sent against him the raiders of the Chaldeans, and the raiders of Syria, and the raiders of Moab, and the raiders of the sons of Ammon, and he sent them out in the land of Judah to prevail according to the word of the Lord, which he spoke by the hand of his servants the prophets. However, the anger of the Lord was upon Judah, to turn him away from his face because of the sins of Manasseh, according to all that he did. And indeed he poured out the innocent blood, and he filled Jerusalem with innocent blood, and the Lord was not willing to be propitiated. And the remaining words of Jehoiakim and all that he did, are these things not written in the book of the words of the days of the kings of Judah? And Jehoiakim slept with his fathers, and his son Jehoiakim reigned in his place. And the king of Egypt did not go out again from his land, because the king of Babylon took from the torrent of Egypt to the river Euphrates all that was of the

king of Egypt. Jehoiachin was eighteen years old when he began to reign, and he reigned three months in Jerusalem, and the name of his mother was Nehushta, daughter of Elnathan, from Jerusalem. And he did evil in the eyes of the Lord, according to all that his father had done. At that time Nebuchadnezzar king of Babylon went up to Jerusalem, and the city came under siege. And Nebuchadnezzar king of Babylon entered into the city, and his officers were besieging it. And Jehoiachin king of Judah went out to the king of Babylon, he and his children, and his mother, and his rulers, and his eunuchs; and the king of Babylon took him in the eighth year of his reign. And he brought out from there all the treasures of the house of the Lord, and the treasures of the house of the king, and he cut up all the golden vessels which Solomon the king of Israel made in the temple of the Lord according to the word of the Lord. And he exiled Jerusalem and all the rulers and the powerful men, having taken ten thousand captives, and every craftsman and smith, and none were left behind except the poor of the land. And he deported Jehoiachin to Babylon, and the mother of the king, and the wives of the king, and his eunuchs; and he led away the strong men of the land into exile from Jerusalem to Babylon. And all the men of force, seven thousand, and the craftsmen and the smiths, a thousand; all mighty men making war; and the king of Babylon led them into exile to Babylon. And the king of Babylon made Mattaniah his uncle reign instead of him, and he changed his name to Zedekiah. Zedekiah was a son of twenty-one years when he began to reign, and he reigned eleven years in Jerusalem, and the name of his mother was Hamutal, daughter

of Jeremiah. And he did evil before the Lord, according to all that Jehoiakim did. Because the anger of the Lord was upon Jerusalem and Judah, until he cast them away from his face, and Zedekiah rebelled against the king of Babylon.

25

And it came to pass in the ninth year of his reign in the tenth month, Nebuchadnezzar the king of Babylon came, and all his army upon Jerusalem, and he encamped against it, and he built a siege wall around it. And the city came under siege until the eleventh year of King Zedekiah, the ninth of the month. And the famine grew strong in the city, and there was no bread for the people of the land. And the city was broken through, and all the men of war went out by night by way of the gate between the walls, this is the one of the king's garden, and the Chaldeans were around the city, and he went by way of the Arabah. And the army of the Chaldeans pursued after the king, and they overtook him in the plains of Jericho, and all his army was scattered from him. And they seized the king, and they brought him to the king of Babylon at Riblah, and he spoke judgment with him. And he slaughtered the sons of Zedekiah before his eyes, and he blinded the eyes of Zedekiah, and bound him in fetters, and led him into Babylon. And in the fifth month on the seventh of the month, the nineteenth year of Nebuchadnezzar king of Babylon, Nebuzaradan the chief cook standing before the king of Babylon came into Jerusalem. And he burned the house

of the Lord, and the house of the king, and all the houses of Jerusalem, and the chief cook burned every house. And the power of the Chaldeans tore down the wall of Jerusalem all around. And the excess of the people having been left behind in the city, and those who had fallen away who fell to the king of Babylon, and the remaining support, Nebuzaradan the chief cook carried away. And the chief cook left behind some of the poor of the land as vinedressers and as farmers. And the Chaldeans broke in pieces the bronze pillars in the house of the Lord, and the stands, and the bronze sea in the house of the Lord, and they took their bronze to Babylon. And the cauldrons, and the jamin, and the bowls, and the censers, and all the bronze vessels in which they serve, he took. And the chief cook took the fire pans, and the golden bowls and the silver ones, two pillars, and the one sea, and the stands which Solomon made for the house of the Lord; there was no weight of the bronze of all the vessels. Eighteen cubits was the height of the one pillar, and the capital upon it was bronze, and the height of the capital was three cubits, with latticework and pomegranates upon the capital all around, all bronze, and according to these things was the second pillar with the latticework. And the chief cook took Seraiah the chief priest, and Zephaniah the second priest, and the three doorkeepers. And from the city they took one eunuch, who was overseer of the men of war, and five men of those who saw the face of the king who were found in the city, and the scribe of the commander of the army who mustered the people of the land, and sixty men of the people of the land who were found in the city. And Nebuzaradan the chief cook took them

and led them to the king of Babylon at Riblah. And the king of Babylon struck them and put them to death in Riblah in the land of Hamath, and Judah was exiled from his land. And the people who had been left behind in the land of Judah, whom Nebuchadnezzar king of Babylon left, and he appointed over them Gedaliah son of Ahikam son of Shaphan. And all the rulers of the force heard, they themselves and their men, that the king of Babylon appointed Gedaliah, and they came to Gedaliah at Mizpah, both Ishmael son of Nethaniah, and Johanan son of Kareah, and Seraiah son of Tanhumeth the Netophathite, and Jezaniah son of the Maacathite, they themselves and their men. And Gedaliah swore to them and to their men and said to them, Do not fear serving the Chaldeans. Settle in the land and serve the king of Babylon, and it will be well for you. And it came to pass in the seventh month that Ishmael son of Nethaniah son of Elishama from the seed of the kings came, and ten men with him, and he struck Gedaliah and he died, and the Jews and the Chaldeans who were with him in Mizpah. And all the people arose, from the least to the greatest, and the commanders of the forces, and they entered into Egypt, because they were afraid of the Chaldeans. And it came to pass in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh of the month, Evil Merodach king of Babylon, in the year of his reign, raised the head of Jehoiachin king of Judah, and he led him out from his prison house. And he spoke good things with him, and he gave his throne above the thrones of the kings who were with him in Babylon. And he changed his prison garments, and he was eating bread

continually before him all the days of his life. And his allowance, a continual allowance, was given to him from the house of the king, a daily portion every day, all the days of his life.

Joel

1

The word of the Lord which came to Joel the son of Bethuel. Hear these things, you elders, and give ear, all you who inhabit the land. Have such things happened in our days, or in the days of your fathers? Concerning them, recount to your children, and your children to their children, and their children to another generation. The locust devoured the remnants of the caterpillar, and the grasshopper devoured the remnants of the locust, and the mildew devoured the remnants of the grasshopper. Sober up, you who are drunk, from their wine and weep; lament, all you who drink wine to drunkenness, because gladness and joy have been taken away from your mouth. Because a strong and innumerable nation came up upon my land, its teeth are the teeth of a lion, and its molars are those of a young lion. It placed my vine into destruction and my fig trees into breaking. Searching, it searched it out and threw it down. It made white its branches. Lament to me for the bride dressed in sackcloth, for her husband from her virginity. Sacrifice and drink offering

have been taken away from the house of the Lord; mourn, priests who serve the altar of the Lord, because the plains have been devastated; let the land mourn, because grain has been devastated; wine was dried up, oil was diminished; the farmers were dried up; lament, possessions, concerning wheat and barley, because the vintage has perished from the field; the vine was dried up, and the fig trees were diminished; pomegranate, and palm tree, and apple, and all the trees of the field were dried up, because the sons of men put joy to shame. Gird yourselves and beat yourselves, O priests; lament, O ones ministering to the altar; enter, sleep in sackcloth, O ones ministering to God, because sacrifice and drink offering have been withheld from the house of your God. Consecrate a fast, proclaim service, gather together the elders, all the inhabitants of the land, into the house of your God, and you will cry out to the Lord earnestly, Alas, alas, alas for the day, because the day of the Lord is near, and as distress from distress it will come. Food was destroyed before your eyes, gladness and joy from the house of your God. The heifers leaped upon their mangers, the treasures were destroyed, the winepresses were torn down, because the grain was dried up. What will we store up for ourselves? The herds of cattle wept, because there was no pasture for them, and the flocks of sheep were destroyed. To you Lord I will cry out, because fire consumed the beautiful things of the wilderness, and flame kindled all the trees of the field, and the cattle of the plain looked up toward you, because the streams of water were dried up, and fire devoured the beautiful things of the wilderness.

2

Sound a trumpet in Zion, proclaim in my holy mountain, and let all dwelling in the land be thrown into confusion, because the day of the Lord is present, because near is a day of darkness and of gloom, a day of cloud and of mist; as dawn a great and strong people will be poured out upon the mountains, like it there has not been from the age, and after it there will not be until years into generations of generations. Fire consuming before him, and a kindling flame behind him; the land before his face as a paradise of luxury, and behind him a plain of desolation, and there will not be one saved. Their appearance is as the appearance of horses, and as horsemen, thus they will pursue. As the voice of chariots upon the tops of the mountains they will leap, and as the voice of a flame of fire consuming stubble, and as a great and strong people drawing up in battle array for war. From his face peoples will be shattered, every face as the scorching of a pot. As warriors they will run and as men of war they will go up upon the walls, and each one will go in his own way, and they will not turn aside from their paths, and each one will not keep away from his brother; being weighed down by their weapons they will go, and they will fall upon their missiles, and they will not be destroyed. They will lay hold of the city, and they will run upon the walls, and they will go up upon the houses, and they will enter through windows as thieves. Before his face the earth will be thrown into confusion, and the heaven will be shaken; the sun and the moon will be darkened, and the

stars will withdraw their light. And the Lord will give his voice before the face of his power, because his camp is exceedingly great, because the works of his words are strong; because the day of the Lord is exceedingly great and distinguished, and who will be sufficient for it? And now the Lord your God says, turn back toward me with your whole heart, and with fasting, and with weeping, and with mourning, and tear your hearts, and not your garments, and turn back toward the Lord your God, because he is merciful and compassionate, patient and abundant in mercy, and relenting concerning evils. Who knows if he will return and will repent and will leave behind after him a blessing and sacrifice and drink offering to the Lord your God? Sound a trumpet in Zion, consecrate a fast. Proclaim a service, gather together the people, sanctify the assembly, choose the elders, gather together infants nursing at breasts, let the bridegroom go out from his bedchamber, and the bride from her bridal chamber. Between the foundation of the altar, the priests who minister to the Lord will weep, and they will say, Spare, Lord, your people, and do not give your inheritance into reproach, for the nations to rule over them, so that they might not say among the nations, Where is their God? And the Lord was jealous for his land, and spared his people. And the Lord answered and said to his people, Behold, I send forth to you the grain and the wine and the oil, and you will be satisfied with them, and I will not give you anymore into reproach among the nations. And I will drive out the one from the North from you, and I will drive him out into a waterless land, and I will destroy his front into the first sea, and his rear into the last sea; and his

rottenness will rise up, and his stench will rise up, because he has magnified his works. Take courage, earth, rejoice and be glad, because the Lord has done great things. Take courage, livestock of the plain, because the plains of the wilderness have sprouted, because the tree has borne its fruit, the fig tree and vine have given their strength. And children of Zion, rejoice and be glad in the Lord your God, because he gave you the food for righteousness, and he will rain upon you early rain and late rain, just as before, and the threshing floors will be filled with grain, and the vats will overflow with wine and oil. And he will repay you for the years which the locust devoured, and the grasshopper, and the blight, and the caterpillar, my great power, which I sent out against you. And you will eat and be satisfied, and you will praise the name of the Lord your God, who has done wonders with you, and my people will never be put to shame. And you will know that I am in the midst of Israel, and I am the Lord your God, and there is no one except me, and my people will not be put to shame anymore forever.

3

And it will be after these things, and I will pour out from my spirit upon all flesh, and your sons will prophesy, and your daughters, and your elders will dream dreams, and your young men will see visions. And upon my male slaves and upon my female slaves in those days I will pour out from my spirit. And I will give wonders in heaven, and upon the earth blood and fire

and vapor of smoke. The sun will be turned into darkness, and the moon into blood, before the great and manifest day of the Lord comes. And it will be that everyone who calls upon the name of the Lord will be saved, because in Mount Zion and in Jerusalem there will be those being saved, just as the Lord said, and those proclaiming good news whom the Lord has called.

4

Because behold, in those days and in that time, when I will return the captivity of Judah and Jerusalem, I will gather all the nations and I will bring them down into the valley of Jehoshaphat, and I will enter into judgment with them there concerning my people and my inheritance Israel, who were scattered among the nations, and they divided up my land, and they cast lots for my people, and they gave the young boys to prostitutes, and they sold the girls for wine, and they drank. And what are you to me, Tyre and Sidon and all Galilee of the foreigners? Are you not repaying me? Or do you bear a grudge against me? Quickly and swiftly I will repay your recompense upon your heads, in return for which you took my silver and my gold, and you brought my good choice things into your temples, and you sold the sons of Judah and the sons of Jerusalem to the sons of the Greeks, so that you might drive them out from their borders. And behold, I will raise them up from the place where you sold them, and I will repay your recompense on your heads, and I will sell your sons and your daughters into the hands of

the sons of Judah, and they will sell them into captivity to a nation far distant, because the Lord has spoken. Proclaim these things among the nations, consecrate war, rouse up the warriors, bring near and come up all you men of war, beat your plowshares into swords and your sickles into spears, let the powerless say that I am strong. Gather yourselves together and enter, all the nations round about, and be gathered together there; let the gentle one be a warrior. Let them be roused up, let all the nations go up into the valley of Jehoshaphat, because there I will sit to judge all the nations round about. Send out the sickles, because the harvest is at hand; enter, tread, because the winepress is full; overflow the vats, because their evils have multiplied. Sounds echoed in the valley of justice, because the day of the Lord is near in the valley of justice. The sun and the moon will be darkened, and the stars will withdraw their light. The Lord from Zion will cry out, and from Jerusalem he will give his voice, and the heaven and the earth will be shaken, but the Lord will spare his people, and he will strengthen the sons of Israel. And you will know that I am the Lord your God, the one dwelling in Zion my holy mountain, and Jerusalem will be holy, and foreigners will no longer pass through her. And it will be in that day, the mountains will drip down sweetness, and the hills will flow with milk, and all the watercourses of Judah will flow with water, and a spring will go out from the house of the Lord, and it will water the valley of the reeds. Egypt will be destruction, and Idumea will be a desolate plain, because of the injustices of the sons of Judah, in return for which they poured out innocent blood in their land. But Judea will be inhabited

forever, and Jerusalem for generations upon generations. And I will seek out their blood, and I will not leave them unpunished, and the Lord will dwell in Zion.

Jonah

1

And it came to pass that the word of the Lord came to Jonah the son of Amittai, saying, Arise and go into Nineveh the great city and proclaim in it, because the cry of its wickedness has gone up to me. And Jonah arose to flee to Tarshish from the face of the Lord, and he went down to Joppa, and he found a ship going to Tarshish, and he gave his fare, and he went up into it, to sail with them to Tarshish from the face of the Lord. And the Lord stirred up a wind upon the sea, and a great wave came to pass in the sea, and the ship was in danger of being shattered. And the sailors were afraid, and each one cried out to his god, and they threw the cargo in the ship into the sea to lighten it. But Jonah went down into the hold of the ship, and was sleeping, and was snoring. And the captain approached him and said to him, Why are you snoring? Rise up and call upon your God, so that God may save us, and we may not perish. And each one said to the one near him, Come, let us cast lots, and let us know because of whom this evil is among us, and they cast lots, and the lot fell

upon Jonah. And they said to him, Tell us, what is your work, and from where do you come, and from what land, and from what people are you? And he said to them, I am a slave of the Lord, and I revere the Lord God of heaven, who made the sea and the dry land. And the men were very afraid, and they said to him, What is this you have done? Because the men knew that he was fleeing from the presence of the Lord, since he had told them; and they said to him, What shall we do to you so that the sea may calm down and leave us alone? Because the sea was rising and stirring up an even greater surge. And Jonah said to them, Lift me up and cast me into the sea, and the sea will cease from you, because I know that this great surge is upon you through me. And the men were forcing themselves to return toward the land, and they were not able, because the sea was going and was being stirred up more against them. And they cried out to the Lord, and they said, By no means, Lord! May we not perish because of the soul of this man, and do not put just blood upon us, because you, Lord, have done it in the manner you wished. And they took Jonah and cast him into the sea, and the sea stopped its tossing. And the men feared the Lord with great fear, and they sacrificed a sacrifice to the Lord, and they prayed prayers.

2

And the Lord commanded a great sea monster to swallow Jonah, and Jonah was in the belly of the sea monster three days and

three nights. And Jonah prayed to the Lord his God from the belly of the sea monster, and he said, I cried out in my distress to the Lord my God, and he heard me. From the belly of Hades, my cry—you heard my voice. You cast me into the depths of the heart of the sea, and rivers surrounded me. All your billows and your waves passed over me. And I said, I have been driven away from your sight; will I yet look upon your holy temple? Water was poured around me to my soul, the abyss surrounded me at last, my head sank into the clefts of the mountains, I went down into the earth whose bars are everlasting holders, and let the destruction of my life go up, O Lord my God. When my soul was failing from me, I remembered the Lord, and my prayer might come to you into your holy temple. Those who guard against vain and false things abandon their mercy. But I with a voice of praise and confession will sacrifice to you, I will pay to you as many things as I vowed, salvation to the Lord. And the sea monster was commanded by the Lord, and it cast out Jonah upon the dry land.

3

And the word of the Lord came to Jonah a second time, saying, Arise, go to Nineveh, the great city. And proclaim in it according to the proclamation which I spoke to you before. And Jonah arose and went into Nineveh, just as the Lord spoke; and Nineveh was a great city to God, like a journey of three days; and Jonah began to enter into the city, like a journey of one day;

and he proclaimed and said, Yet three days, and Nineveh will be overthrown. And the men of Nineveh believed God, and proclaimed a fast, and clothed themselves in sackcloth from the greatest of them to the least of them. And the word reached the king of Nineveh, and he rose up from his throne, and he took off his robe from himself, and he put on sackcloth, and he sat upon ashes. And it was proclaimed, and it was said in Nineveh by the king and by his nobles, saying, Let the men, and the livestock, and the oxen, and the sheep not taste anything, nor let them graze, nor let them drink water. And the men and the livestock put on sackcloth, and they cried out to God earnestly, and each one turned away from their evil way, and from the injustice in their hands, saying, Who knows if God will repent, and will turn away from his fierce anger, and we will not perish? And God saw their works, that they turned away from their evil ways, and God changed his mind concerning the evil which he had spoken of doing to them, and he did not do it.

4

And Jonah was grieved with great grief, and he was confounded, and he prayed to the Lord and said, Lord, were these not my words while I was still in my land? Therefore I anticipated fleeing to Tarshish, because I knew that you are merciful and compassionate, patient and abundant in mercy, and relenting concerning evils. And now, master Lord, take my soul from me, because it is better for me to die than to live. And the Lord said

to Jonah, Are you very angry? And Jonah went out from the city and sat opposite the city, and he made a tent for himself there, and he was sitting underneath it until he might see what would happen to the city. And the Lord God commanded a gourd, and it went up over the head of Jonah, to be a shadow above his head, to shade him from his evils, and Jonah rejoiced over the gourd with great joy. And God commanded a worm at dawn the next day, and it struck the gourd, and it withered away. And it came to pass when the sun rose, God commanded a scorching burning wind, and the sun struck upon the head of Jonah, and he became faint, and he despaired of his soul, and he said, It is better for me to die than to live. And God said to Jonah, Are you very angry about the gourd? And he said, I am exceedingly grieved, even to death. And the Lord said, you spared the gourd, concerning which you did not labor upon it, and you did not even nourish it, which came to be in a night and in a night perished; but should I not spare Nineveh the great city, in which dwell more than one hundred twenty thousand men, who did not know their right hand or their left hand, and also many livestock?

Hosea

1

The word of the Lord, which came to pass to Hosea the son of Beeri, in the days of Uzziah, and Jotham, and Ahaz, and Hezekiah kings of Judah, and in the days of Jeroboam son of Joash king of Israel. The beginning of the word of the Lord in Hosea: and the Lord said to Hosea, Go, take for yourself a wife of sexual immorality and children of sexual immorality, because the land will utterly play the harlot, turning away from the Lord. And he went, and took Gomer, daughter of Diblaim, and she conceived and bore him a son. And the Lord said to him, Call his name Jezreel, because in a little while, I will avenge the blood of Jezreel upon the house of Judah, and I will bring to an end the kingdom of the house of Israel. And it will be that in that day I will break the bow of Israel in the valley of Jezreel. And she conceived again and bore a daughter, and he said to him, Call her name Not Pitied, because I will no longer continue to have mercy on the house of Israel, but I will utterly oppose them. But the sons of Judah I will have mercy on, and I will save them in

the Lord their God, and I will not save them by bow, nor by sword, nor by war, nor by horses, nor by horsemen. And she weaned Not Shown Mercy, and she conceived again, and she bore a son. And he said, Call his name Not My People, because you are not my people, and I am not yours.

2

And the number of the sons of Israel was as the sand of the sea, which will not be measured, nor will be numbered; and it will be, in the place where it was said to them, You are not my people, they themselves will also be called sons of the living God. And the sons of Judah and the sons of Israel will be gathered together, and they will set for themselves one rule, and they will go up from the land, because the day of Jezreel is great. Say to your brother, My people, and to your sister, She who has received mercy. Bring judgment against your mother, bring judgment, because she is not my wife, and I am not her husband, and I will remove her prostitution from my face, and her adultery from between her breasts, so that I will strip her naked, and I will restore her just as the day of her birth, and I will make her a wilderness, and I will set her as a waterless land, and I will kill her by thirst. And I will not have mercy on her children, because they are children of sexual immorality. Because their mother played the harlot, the one who gave birth to them disgraced herself, because she said, I will go after my lovers, the ones giving me my bread and my water and my

garments and my linen cloths, my oil, and all things that are fitting for me. Because of this, behold, I will fence her way with thorns, and I will wall up the roads, and she will not find her path. And she will pursue her lovers, and she will not overtake them, and she will seek them, and she will not find them, and she will say, I will go and I will return to my former husband, because it was better with me then than now. And she did not know that I gave her the grain, and the wine, and the oil, and I multiplied silver for her; but she made silver and golden things for Baal. Because of this I will return, and I will take back my grain in its season, and my wine in its time; and I will take away my garments and my linen cloths, so as not to cover her nakedness; And now I will uncover her uncleanness before her lovers, and no one will rescue her from my hand. And I will turn away all her joys, her festivals, and her new moons, and her sabbaths, and all her festivals. And I will destroy her vine and her fig trees, of which she said, These are my wages which my lovers gave me, and I will make them into a testimony, and the beasts of the field will devour them, and the birds of heaven, and the creeping things of the earth. And I will punish her for the days of the Baalim, in which she was sacrificing to them, and she put on her earrings and her necklaces, and she went after her lovers, but she forgot me, says the Lord. Because of this, behold, I will lead her astray, and I will set her as a wilderness, and I will speak to her heart, and I will give her her possessions from there, and the valley of Achor to open her understanding, and she will be humbled there according to the days of her infancy, and according to the days of her ascent from the land of

Egypt. And it will be in that day, says the Lord, my husband will call me, and will not still call me Baals. And I will remove the names of the Baals from her mouth, and their names will no longer be remembered. And I will make a covenant for them in that day with the beasts of the field, and with the birds of the heaven, and the creeping things of the earth, and I will shatter the bow, and sword, and war from the earth, and I will cause you to dwell in hope. And I will betroth you to myself forever, and I will betroth you to myself in righteousness and in justice, and in mercy, and in compassion, and I will betroth you to myself in faithfulness, and you will know the Lord. And it will be in that day, says the Lord, I will answer the heaven, and it will answer the earth, and the earth will answer the grain, and the wine, and the oil, and they will answer Jezreel. And I will sow her for myself upon the earth, and I will love her who was not loved, and I will say to those who were not my people, You are my people, and he will say, You are the Lord my God.

3

And he said, The Lord said to me, Go again, and love a woman who loves evil things, and is an adulteress, just as God loves the sons of Israel, though they themselves look upon foreign gods, and love raisin cakes. And I hired for myself fifteen pieces of silver, and a homer of barley, and a skin of wine. And I said to her, For many days you will wait for me, and you will not play the harlot, nor will you belong to a man, and I will wait for you.

Because for many days the sons of Israel will sit, there being no king, nor a ruler, nor sacrifice, nor an altar, nor priesthood, nor revelations. And after these things the sons of Israel will return, and they will seek after the Lord their God and David their king, and they will be amazed at the Lord and at his good things in the last days.

4

Hear the word of the Lord, sons of Israel, because the Lord has judgment toward the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God upon the land. Therefore, falsehood and murder and theft and adultery have been poured out upon the earth, and blood upon blood mixes. Because of this the land will mourn and will be diminished with all those dwelling in it, with the beasts of the field and with the creeping things of the earth and with the birds of heaven, and the fish of the sea will fail, so that no one may contend nor may anyone reprove; but my people are like a priest who is contradicted. And he will stumble by day, and the prophet will stumble with you; I have made your mother like the night. My people have been made like those who have no knowledge, because you have rejected knowledge, and I will reject you from serving as priest to me, and you have forgotten the law of your God, and I will forget your children. According to their multitude, thus they sinned against me; I will turn their glory into dishonor. They will eat the sins of my people, and they will

take their souls in their injustices. And it will be that just as with the people, so also with the priest, and I will punish him for his ways, and I will repay him for his deliberations. And they will eat and not be satisfied; they committed sexual immorality and will not prosper, because they abandoned guarding the Lord. The heart of my people received sexual immorality and wine and strong drink; they were asking with symbols, and his rods were reporting to him; they were led astray by a spirit of sexual immorality, and they played the harlot away from their God. They were sacrificing upon the peaks of the mountains, and they were sacrificing upon the hills underneath oak and white poplar and shady tree, because the shelter was good. Because of this your daughters will commit sexual immorality, and your brides will commit adultery. And I will not visit upon your daughters when they commit fornication, and upon your brides when they commit adultery, because they themselves were mingling with the prostitutes, and they were sacrificing with the initiated ones, and the people not understanding were entangled with a prostitute. But you, Israel, do not be ignorant, and Judah, do not enter into Gilgal, and do not go up into the house of On, and do not swear by the living Lord. Because as a heifer being gadfly stricken, Israel has run mad; now the Lord will pasture them as a lamb in a broad place. Ephraim, a partaker of idols, placed stumbling blocks for himself. He joined the Canaanites. Committing fornication, they played the harlot. They loved dishonor from her arrogance. You are a gathering of wind in her wings, and they will be put to shame because of their altars.

5

Hear these things, priests, and pay attention, house of Israel, and house of the king, give ear, because the judgment is against you, because you have become a snare at Mizpah, and like a net stretched out upon Tabor, which those hunting the prey have fixed down; but I am your instructor, I have known Ephraim, and Israel has not departed from me; because now Ephraim has played the harlot, Israel has been defiled. Their deliberations did not allow them to return to their God, because a spirit of whoredom is in them; but they did not recognize the Lord. And the arrogance of Israel will be humbled to his face, and Israel and Ephraim will stumble in their injustices, and Judah will stumble with them. With sheep and calves they will go to seek out the Lord, and they will not find him, because he has turned away from them, because they abandoned the Lord, because foreign children were born to them. Now the blight will devour them and their lots. Sound a trumpet upon the hills, sound an alarm upon the high places, proclaim in the house of On: Benjamin is dismayed, Ephraim came to destruction in the days of reproof; among the tribes of Israel I made known sure things. The rulers of Judah became like ones changing boundaries; I will pour out my wrath upon them like water. Ephraim oppressed his adversary, trampled judgment, because he began to go after vain things. And I am as a disturbance to Ephraim, and as a goad to the house of Judah. And Ephraim saw his disease, and Judah his pain, and Ephraim went to the Assyrians,

and sent ambassadors to king Jareim, and he was not able to heal you, and pain will not cease from you. Because I am as a panther to Ephraim, and as a lion to the house of Judah; and I will tear apart and I will go, and I will take, and there will be no one rescuing. I will go and I will return to my place, until they are destroyed, and they will seek my face. In their distress they will seek me early, saying,

6

Let us go, and let us return to the Lord our God, because he has torn, and he will heal us; he will strike, and he will bind us up, he will heal us after two days; on the third day we will rise up, and we will live before him, and we will know; let us pursue to know the Lord; we will find him ready as the dawn, and he will come to us as rain, early and late rain to the earth. What will I do to you, Ephraim? What will I do to you, Judah? But your mercy is like a morning cloud and like early morning dew that goes away. Because of this I have cut down your prophets; I killed them by the word of my mouth; and my judgment will go out as light. Because I want mercy rather than sacrifice, and knowledge of God rather than burnt offerings. They themselves are like a man transgressing a covenant; there the city of Gilead despised me, working vain things, troubling water, and your strength is like a pirate's; priests hid the way, they murdered Shechem, because they did lawlessness in the house of Israel; I saw horrible things there, the prostitution of Ephraim; Israel

was defiled and Judah; begin to harvest for yourself, when I return the captivity of my people.

7

When I heal Israel, the injustice of Ephraim will be revealed, and the wickedness of Samaria, because they worked falsehood; and a thief will enter to him, a robber stripping in his road, so that they may sing together as ones singing in their heart; I remembered all their wickedness; now their counsels have surrounded them, they became before my face. In their evils they gladdened kings, and in their falsehoods, rulers. All who commit adultery are like an oven heated for baking, from the kneading of the dough until it is leavened. On the days of your kings, the rulers began to be angry from wine, he stretched out his hand with plagues. Because their hearts were kindled as an oven while striking them down the whole night; Ephraim was filled with sleep, morning came, it was kindled as a light of fire. All of them were heated like an oven, and they devoured their judges; all their kings fell, there was not among them one calling to me. Ephraim was mixed together among his peoples, Ephraim became a cake not turned over. Strangers devoured his strength, but he did not know it, and gray hairs blossomed forth on him, and he did not know it. And the arrogance of Israel will be humbled to his face, and they did not return to the Lord their God, and they did not seek him in all these things. And Ephraim was as a mindless dove, not having heart; he was calling upon

Egypt, and they went to the Assyrians. Just as they go, I will cast my net upon them; just as the birds of heaven, I will bring them down. I will discipline them by the hearing of their affliction. Woe to them, because they leaped away from me; they are wretched, because they acted impiously against me; but I redeemed them, but they themselves spoke false things against me. And their hearts did not cry out to me, but they wailed in their beds; they cut themselves for grain and wine. They were trained by me, and I strengthened their arms, and against me they devised evil things. They turned back to nothing, they became like a faulty bow; their rulers will fall by the sword through their undisciplined tongue; this is their disgrace in the land of Egypt.

8

Set the trumpet to your mouth, as an eagle against the house of the Lord, because they transgressed my covenant and rebelled against my law. They will cry out to me, O God, we have known you, because Israel has turned away from good things and pursued an enemy. They reigned for themselves, and not through me; they ruled, and they did not recognize me; their silver and their gold they made for themselves into idols, so that they might be utterly destroyed. Cast away your calf, Samaria! My anger was provoked against them. How long will they be unable to be cleansed in Israel? A craftsman made it, and it is not God; because your calf was a deception, Samaria. Because

they sowed wind-blasted things, their destruction will receive them; a sheaf not having strength to make flour; but if it should make any, strangers will devour it. Israel was swallowed up, now it became among the nations as a useless vessel, because they themselves went up to the Assyrians; Ephraim flourished by himself; they loved gifts, because of this they will be handed over among the nations; now I will receive them, and they will cease a little from anointing a king and rulers. Because Ephraim multiplied altars, the beloved altars became sins for him. I will write down a multitude for him, and his laws were reckoned as foreign things, the beloved altars. Because if they sacrifice a sacrifice and eat meat, the Lord will not accept them; now he will remember their injustices and he will avenge their sins; they themselves returned to Egypt, and among the Assyrians they will eat unclean things. And Israel forgot the one who made him, and they built sanctuaries, and Judah multiplied fortified cities, and I will send out fire into his cities, and it will devour their foundations.

9

Do not rejoice Israel, nor be glad like the peoples, because you have played the harlot away from your God; you have loved gifts on every grain threshing floor. The threshing floor and the winepress did not acknowledge them, and the wine failed them. They did not dwell in the land of the Lord; Ephraim dwelt in Egypt, and in Assyria they will eat unclean things. They did not

pour out wine to the Lord, and their sacrifices were not pleasing to him; like bread of mourning to them, all who eat them will be defiled, because their bread for their souls will not enter into the house of the Lord. What will you do in the days of the festival, and in the day of the feast of the Lord? Because of this, behold, they go from the hardship of Egypt, and Memphis will receive them, and Machmas will bury them; destruction will inherit their silver, thorns in their tents. The days of vengeance have come, the days of your recompense have come, and Israel will be afflicted just as the prophet who is beside himself, the spirit-bearing man; by the multitude of your injustices your madness was multiplied. The watchman of Ephraim is with God; the prophet is a snare, crooked on all his ways, they have fixed madness in the house of God. They were destroyed in the days of the hill; he will remember their injustice; he will avenge their sins. As grapes in the wilderness I found Israel, and as an early fig in a fig tree I saw their fathers; they themselves entered to Baal Peor, and they were alienated into shame, and the abominated ones became as the beloved ones. Ephraim flew away as a bird, their glory from births and birth pains and conceptions; Because even if they rear their children, they will be bereaved of men; because woe is to them; my flesh is from them. Ephraim, as I saw, their children were presented for hunting, and Ephraim was to bring out his children to slaughter. Give them, Lord—what will you give them? The childless womb, and dry breasts. All their evils are in Gilgal, because there I hated them; because of the wickedness of their practices, I will cast them out from my house, I will not continue to love them;

all their rulers are disobeying. Ephraim has suffered; his roots were dried up, he will not bear fruit anymore; because even if they bear children, I will kill the desired ones of their womb. God will reject them because they did not listen to him, and they will be wanderers among the nations.

10

Israel is a flourishing vine, her fruit prospering; according to the multitude of her fruits, he multiplied the altars; according to the good things of his land, he built pillars. They divided their hearts, now they will be destroyed; he himself will tear down their altars, their pillars will suffer. Because now they will say, there is no king for us, because we did not fear the Lord; and what will the king do for us, speaking words of false pretexts? He will make a covenant, judgment will spring up as grass upon the dry land of a field. The inhabitants of Samaria will dwell with the calf of the house of On, because his people mourned for it, and just as they provoked him, they will rejoice over its glory, because it was carried away from it. And having bound him, they carried him away to the Assyrians as guest gifts to king Jareim; he will receive them in the house of Ephraim, and Israel will be put to shame by his plan. Samaria has cast away her king like a dry twig upon the face of water. And the altars of On, the sins of Israel, will be uprooted; thorns and thistles will go up upon their altars, and they will say to the mountains, Cover us, and to the hills, Fall upon us. From the hills where Israel sinned,

there they stood; war shall not overtake them in the hill against the children of injustice to discipline them; and peoples will be gathered together against them when they are disciplined for their two injustices. Ephraim is a heifer taught to love victory, but I will come upon the most beautiful part of her neck; I will make Ephraim ride, I will pass over Judah in silence, Jacob will strengthen him. Sow for yourselves in righteousness, reap the fruit of life, enlighten yourselves with the light of knowledge, seek out the Lord until the produce of righteousness comes to you. Why did you keep silent about impiety, and why did you harvest its injustices? You ate false fruit because you trusted in your sins, in the multitude of your power. And destruction will rise up among your people, and all your fortified places will perish. As Shalman began from the house of Jeroboam, in days of war they dashed mother upon children to the ground, thus I will do to you, house of Israel, because of the injustice of your evils.

11

At dawn they were cast away, the king of Israel was cast away; because Israel was an infant, and I loved him, and from Egypt I called his children. Just as I called them, they went away from my face; they themselves sacrificed to the Baals and burned incense to the carved images. And I guided the feet of Ephraim, I took him up upon my arm, and they did not know that I was healing them. In the corruption of men I stretched them out

with bonds of my love, and I will be to them as a man striking his jaws, and I will look toward him, I will strengthen him. Ephraim dwelt in Egypt, and Assyria is his king; because he was not willing to return, and he became weak by the sword in his cities; and it ceased in his hands, and they will eat from their deliberations, and his people are hanging from his dwelling; and God will be angry at his precious things, and will not exalt him. What should I do with you, Ephraim? Will I defend Israel for you? What will I do with you? As I made Admah, so I will make you like Zeboiim; my heart is turned within me, my compassion is stirred; I will not act according to my fierce anger; I will not let Ephraim be destroyed; because I am God, and not man, the Holy One in your midst, and I will not enter the city. I will go after the Lord; he will roar as a lion, because he himself will roar, and the children of the waters will be astonished. They will come trembling as a bird from Egypt and as a dove from the land of the Assyrians, and I will restore them to their houses, says the Lord.

12

Ephraim surrounded me with falsehood, and the house of Israel with impieties, and Judah; now God has known them, and the holy people will be called God's. Ephraim, an evil spirit, pursued scorching heat the whole day; he multiplied empty and vain things, and he made a covenant with the Assyrians, and he trafficked oil into Egypt. And the Lord has judgment against

Judah, to avenge Jacob; he will repay him according to his ways and according to his practices. In the womb he grasped the heel of his brother, and in his labors he prevailed with God. And he prevailed with a messenger, and he was able; they wept, and they begged me; in the house of On they found me, and there it was spoken to them. And the Lord God Almighty will be his memorial. And you will return in your God, guard mercy and judgment, and draw near to your God continually. Canaan, in his hand a yoke of injustice, loved to oppress. And Ephraim said, But I have become rich, I have found relief for myself; none of his labors will be found against him, because of the injustices which he sinned. I am the Lord your God who brought you up from the land of Egypt. I will still cause you to dwell in tents, just as in the days of the festival. I will speak to the prophets, and I multiplied visions, and through the hands of prophets I made myself known. If there is no Gilead, then the rulers sacrificing in Gilead were false, and their altars were like tortoises upon the dry land of the field. And Jacob withdrew into the plain of Syria, and Israel served for a wife, and for a wife he guarded himself. And by a prophet the Lord brought up Israel from the land of Egypt, and by a prophet he was preserved. Ephraim was angered and provoked, and his blood will be poured out upon him, and the Lord will repay his reproach to him.

13

According to the word, Ephraim himself took ordinances in

Israel, and he placed them to Baal and died. And now they added to their sin, and they made for themselves a molten image from their silver, according to the image of idols, works of craftsmen completed for them; they themselves say, sacrifice men, for the calves have failed. Because of this they will be like a morning cloud and like early morning dew going away, like chaff blown away from a threshing floor, and like vapor from tears. I am the Lord your God, the one making solid the heaven and creating the earth, whose hands built all the army of heaven, and I did not show them to you to go after them, and I brought you up from the land of Egypt, and you will not know a god except me, and there is no savior except me. I shepherded you in the wilderness, in an uninhabited land according to their pastures, and they were filled to fullness, and their hearts were lifted up; on account of this they forgot me. And I will be to them as a panther, and as a leopard. According to the way of the Assyrians I will meet them as a bereaved bear, and I will tear apart the enclosure of their hearts, and cubs of the forest will devour them there, beasts of the field will tear them apart. In your destruction, Israel, who will help? Where is this king of yours? And may he preserve you in all your cities; let him judge you, the one of whom you said, Give me a king and a ruler. And I gave you a king in my anger, and I held him in my wrath. Ephraim is a gathering of injustice, his sin is hidden, birth pains as of one giving birth will come to him; this is your wise son, because he will not withstand in the destruction of children. From the hand of Hades I will deliver them, and from death I will redeem them; where is your justice, death? Where is your

sting, Hades? Consolation is hidden from my eyes. Because this one will separate between brothers, the Lord will bring upon him a scorching wind from the desert, and he will dry up his veins, he will make desolate his springs; he will dry up completely his land, and all his desirable vessels.

14

Samaria will be destroyed, because she stood against her God; they themselves will fall by the sword, and their infants will be dashed to the ground, and their pregnant women will be ripped open. Turn back, Israel, to the Lord your God, because they have grown weak in your injustices. Take with yourselves words, and turn back to the Lord your God; say to him, so that you may not receive injustice, and you may receive good things, and we will repay the fruit of our lips. Assyria will not save us, we will not mount horses; no longer will we say to the works of our hands, our gods; the one in you will have mercy on the orphan. I will heal their dwellings, I will love them freely, because my anger has turned away from him. I will be as dew to Israel, he will blossom as a lily, and he will cast his roots as Lebanon. His branches will spread, and he will be as a fruitful olive tree, and his fragrance as of Lebanon. They will return and they will sit down under his shelter, they will live and they will be intoxicated with grain; and it will blossom as a vine; his memorial as wine of Lebanon to Ephraim; what has he still to do with idols? I humbled him, and I will strengthen him; I am like a

dense juniper, your fruit is found from me. Who is wise and will understand these things? Or is he intelligent, and will he recognize them? The ways of the Lord are straight, and the righteous will walk in them, but the ungodly will stumble in them.

Amos

1

Words of Amos which came in Accareim in Tekoa, which he saw concerning Jerusalem, in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake. And he said, The Lord uttered from Zion, and from Jerusalem he gave his voice, and the pastures of the shepherds mourned, and the summit of Carmel was dried up. And the Lord said, for the three impieties of Damascus, and for the four I will not turn away from it, because they sawed with iron saws the ones pregnant of the ones in Gilead. And I will send fire into the house of Hazael, and it will devour the foundations of the son of Hadad. And I will shatter the bars of Damascus, and I will destroy the inhabitants from the plain of On, and I will cut down the tribe from the men of Charran, and the renowned people of Syria will be taken captive, says the Lord. Thus says the Lord: for the three impieties of Gaza, and for the four, I will not turn away from them, because of their taking captive the captives of Solomon, to shut them up in Idumea. And

I will send out fire upon the walls of Gaza, and it will devour her foundations. And I will utterly destroy the inhabitants from Ashdod, and the tribe will be cut off from Ashkelon, and I will bring my hand upon Ekron, and the remnant of the Philistines will perish, says the Lord. Thus says the Lord: for the three impieties of Tyre, and for the four, I will not turn away from it, because they delivered up the captives of Solomon to Idumea, and they did not remember the covenant of brothers. And I will send out fire upon the walls of Tyre, and it will devour her foundations. These things the Lord says: upon the three impieties of Idumea, and upon the four, I will not turn away from them, on account of their pursuing his brother with the sword, and he destroyed the mother upon the earth, and he seized his horror as testimony, and he kept his rage for victory. And I will send out fire into Teman, and it will devour the foundations of her walls. These things the Lord says: upon the three impieties of the sons of Ammon, and upon the four, I will not turn away from him, in return for which they ripped open the pregnant women of the Gileadites, so that they might enlarge their own boundaries. And I will kindle fire upon the walls of Rabbah, and it will devour her foundations with shouting in the day of war, and she will be shaken in the days of her completion, and her kings will go in captivity, their priests and their rulers together, says the Lord.

2

The Lord says these things, upon the three impieties of Moab, and upon the four I will not turn away from him, because they burned the bones of the king of Idumea into dust. And I will send out fire into Moab, and it will devour the foundations of her cities, and Moab will die in weakness with a cry and with the sound of a trumpet. And I will destroy the judge from her, and I will kill all her rulers with him, says the Lord. These things the Lord says: Upon the three impieties of the sons of Judah, and upon the four, I will not turn away from him, on account of their rejecting the law of the Lord, and they did not keep his commands, and their vain things which they made led them astray, which their fathers followed after. And I will send out fire upon Judah, and it will devour the foundations of Jerusalem. These things the Lord says: upon the three impieties of Israel, and upon the four, I will not turn away from him, because they sold the just for silver and the poor man for sandals, trampling upon the dust of the earth, and they struck the heads of the poor, and they turned aside the way of the humble, and son and his father were going in to the same maidservant, so that they might profane the name of their God. And binding their garments with ropes, they made curtains adjoining the altar, and they drank wine from extortions in the house of their God. But I removed the Amorite from before them, whose height was like the height of cedars, and he was strong as oaks, and I dried up his fruit from above and his roots from beneath. And I brought you up from the land of Egypt, and led you around in the wilderness forty years, to inherit the land of the Amorites. And I took some of your sons to be prophets, and some of your young men to be

consecrated; is this not so, sons of Israel? The Lord says. And you gave the consecrated ones wine to drink, and you commanded the prophets saying, You shall not prophesy. Therefore behold, I will press you down in your place, just as the wagon rolls that is full of straw. And flight will perish from a runner, and the mighty will not prevail in his strength, and the warrior will not save his soul. And the archer will not stand and the swift of foot will not be saved, and the horseman will not save his soul, and the mighty will not find his heart in powers, the naked will flee in that day, says the Lord.

3

Hear this word which the Lord spoke to you, house of Israel, and to all the tribe which I brought up from the land of Egypt, saying, only you I have known from all the tribes of the earth, therefore I will punish you for all your sins. Will two walk together at all, if they do not know each other? Will a lion roar from his forest if he has no prey? Will a young lion raise his voice from his den at all, if he has not caught something? Will a bird fall upon the earth without a fowler? Will a snare be sprung upon the earth without seizing something? If a trumpet sounds in a city, will not the people be alarmed? Will there be wickedness in a city which the Lord did not make? Because the Lord God will not do anything unless he reveals instruction to his servants the prophets. A lion will roar, and who will not be afraid? The Lord God spoke, and who will not prophesy?

Proclaim in the lands of the Assyrians and upon the lands of Egypt, and say, be gathered together upon the mountain of Samaria, and see many marvelous things in the midst of it, and the oppression in it. And she did not know what will be before her, says the Lord, those who store up injustice and misery in their lands. Therefore the Lord God says these things: Tyre, your land round about will be made desolate, and he will bring down your strength from you, and your lands will be plundered. The Lord says these things: in the manner when the shepherd snatches out from the mouth of the lion two legs or a lobe of an ear, thus the sons of Israel dwelling in Samaria opposite the tribe and in Damascus will be snatched out. Priests, hear and bear witness to the house of Jacob, says the Lord God the Almighty. Because on the day when I punish the impieties of Israel upon him, I will also punish the altars of Bethel, and the horns of the altar will be torn down and will fall to the ground. I will confound and strike the winter house along with the summer house, and the ivory houses will perish, and many other houses will be added, says the Lord.

4

Hear this word, heifers of Bashan, you who are in the mountain of Samaria, you who oppress the poor and trample the poor, you who say to your masters, give to us so that we may drink. The Lord swears by his holy ones, because behold, days are coming upon you, and they will take you with weapons, and fiery

plagues will throw those with you into cauldrons being heated from below, and you will be carried out naked before one another, and you will be cast away into Mount Romman, says the Lord. You entered into Bethel and you acted impiously, and into Gilgal you multiplied acting impiously; and you brought in the morning your sacrifices, in the three day period your tithes. And they read the law outside, and they called upon agreements; proclaim that the sons of Israel loved these things, the Lord says. And I will give you gnashing of teeth in all your cities, and lack of bread in all your places, and you did not return to me, says the Lord. And I withheld the rain from you three months before the harvest, and I will rain upon one city, but upon one city I will not rain; one portion will be rained upon, and the portion upon which I will not rain will be dried up. And two and three cities will be gathered together into one city to drink water, and they will not be satisfied, and you have not turned back to me, says the Lord. I struck you with burning and with mildew; you multiplied your gardens, your vineyards, and your fig orchards; and the caterpillar devoured your olive groves; and not even thus did you return to me, says the Lord. I sent out death against you in the way of Egypt, and I killed your young men by the sword, along with the captivity of your horses, and I brought up your camps in fire in my wrath, and yet you did not return to me, says the Lord. I destroyed you, just as God destroyed Sodom and Gomorrah, and you became as a firebrand snatched out from fire; and not even so did you return to me, says the Lord. Therefore, I will do this to you, Israel; but because I will do this to you, prepare yourself to call upon your God, Israel. For behold

I make firm the thunder, and create the spirit, and announce to men his anointed one, making dawn and mist, and stepping upon the high places of the earth; the Lord God Almighty is his name.

5

Hear this word of the Lord which I take up against you, a lamentation. The House of Israel has fallen, it will no longer rise up again. The Virgin of Israel has fallen upon her land; there is no one who will raise her up. Because of this, thus says the Lord Lord: the city from which one thousand went out will have one hundred left; and the city from which one hundred went out will have ten left to the house of Israel. Because the Lord says these things to the house of Israel: seek out me, and you will live. And do not seek out Bethel, and do not enter into Gilgal, and do not cross over to Beer-sheba, because Gilgal will surely be taken captive, and Bethel will be as though it does not exist. Seek out the Lord and live, so that the house of Joseph might not blaze up as fire and devour it, and there will not be anyone to extinguish it for the house of Israel. The one making judgment into height and he placed righteousness into the earth; the one making all things and transforming, and turning shadow into morning and darkening day into night, the one summoning the water of the sea and pouring it out upon the face of the earth; Lord is his name; the one dividing destruction upon strength and bringing hardship upon the fortress. They hated the one who reproves in

the gates, and they abhorred the holy word. Therefore, in return for trampling down the poor and receiving choice gifts from them, you built houses of hewn stone, but you will not dwell in them; you planted desirable vineyards, but you will not drink their wine. Because I have known your many impieties, and your sins are strong, trampling the just, taking bribes, and turning aside the poor in the gates. Therefore the prudent person will be silent in that time, because it is an evil time. Seek out the good and not evil, so that you may live, and thus the Lord God Almighty will be with you, in the manner which you said, We have hated evil things and we have loved good things, and restore judgment in the gates, so that the Lord God Almighty may have mercy on the remnant of Joseph. Therefore the Lord God the Almighty says these things: in all the streets lamentation, and in all the roads it will be said Woe, woe; the farmer will be called to mourning and lamentation, and to those knowing lament. And in all the roads there will be lamentation, because I will come through the midst of you, the Lord said. Woe to those desiring the day of the Lord; why do you want this day of the Lord? And this is darkness and not light. Just as if a man should flee from the face of the lion, and the bear should fall upon him, and he should leap into his house, and he should lean his hands upon the wall, and a serpent should bite him. Is not the day of the Lord darkness and not light, and gloom having no light? I have hated, I have rejected your festivals, and I will not smell sacrifices in your assemblies. Because even if you bring me burnt offerings and your sacrifices, I will not accept them, and I will not look upon your peace offerings. Remove from me

the sound of your songs, and I will not hear the psalm of your instruments. And judgment will roll like water, and righteousness like an impassable torrent. Did you not bring me sacrifices and offerings, house of Israel, for forty years in the wilderness? And you took up the tent of Moloch, and the star of your god Raiphan, the images of them which you made for yourselves. And I will exile you beyond Damascus, says the Lord; God Almighty is his name.

6

Woe to those despising Zion and those trusting upon the mountain of Samaria; they have gathered the firstfruits of nations, and they themselves entered. House of Israel, all of you cross over and see, and pass through from there into Hamath Rabbah, and go down from there into Gath of the Philistines, the strongest of all these kingdoms, to see if their borders are greater than your borders. The ones coming into an evil day, the ones drawing near and touching false sabbaths, the ones sleeping upon ivory couches and living luxuriously upon their beds and eating young goats from flocks and milk-fed calves from the midst of herds, the ones clapping to the voice of the instruments—they considered them as standing and not as fleeing—the ones drinking the strained wine and anointing themselves with the first perfumes, and they were not suffering anything over the destruction of Joseph. Because of this, now they will be captives from the beginning of rulers, and the

neighing of horses will be removed from Ephraim. Because the Lord swore by himself, Because I abhor all the insolence of Jacob, and I have hated his lands, I will remove the city with all those dwelling in it. And it will be that if ten men are left behind in one house, and they die, and the remnant are left behind, then their relatives will take them and force themselves to carry out their bones from the house; and he will say to those in charge of the house, Does anyone still remain with you? And he will say, No more, and he will say, Be silent, so as not to name the name of the Lord. Because behold, the Lord commands, and he will strike the great house with shatterings, and the small house with cracks. Will they pursue horses in rocks? Will they remain silent in females? Because you have turned justice into anger and the fruit of righteousness into bitterness, you who rejoice over nothing, you who say, Have we not obtained horns by our own strength? Because behold I will raise up against you, house of Israel, a nation, says the Lord of hosts, and they will oppress you from entering into Hamath and as far as the torrent of the west.

7

Thus the Lord God showed me, and behold a swarm of locusts coming in the morning, and behold one locust, Gog the king. And it will be that if he completes devouring the grass of the land, then I said, Lord, Lord, be merciful; who will raise up Jacob? Because he has few men. Repent concerning this, Lord. And this

will not be, says the Lord. Thus the Lord showed me, and behold the Lord called for judgment by fire, and it devoured the great abyss, and it devoured the Lord's portion. And I said, Lord, please cease! Who will raise up Jacob? Because he has few men. Repent concerning this, Lord. And this will certainly not happen, says the Lord. Thus the Lord showed me, and behold, he was standing upon a wall of adamant, and in his hand was adamant. And the Lord said to me, What do you see, Amos? And I said, Adamant. And the Lord said to me, Behold, I am setting adamant in the midst of my people Israel. I will not add again to pass by him. And the altars of laughter will be destroyed, and the rites of Israel will be made desolate, and I will rise up against the house of Jeroboam with a sword. And Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos is making conspiracies against you in the midst of the house of Israel, the land will not be able to endure all his words. Because Amos says these things, Jeroboam will die by the sword, and Israel will be led captive from its land. And Amaziah said to Amos the seer, Go, you depart into the land of Judah, and live there, and prophesy there, but you will not prophesy in Bethel anymore, because it is a sanctuary of the king, and it is a house of the kingdom. And Amos answered and said to Amaziah, I was not a prophet, nor a son of a prophet, but I was a goatherd and one tending sycamore figs, and the Lord took me from the sheep, and the Lord said to me, Go and prophesy to my people Israel. And now hear the word of the Lord. You say, do not prophesy against Israel, and you shall not stir up the crowd against the house of Jacob. Because of this the Lord says these things: your wife will

commit harlotry in the city, and your sons and your daughters will fall by the sword, and your land will be measured out with a measuring line, and you will die in an unclean land, and Israel will be led away captive from his land; thus the Lord Lord showed me.

8

And behold, a vessel of birdlime. And he said, What do you see, Amos? And I said, A fowler's vessel. And the Lord said to me, The end has come upon my people Israel. I will not pass by them again. And the panels of the temple will wail in that day, says the Lord Lord; the fallen are many in every place, I will impose silence. Hear these things indeed, you who grind down the poor man in the morning and oppress the poor from the land, saying, When will the month pass so we can sell, and the sabbaths so we can open the treasury, to make the measure small and to make the weight great and to make the yoke unjust, to acquire the poor with silver and the poor man for sandals, and we will trade in every produce. The Lord swears by the arrogance of Jacob, If I will ever forget all your works! And because of these things, will not the earth be troubled, and will not everyone dwelling in it mourn? And the completion will rise like a river, and it will descend like the river of Egypt. And it will be in that day, says the Lord Lord, the sun will set at midday, and the light will grow dark upon the earth in the day, and I will turn your festivals into mourning, and all your songs into lamentation, and I will bring

up sackcloth upon every waist, and baldness upon every head, and I will make it as mourning for a beloved, and those with him as a day of pain. Behold, days are coming, says the Lord, and I will send out a famine upon the land, not a famine of bread, nor a thirst for water, but a famine of hearing the word of the Lord. And the waters will be shaken from sea to sea, and from the North to the east they will run to and fro seeking the word of the Lord, and they will not find it. In that day the beautiful virgins will fail, and the young men in thirst, the ones swearing by the atonement of Samaria, and the ones saying, Your god Dan lives, and your god Beersheba lives, and they will fall, and they will not rise up again.

9

I saw the Lord standing over the altar, and he said, Strike the mercy seat, and the gateways will be shaken, and cut them down on the heads of all, and their remnants I will kill with the sword; no one fleeing will escape from them, and no one trying to be saved will be delivered from them. If they hide themselves in hades, from there my hand will draw them up; and if they go up into heaven, from there I will bring them down. If they hide themselves on the summit of Carmel, I will search them out from there and take them, and if they dive down out of my sight into the depths of the sea, there I will command the serpent and it will bite them. And if they go into captivity before their enemies, there I will command the sword, and it will kill them,

and I will set my eyes upon them for evil, and not for good. And the Lord, Lord God the Almighty, touches the earth and shakes it, and all who dwell in it will mourn, and it will rise up like a river in its completion and go down like the river of Egypt. He builds his ascent into heaven and founds his promise upon the earth, he calls the water of the sea and pours it out upon the face of the earth. The Lord Almighty is his name. Are you not like the sons of Ethiopians to me, O sons of Israel? The Lord says: Did I not bring up Israel from the land of Egypt, and the foreigners from Cappadocia, and the Syrians from a pit? Behold, the eyes of the Lord God are upon the kingdom of the sinners, and I will remove it from the face of the earth; except that I will not completely remove the house of Jacob, says the Lord. Because I command it, I will winnow the house of Israel among all the nations, in the manner grain is winnowed in a sieve, and not a pebble shall fall to the ground. All the sinners of my people will die by the sword, the ones saying, it will not approach, nor will the evils come upon us. In that day I will raise up the fallen tent of David, and I will rebuild its fallen parts, and I will raise up its ruins, and I will rebuild it just as the days of old. So that the remnant of men and all the nations upon whom my name has been called might seek out, says the Lord who does all these things. Behold, days are coming, says the Lord, and the harvest will overtake the vintage, and the grape will ripen in the sowing, and the mountains will drip sweetness, and all the hills will be planted together. And I will return the captivity of my people Israel, and they will build the cities that have been desolated, and they will dwell, and they will plant vineyards, and they will

drink their wine, and they will make gardens, and they will eat their fruit. And I will plant them upon their land, and they will not be uprooted anymore from the land which I gave them, says the Lord God almighty.

Isaiah

1

The vision which Isaiah son of Amoz saw, which he saw concerning Judea and concerning Jerusalem, in the reign of Uzziah, and Jotham, and Ahaz, and Hezekiah who reigned over Judea. Listen, O heaven, and give ear, O earth, because the Lord has spoken: I begot sons and raised them, but they rejected me. The ox knew its owner, and the donkey its master's manger; but Israel did not know me, and the people did not understand me. Woe to the sinful nation, people full of sins, evil seed, lawless sons: you have forsaken the Lord, and you have provoked to anger the Holy One of Israel. Why should you still be struck when you keep adding lawlessness? Every head is in pain, and every heart is in sorrow. From feet to head, there is no soundness in him, no wound, no bruise, no inflamed blow. There is no poultice to put upon it, no oil, no bandages. Your land is desolate, your cities are burned with fire; strangers devour your land before you, and it has been laid waste, overthrown by foreign peoples. The daughter of Zion will be left behind, as a

tent in a vineyard, and as a fruit guard's hut in a cucumber field, as a city being besieged. And if the Lord of hosts had not left us a seed, we would have become as Sodom, and we would have been made like Gomorrah. Hear the word of the Lord, rulers of Sodom; pay attention to the law of God, people of Gomorrah. What is the multitude of your sacrifices to me? The Lord says: I am full of burnt offerings of rams, and I do not wish for the fat of lambs and the blood of bulls and goats, nor should you come to be seen by me; for who sought these things from your hands? You will not trample my courtyard again. If you bring fine flour, vain incense, it is an abomination to me; your new moons, and the sabbaths, and the great day I do not endure; fasting, and idleness, and your new moons, and your festivals my soul hates; you have become a fullness to me, I will no longer release your sins. When you stretch out your hands, I will turn away my eyes from you; and if you multiply your supplication, I will not listen to you; for your hands are full of blood. Wash yourselves, become clean, remove the wickedness from your souls before my eyes; cease from your evils, learn to do good, seek out justice, rescue the one being wronged, judge for the orphan, and vindicate the widow. And come, let us reason together, says the Lord, and if your sins are as crimson, I will make them white as snow, but if they are as scarlet, I will make them white as wool. And if you wish and listen to me, you will eat the good things of the land. But if you do not wish, nor will you listen to me, a sword will devour you; for the mouth of the Lord spoke these things. How did the faithful city Zion, full of judgment, become a prostitute? Righteousness slept in it, but now murderers. Your

silver is unapproved; your merchants mix the wine with water. Your rulers are disobedient, partners of thieves, loving bribes, pursuing repayment, not bringing justice for orphans, and not paying attention to the cause of widows. Therefore the Lord, the master of hosts, says these things: woe to the strong ones of Israel, for my wrath will not cease against the adversaries, and I will execute judgment on my enemies. And I will bring my hand upon you, and I will refine you into purity by fire, and I will destroy the disobedient, and I will remove all lawless ones from you. And I will set your judges as formerly, and your counselors as from the beginning, and after these things you will be called city of righteousness, faithful mother city Zion. For her captivity will be saved with judgment and with mercy. And the lawless and the sinners will be shattered at the same time, and those who have abandoned the Lord will be consumed. Because they will be ashamed of their idols which they themselves wished for, and they were ashamed of the gardens which they desired. For they will be as a terebinth that has cast off its leaves and as a paradise that has no water. And their strength will be as stubble of tow, and their works as sparks, and the lawless ones and the sinners will be burned up at the same time, and there will be no one extinguishing.

2

The word that came to Isaiah son of Amoz concerning Judea and concerning Jerusalem. That in the last days the mountain of the

Lord will be manifest, and the house of God upon the top of the mountains, and it will be exalted above the hills, and all the nations will come upon it. And many nations will go, and they will say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will declare to us his way, and we will go in it; for from Zion will go out the law, and the word of the Lord from Jerusalem. And he will judge between the nations, and he will rebuke many people, and they will beat their swords into plowshares, and their spears into sickles, and nation will not take up sword against nation, and they will not learn to make war anymore. And now, house of Jacob, come, let us go in the light of the Lord. For he released his people, the house of Israel, because their land was filled as from the beginning with divinations as of the foreigners, and many foreign children were born to them. Their land was filled with silver and gold, and there was no number of their treasures, and the land was filled with horses, and there was no number of their chariots. And the land was filled with abominations of the works of their hands, and they worshiped what their fingers had made. And man has bowed down, and man has been humbled, and I will not release them. And now enter into the rocks, and hide yourselves in the earth from the face of the fear of the Lord, and from the glory of his strength, when he rises to shatter the earth. For the eyes of the Lord are high, but man is humble, and the height of men will be humbled, and the Lord alone will be exalted in that day. For the day of the Lord of hosts is upon all insolent and arrogant ones and upon all things high and elevated, and they will be humbled. And upon every cedar of

Lebanon, the high and lofty, and upon every oak tree of Bashan, and upon every high mountain, and upon every high hill, and upon every high tower, and upon every high wall, and upon every ship of the sea, and upon every beautiful sight of ships. And every man will be humbled, and the arrogance of men will fall, and the Lord alone will be exalted in that day. And they will hide all the handmade things, having brought them into the caves, and into the clefts of the rocks, and into the holes of the earth, from the face of the fear of the Lord, and from the glory of his strength, when he rises to shatter the earth. For on that day man will cast out his silver and golden abominations, which they made to worship vain things and bats, to enter into the holes of the solid rock and into the clefts of the rocks, from the face of the fear of the Lord and from the glory of his strength, when he rises to shatter the earth.

3

Behold, indeed the master, the Lord of hosts, will take away from Jerusalem and from Judea the strong man and the strong woman, the strength of bread and the strength of water, the giant and the powerful man, and the warrior, and the judge, and the prophet, and the diviner, and the elder, and the captain of fifty, and the wonderful counselor, and the wise architect, and the intelligent listener. And I will set young men as rulers over them, and mockers will rule over them. And the people will fall together, man against man, and man against his neighbor; the

child will strike against the elder, the dishonored against the honored. That a man will seize his brother, or his own father's household, saying, You have a garment, become our leader, and let my food be under you. And answering in that day he will say, I will not be your leader, for there is not bread in my house, nor a garment. I will not be leader of this people. Because Jerusalem is released, and Judea has fallen, and their tongues are with lawlessness, disobeying toward the Lord. Because now their glory was humbled, and the shame of their face stood against them; and they reported and made manifest their sin as Sodom; woe to their soul, because they have devised evil counsel against themselves, having said, let us bind the just one, because he is difficult to manage for us; therefore they will eat the produce of their works. Woe to the lawless one, evil things will happen to him according to the works of his hands. My people, your tax collectors oppress you, and the demanding rule over you; my people, those who call you blessed lead you astray, and they disturb the path of your feet. But now the Lord will stand in judgment, and he will bring his people to judgment. The Lord himself will come into judgment with the elders of the people, and with his rulers; but you, why have you burned my vineyard, and the plunder of the poor is in your houses? Why do you wrong my people, and shame the face of the poor? The Lord says these things: because the daughters of Zion were exalted and went with high neck and with nods of their eyes, and in the march of their feet dragging their tunics at the same time and with their feet playing at the same time, God will humble the ruling daughters of Zion, and the Lord will uncover their form

in that day, and the Lord will take away the glory of their clothing, the braids and the ornaments and the crescents and the necklace and the ornament of their face and the composition of the ornament of glory and the armlets and the bracelets and the hair band and the rings and the bracelets and the earrings and the purple bordered garments and the garments with purple stripes and the coverings for the house and the transparent Laconian garments and the linen garments and the blue garments and scarlet garments and the fine linen woven together with gold and blue and summer garments for reclining. And it will be instead of pleasant smell, dust; and instead of a belt, you will gird with a rope; and instead of the gold ornament of the head, you will have baldness because of your works; and instead of the purple embroidered tunic, you will gird yourself with sackcloth. And your most beautiful son whom you love will fall by the sword, and your strong ones will fall by the sword, and they will be brought low. And the tombs of your world will mourn, and you will be left alone, and you will be dashed down to the earth.

4

And seven women will seize one man, saying, We will eat our own bread and wear our own garments, only let your name be called upon us; take away our reproach. And on that day God will shine forth in council with glory upon the earth, to exalt and glorify the remnant of Israel. And the remaining in Zion and the

left behind in Jerusalem will be called holy, all those written for life in Jerusalem. That the Lord washes out the filth of the sons and the daughters of Zion, and will cleanse the blood from their midst, in a spirit of judgment and a spirit of burning. And he will come, and every place of Mount Zion will be overshadowed by a cloud by day and all the surrounding areas of it by smoke and light of burning fire by night, and it will be covered by all the glory. And it will be a shadow from heat, and a shelter and a hiding place from storm and rain.

5

I will sing to the beloved a song of my beloved about my vineyard. A vineyard came to be for the beloved on a horn in a fertile place. And I put a fence around it, and I dug a trench, and I planted a choice vine, and I built a tower in the middle of it, and I dug a winepress in it, and I waited for it to produce grapes, and it produced thorns. And now you inhabitants dwelling in Jerusalem and men of Judah, judge between me and my vineyard. What more will I do to my vineyard that I have not already done to it? Because I waited for it to make grapes, but it made thorns. Now I will declare to you what I will do to my vineyard. I will remove its fence, and it will be plundered, and I will tear down its wall, and it will be trampled. And I will abandon my vineyard, and it will not be pruned, nor will it be dug, and thorns will go up into it as on dry land, and I will command the clouds not to rain upon it. For the vineyard of the

Lord of hosts is the house of Israel, and the man of Judah is the beloved new plant; I waited for him to make judgment, but he made lawlessness, and not righteousness, but outcry. Woe to those joining house to house and drawing field near to field, so that they might take away something from their neighbor; will you not dwell alone upon the land? For these things were heard in the ears of the Lord of hosts: for if many houses should come to be, great and beautiful, they will be deserted, and there will not be inhabitants in them. For where ten yokes of oxen work, they will produce one jar; and the one sowing six artabas will produce three measures. Woe to those rising in the morning and pursuing strong drink, those remaining until late, for the wine will inflame them. For with lyre and psaltery and drums and flutes they drink the wine, but they do not look at the works of the Lord, and they do not observe the works of his hands. Therefore my people became captive, because they did not know the Lord, and a multitude of dead came to pass, because of famine and thirst for water. And Hades widened his soul and opened wide his mouth without ceasing, and her glorious and her great and her rich and her pestilent will go down. And man will be humbled, and man will be dishonored, and the uplifted eyes will be brought low. And the Lord of hosts will be exalted in judgment, and the holy God will be glorified in righteousness. And those who have been plundered will graze like bulls, and lambs will eat the deserted places of those who have been taken away. Woe to those dragging sins as with a long rope, and lawlessnesses as with a yoke strap of a heifer. Those saying, let the speed of what he will do come near, so that we may see, and

let the counsel of the Holy One of Israel come, so that we may know. Woe to those saying evil is good, and good is evil; those placing darkness as light, and light as darkness; those placing bitter as sweet, and sweet as bitter. Woe to those who are wise in their own eyes and experts in their own opinion. Woe to the strong ones among you who drink the wine, and to the rulers who mix the strong drink, who justify the ungodly because of gifts, and who take away the justice of the righteous. Therefore in the manner that stubble is burned by burning coals, and consumed by a slackened flame, their root will be as chaff, and their flower will go up as dust; for they were not willing to follow the law of the Lord of hosts, but they provoked the oracle of the Holy One of Israel. And the Lord of hosts was angered with wrath against his people, and he laid his hand upon them, and he struck them; and the mountains were provoked, and their corpses became as dung in the middle of the road; and in all these things his anger was not turned away, but still his hand was raised high. Therefore he raises a signal to the nations far away, and he will whistle for them from the end of the earth; and behold, quickly and lightly they come. They will not hunger, nor will they grow weary, nor will they slumber, nor will they sleep, nor will they loosen the belts from their waist, nor will the straps of their sandals be broken. Their arrows are sharp, and their bows are drawn. The feet of their horses were reckoned as solid rock, the wheels of their chariots as a tempest. They are enraged like lions, and they stand by like lion cubs, and he will seize, and he will roar like a beast, and he will cast out, and there will be no one rescuing them. And it will roar against them

on that day, as the voice of a surging sea; and they will look at the land, and behold harsh darkness in their distress.

6

And it came to pass in the year that King Uzziah died, I saw the Lord sitting upon a high and lifted up throne, and the house was full of his glory. And seraphim stood around him, each one having six wings and each one having six wings, and with two they covered the face, and with two they covered the feet, and with two they flew. And one cried out to the other, and they were saying, Holy, holy, holy is the Lord of hosts, all the earth is full of his glory. And the lintel was lifted up by the voice with which they cried out, and the house was filled with smoke. And I said, O wretched me, I am pierced through because, being a man and having unclean lips, I dwell in the midst of a people having unclean lips, and I saw the king, the Lord of hosts, with my eyes. And one of the seraphim was sent to me, and in his hand he had a coal, which he took with the tongs from the altar, and he touched my mouth, and he said, Behold, this has touched your lips, and will take away your lawlessnesses, and will thoroughly cleanse your sins. And I heard the voice of the Lord saying, Whom shall I send, and who will go to this people? And I said, Here I am; send me. And he said, Go and say to this people, You will keep on hearing but not understand, and you will keep on seeing but not see. For the heart of this people became thick, and with their ears they heard heavily, and they closed their eyes,

lest they see with their eyes, and hear with their ears, and understand with their heart and turn back, and I will heal them. And I said, How long, Lord? And he said, until cities are made desolate by not being inhabited, and houses by there not being men, and the land will be left desolate. And after these things God will distance the men, and those left behind upon the earth will be multiplied, and still upon it is the tenth part, and again it will be for plunder as a terebinth and as an acorn when it falls out from its sheath.

7

And it came to pass in the days of Ahaz the son of Jotham the son of Uzziah king of Judah, Rezin king of Aram and Pekah son of Remaliah king of Israel went up against Jerusalem to wage war against it, and they were not able to besiege it. And it was reported to the house of David, saying, Aram has allied with Ephraim, and his soul was astonished, and the soul of his people, in the manner that a tree in a forest is shaken by wind. And the Lord said to Isaiah, Go out to meet Ahaz, you and your son Jashub who has been left behind, toward the pool of the upper road of the fuller's field. And you will say to him, Take care to be quiet, and do not fear, nor let your soul be weak from these two smoking firebrands, for when my angry wrath comes, I will heal again. And the son of Aram and the son of Remaliah, because they planned evil counsel: We will go up into Judea, and having spoken with them, we will turn them toward us, and we will

make the son of Tabeel king over her. These things says the Lord of hosts: This counsel will not remain, nor will it be, but the head of Aram is Damascus, and the head of Damascus is Rezin; but still in sixty-five years the kingdom of Ephraim will fail from the people, and the head of Ephraim is Samaria, and the head of Samaria is the son of Remaliah, and if you do not believe, neither will you understand. And the Lord spoke again to Ahaz, saying, Ask for yourself a sign from the Lord your God in the depth, or in the height. And Ahaz said, I will not ask, nor will I test the Lord. And he said, Hear, house of David; is it not a small thing for you to weary men, that you must also weary the Lord? Therefore the Lord himself will give you a sign: behold, the virgin will conceive in the womb and will bear a son, and you will call his name Emmanuel. Butter and honey he will eat before he knows or chooses evil, to choose the good; Because before the child knows good or evil, he disobeys wickedness, to choose the good; and the land which you fear will be abandoned before the face of the two kings. But God will bring upon you and upon your people and upon the house of your father days which have not yet come since the day Ephraim removed from Judah—the king of the Assyrians. And it will be in that day the Lord will whistle to the flies, which rule part of the river of Egypt, and to the bee, which is in the land of the Assyrians. And they will all come in the ravines of the land, and in the holes of the rocks, and into the caves, and into every crack. In that day the Lord will shave the head and the hair of the feet with the hired razor from beyond the river of the king of Assyria, and he will remove the beard. And it will be in that day a man will keep

a heifer and two sheep. And it will be from the abundance of milk to drink, butter and honey will be eaten by everyone who has been left behind upon the land. And it will be in that day, every place where there are a thousand vines worth a thousand shekels will become dry land and thorns. With bow and arrow they will enter there, because all the land will be wasteland and thorn, and every plowed mountain will be plowed; fear shall not come there; for it will be from wasteland and thorn into pasture for sheep and trampling place for ox.

8

And the Lord said to me, Take for yourself a great new scroll, and write on it with an ordinary stylus concerning the swift plunder and hastening of spoils, for it is at hand, and make for me faithful men as witnesses: Uriah and Zechariah son of Berechiah. And I approached the prophetess, and she conceived, and she bore a son, and the Lord said to me, Call his name, Quickly plunder, swiftly carry off spoil. Because before the child knows to call father or mother, he will take the power of Damascus and the spoils of Samaria before the king of the Assyrians. And the Lord continued to speak to me: Because this people does not wish for the water of Siloam that flows quietly, but wishes to have Rezin and the son of Remaliah as king over you, because of this behold the Lord brings up upon you the water of the river, the strong and abundant one, the king of the Assyrians, and his glory, and he will rise over every ravine of

yours, and he will walk over every wall of yours, and he will remove from Judea any man who is able to raise his head, or able to accomplish anything, and his camp will fill the width of your land, God is with us. Know this, nations, and be defeated; listen to the end of the earth; though you are strong, you will be defeated; for if you become strong again, you will be defeated again. And whatever plan you might make, the Lord will scatter it, and whatever word you might speak, it will not stand with you, because God is with us. Thus says the Lord, With a strong hand disobeying the way of the journey of this people, saying, lest they should say, harsh; for all that this people says is harsh; but you shall not fear his fear nor shall you be troubled. Sanctify the Lord himself, and he himself will be your fear. And if you are trusting in him, he will be a sanctuary to you, and you will not meet him as a stumbling stone, nor as a rock that causes falling; but the house of Jacob is in a trap, and those sitting in Jerusalem are in a pit. Therefore many will be powerless among them, and will fall and be shattered, and will draw near, and people in safety will be captured. Then the ones sealed by the law of not learning will be manifest. And he will say, I will wait for the God who has turned away his face from the house of Jacob, and I will trust in him. Behold, I and the children which God gave me, and they will be signs and wonders in the house of Israel from the Lord of hosts who dwells on Mount Zion. And if they should say to you, Seek the ventriloquists and those speaking from the earth, those speaking empty words, who speak from the belly—will not a nation seek to its God? Why do they seek out the dead concerning the living? For he gave law for help, so that they

might not say as this word, concerning which it is not possible to give gifts concerning it. And a harsh famine will come upon you, and when you hunger, you will be grieved. And you will speak badly of the ruler and the ancestral customs, and they will look up into heaven above, and they will look down at the earth below, and behold, dire perplexity and darkness, tribulation and distress, and darkness so that they cannot see, and the one who is in distress will not be perplexed until a time. Drink this first; it quickly affects the land of Zebulun, the land of Naphtali, and the rest along the coastline, and beyond the Jordan, Galilee of the nations.

9

The people going in darkness see a great light; those dwelling in the land of the shadow of death, a light will shine upon you. You have increased the people, which you brought down in your gladness, and they will rejoice before you, as the ones rejoicing in harvest, and in the manner of the ones dividing spoils. Because the yoke lying upon them has been taken away, and the rod upon their neck; for he scattered the rod of those demanding, as in the day of Midian. Because they will repay for every garment gathered up by deceit and every cloak obtained through reconciliation, and they will wish these had been burned with fire. Because a child was born to us, a son was given to us, whose rule came to be upon his shoulder, and his name is called Messenger of Great Council; for I will bring peace

upon the rulers, and health to him. Great is his dominion, and of his peace there is no end; upon the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness, from now and forever; the zeal of the Lord of hosts will do these things. The Lord sent death upon Jacob, and it came upon Israel. And all the people of Ephraim will know, and those sitting in Samaria, in insolence and with a high heart saying, The bricks have fallen, but come let us hew out stones, and let us cut down sycamores and cedars, and let us build for ourselves a tower. And God will shatter the ones rising up against him upon Mount Zion, and he will scatter the enemies; Syria from the east, and the Greeks from the west, the ones devouring Israel with their whole mouth; for all these things his wrath has not turned away, but his hand is still raised high. And the people did not turn away until they were struck, and they did not seek the lord. And the Lord took away from Israel head and tail, great and small, in one day: the elder and those who admire faces, this is the head, and the prophet teaching lawless things, this one is the tail. And the ones calling this people blessed will be ones leading astray, and they lead astray so that they may swallow them up. Therefore the Lord will not rejoice over their young men, and will not have mercy on their orphans and their widows, because all are lawless and wicked, and every mouth speaks unjust things. Because of all these things his wrath has not turned away, but his hand is still raised high. And lawlessness will burn as fire, and as dry grass it will be eaten by fire, and it will burn in the thickets of the forest, and all things around the hills will be completely consumed. Because of the

wrath of the Lord's anger the whole earth has been burned up; and the people will be as those burned up by fire; a man will not have mercy on his brother. But he will turn aside to the right because he will be hungry, and he will eat from the left, and a man eating the flesh of his own arm will not be filled. Manasseh will eat Ephraim, and Ephraim will eat Manasseh, because together they will besiege Judah. For all these things the wrath has not turned away, but the hand is still high.

10

Woe to those who write wickedness, for in writing, they write wickedness, turning aside the judgment of the poor, seizing the judgment of the poor of my people, so that the widow may be plunder for them, and the orphan plunder. And what will they do in the day of visitation? For the affliction will come to you from afar, and to whom will you flee for help? And where will you leave your glory, so as not to fall into captivity? For all these the wrath was not turned away, but the hand is still high. Woe to the Assyrians, the rod of my anger, and wrath is in their hands. I will send my anger against a lawless nation, and I will command my people to take spoils and plunder, and to trample the cities, and to turn them into dust. But he himself did not consider thus, and in his soul it has not been reckoned thus, but his mind will escape, and to utterly destroy not a few nations. And if they should say to him, Are you the only ruler? he will say, Did they not take the land above Babylon and Calneh, where the tower

was built, and did they not take Arabia and Damascus and Samaria? In the manner in which I took these, I will also take all the kingdoms; wail, carved images in Jerusalem and in Samaria. For as I did to Samaria and to her handmade things, so I will do also to Jerusalem and to her idols. And it will be when the Lord completes all he is doing in Mount Zion and Jerusalem, I will punish the great mind of the ruler of the Assyrians, and the haughty pride of his eyes. For he said, In strength I will do it, and in the wisdom of understanding I will remove the boundaries of nations, and I will plunder their strength. And I will shake inhabited cities, and I will seize the whole inhabited world with my hand as a nest, and as eggs left behind I will take them up. And there is no one who will escape me, or speak against me. Will the axe not be glorified without the one cutting with it? Or will the saw be exalted without the one pulling it? As someone would take up a rod or wood; and not thus, but the Lord of hosts will send dishonor into your honor, and a burning fire will burn into your glory. And the light of Israel will be fire, and it will sanctify him in burning fire, and it will eat the wood like grass; on that day the mountains will be extinguished, and the hills, and the forests, and it will devour from soul to flesh; and the one fleeing will be as one fleeing from a burning flame. And those having been left behind from them will be few in number, and a child will write them down. And it will be in that day, the remnant of Israel will no longer be added to, and the survivors of Jacob will no longer be trusting in those who wronged them, but they will be trusting in the holy God of Israel in truth. And the remnant of Jacob will be with the powerful God. And if the

people of Israel become as the sand of the sea, their remnant will be saved. He is completing a word and cutting it short in righteousness, because the Lord will make a word cut short in the whole inhabited world. Because of this, the Lord of hosts says these things: Do not fear, my people who dwell in Zion, the Assyrians, because he will strike you with a rod; for I am bringing a blow upon you, so that you may see the way of Egypt. For in a little while, the wrath will cease, and my anger will be upon their counsel. And God will raise up against them, according to the blow of Midian in the place of affliction, and his wrath will be on the way by the sea, on the way toward Egypt. And it will be in that day, his yoke will be taken away from your shoulder, and his fear from you, and the yoke will be destroyed from your shoulders. For he will come into the city Ai, and he will pass through into Magedo, and in Machmas he will place his vessels. And he will pass through the ravine, and he will come into Ai, fear will seize Ramah, the city of Saul, the daughter of Gallim will flee, Laish will hear, it will be heard in Anathoth. And Madmenah was astonished, and those dwelling in Gebim. You call upon today in the way of remaining; with the hand you call upon the mountain, the daughter Zion, and the hills in Jerusalem. Behold, the master Lord of hosts shakes the glorious with strength, and the high with insolence will be shattered, and the high will be humbled, and the high will fall by the sword, and Lebanon with the high will fall.

11

And a rod will go out from the root of Jesse, and a flower will go up from the root, and the spirit of God will rest upon him, a spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and piety will fill him, a spirit of the fear of God. He will not judge according to opinion, nor will he rebuke according to talk, but he will judge judgment for the lowly, and he will rebuke the humble of the earth, and he will strike the earth with the word of his mouth, and in spirit through his lips he will destroy the ungodly. And he will be girded about his loins with righteousness and wrapped about his sides with truth. And the wolf will graze together with the lamb, and the leopard will rest together with the young goat, and the calf and bull and lion will graze at the same time, and a little child will lead them. And the ox and bear will graze together, and their young will be together, and the lion will eat straw like the ox. And an infant child will play upon holes of asps, and will lay the hand upon the bed of offspring of asps. And they will not do evil, nor will they be able to destroy anyone upon my holy mountain; because the whole earth was filled with the knowledge of the Lord, as much water covers the seas. And it will be in that day: the root of Jesse, and the one rising up to rule nations; upon him nations will hope, and his rest will be honor. And it will be on that day that the Lord will again show his hand to care for the remaining remnant of the people which may be left by the Assyrians and from Egypt and from Babylon and from Ethiopia and from the Elamites and from the east and from Arabia. And he will raise a sign to the nations, and he will gather the perishing ones of Israel, and he will gather the

scattered ones of Judah from the four wings of the earth. And the zeal of Ephraim will be taken away, and the enemies of Judah will perish. Ephraim will not be jealous of Judah, and Judah will not afflict Ephraim. And they will fly in ships of the Philistines; at the same time they will plunder the sea and those from the east and Idumea, and they will lay their hands upon Moab first; but the sons of Ammon will obey first. And the Lord will make the sea of Egypt desolate, and he will lay his hand upon the river with a violent spirit, and he will strike seven ravines, so that one may pass through it in sandals. And there will be a passage for my people left behind in Egypt, and it will be for Israel as on the day when they went out from the land of Egypt.

12

And you will say in that day, I bless you, Lord, because you were angry with me, and you turned away your anger, and you had mercy on me. Behold, God is my savior, I will trust in him, and I will not fear, because the Lord is my glory and my praise, and he became salvation to me. And draw out water with gladness from the springs of salvation. And you will say on that day, Sing praise to the Lord, shout his name, declare his glorious deeds among the nations, remember that his name was exalted. Sing praises to the name of the Lord, because he has done high things; proclaim these things in all the earth. Rejoice and be glad, you who dwell in Zion, because the Holy One of Israel was exalted in

the midst of her.

13

The vision which Isaiah son of Amoz saw concerning Babylon. Upon a level mountain lift up a sign, lift up your voice to them, exhort with your hand, let the rulers open. I command, and I command them; giants are coming to fulfill my wrath, rejoicing and acting insolently at the same time. A voice of many nations upon the mountains, like many nations, a voice of kings and nations gathered together. The Lord of hosts has commanded a nation armed for battle to come from a land far away, from the end of the foundation of heaven, the Lord and his warriors, to destroy all the inhabited world. Wail, for the day of the Lord is near, and destruction from God will come. Therefore every hand will be weakened, and every soul of man will be afraid. The ambassadors will be troubled, and birth pains will seize them, as of a woman giving birth, and they will be dismayed one toward another, and they will be astonished, and they will change their face as flame. Behold, for the day of the Lord comes, incurable, of wrath and anger, to make the inhabited world desolate and to destroy the sinners from it. For the stars of heaven and Orion and all the host of heaven will not give their light; and the sun will be darkened at its rising, and the moon will not give its light. And I will command evils upon the whole inhabited world, and upon the impious their sins, and I will destroy the insolence of the lawless, and the insolence of the arrogant I will humble.

And the ones left behind will be more honored than the unrefined gold, and a man will be more honored than the stone in Ophir. For heaven will be angered, and the earth will be shaken from its foundations, because of the angry wrath of the Lord of hosts, on the day when his wrath comes. And the ones left behind will be as a fleeing gazelle, and as a wandering sheep, and there will be no one gathering them, so that each man will turn away to his own people, and each man will flee to his own land. For whoever is caught will be defeated, and those who are gathered together will fall by the sword. And they will dash their children to pieces before them, and they will plunder their houses, and they will have their women. Behold, I am raising up against you the Medes, who do not consider silver, nor do they have need of gold. Arrows of young men will crush, and they will not have mercy on your children, nor will their eyes spare your children. And Babylon, which is called glorious by the king of the Chaldeans, will be in the manner that God destroyed Sodom and Gomorrah. It will not be inhabited for all time, nor will they enter into it through many generations, nor will Arabs pass through it, nor will shepherds rest in it. And wild beasts will rest there, and the houses will be filled with sound, and sirens will rest there, and demons will dance there, and donkey centaurs will dwell there, and hedgehogs will make nests in their houses. He comes quickly and will not delay.

14

And the Lord will have mercy on Jacob, and he will still choose Israel, and they will rest upon their land, and the sojourner will be added to them, and he will be added to the house of Jacob. And nations will take them and will bring them into their place, and they will inherit, and they will be multiplied upon the land into slaves and female slaves. And those having taken them captive will be captives, and those having gained control of them will be ruled over. And it will be in that day, the Lord will give you rest from your pain and your anger, from your harsh slavery in which you served them. And you will take up this lament against the king of Babylon: How the demanding one has ceased, and how the oppressor has ceased! The Lord shattered the yoke of the sinners, the yoke of the rulers. Having struck a nation in wrath with an incurable blow, striking a nation with a blow of anger which did not spare, it rested in confidence. All the earth cries out with gladness, and the woods of Lebanon have rejoiced over you, and the cedar of Lebanon—since you have been laid to rest, the one cutting us has not come up. Hades from below was made bitter upon meeting you; all the giants who ruled the earth were roused together for you, those who raised all the kings of nations from their thrones. All will answer and say to you, You too have been captured, just as we have, and you have been counted among us. Your glory has gone down into Hades, your great gladness; underneath you they will spread decay, and your covering is worms. How has the Morning Star, the one rising in the morning, fallen from heaven? The one sending to all the nations was crushed into the earth. You said in your mind, I will go up into heaven, above the stars of heaven I

will place my throne, I will sit on a high mountain, upon the high mountains toward the North, I will go up above the clouds, I will be like the Most High. But now you will go down into hades, and into the foundations of the earth. Those who have seen you will marvel at you, and they will say, This is the man who provoked the earth, who shook kings, who made the whole inhabited world a desert, and tore down his cities, who did not release those in captivity. All the kings of the nations slept in honor, each man in his own house. You will be cast out in the mountains, as an abhorred corpse, with many dead having been pierced by swords, descending into Hades. In the manner that a garment stained with blood will not be clean, thus neither will you be clean; because you destroyed my land, and you killed my people; you will not remain for all time, evil seed. Prepare your children to be slaughtered for the sins of their father, so that they might not rise up and inherit the land, and fill the land with wars. And I will rise up against them, says the Lord of hosts, and I will destroy their name, and remnant, and seed; these things says the Lord. And I will make Babylonia a desert so that hedgehogs dwell there, and it will become nothing, and I will make it a pit of mud for destruction. Thus says the Lord of hosts: as I have spoken, so it will be, and as I have purposed, so it will remain, to destroy the Assyrians upon my land and upon my mountains, and they will be trampled, and their yoke will be taken away from them, and their glory will be taken away from their shoulders. This is the counsel which the Lord has purposed upon the whole inhabited world, and this is the raised hand upon all the nations. For what the holy God has purposed, who

will scatter? And who will turn back his upraised hand? In the year in which king Ahaz died, this word came to pass. Do not rejoice, all you foreigners, for the yoke of the one striking you was broken; for from the seed of a serpent will come out offspring of asps, and their offspring will come out flying serpents. And the poor will be fed through him, and poor people will rest in peace, and he will destroy your seed by famine, and he will destroy your remnant. Wail, gates of cities, let the troubled cities cry out, all you foreigners, because smoke comes from the north, and there is no one. And what will the kings of nations answer? Because the Lord founded Zion, and through him the humble of the people will be saved. The word concerning Moab.

15

By night the Moabite will be destroyed, for by night the wall of the Moabite land will be destroyed. Grieve for yourselves, for Dibon will be destroyed also, where your altar is; there you will go up to weep upon Nebo of the Moabite land; wail, upon every head is baldness, all arms are cut off. In her broad streets gird yourselves with sackcloth, and beat yourselves upon her roofs, and in her streets all of you wail with weeping. Because Heshbon and Elealeh have cried out, their voice was heard as far as Jahaz; therefore the loins of Moabite Land cry out, her soul will know. The heart of the Moabitess cries out within her until Zoar, for she is a three-year-old heifer. But upon the ascent

of Luhith, they will go up weeping toward you by the road of Horonaim; she cries out destruction and earthquake. The water of Nimrim will be deserted, and its grass will fail; for green grass will not be. Is he not going to be saved even this way? For I will bring Arabs upon the ravine, and they will take it. For the cry reached the boundary of the Moabite land of Eglaim, and her wailing reached to the well of Elim. The water of Dimon will be filled with blood, for I will bring Arabs upon Dimon, and I will take away the seed of Moab, and Ariel, and the remnant of Admah.

16

I will send them as reptiles upon the earth; is not the mountain of the daughter of Zion a desolate rock? You will be like a nestling deprived of a bird flying away, O daughter of Moab, then take more counsel at Arnon and make shelter of mourning continually; in southern darkness they flee, they are astonished; do not be burdened, the fugitives of Moab will dwell as foreigners with you; they will be shelter to you from the face of the pursuer, because your alliance was taken away and the ruler who was trampling perished from the land. And a throne will be established with mercy, and he will sit upon it with truth in the tent of David, judging and seeking judgment and hastening righteousness. We heard of the insolence of Moab, exceedingly insolent; he lifted up arrogance. Your oracles are not thus, not thus. Moab will wail, for in Moabitis all will wail to those

dwelling there, but Seth, you will meditate and you will not be ashamed. The plains of Heshbon will mourn, the vine of Sibmah: O you who swallow the nations, trample down her vines until Jazer. You will not join together, you wander the wilderness, the ones who were sent were left behind, for they crossed over toward the sea. Because of this I will weep as the weeping of Jazer, O vine of Sibmah; Heshbon and Elealeh threw down your trees, because I will trample upon your harvest and upon your vintage, and all things will fall. And joy and exultation will be taken away from the vineyards, and in your vineyards they will not rejoice, and they will not tread wine into the wine vats, for it has ceased. Therefore my belly will sound like a lyre for Moab, and you have renewed my insides like a wall. And it will be to your shame, because Moab labored upon the altars, and she will enter into her handmade things to pray, and she will not be able to deliver him. This is the word that the Lord spoke concerning Moab, when he spoke. And now I say, in three years, like the years of a hired worker, the glory of Moab will be dishonored with all its great wealth, and few will be left, and not honored. The word concerning Damascus.

17

Behold, Damascus will be removed from being a city, and it will become a ruin, forsaken forever, a resting place for flocks, and there will be no one to drive them away. And there will no longer be a stronghold for Ephraim to take refuge in, and no

longer a kingdom in Damascus, and the remnant of the Syrians, for you are not better than the sons of Israel and their glory; these things says the Lord of hosts. In that day there will be an eclipse of the glory of Jacob, and the rich things of his glory will be shaken. And it will be as when someone gathers standing harvest and reaps the seed of the ears of grain; and it will be as when someone gathers ears of grain in a solid valley. And stubble may be left in it, or as olive berries two or three upon the elevated end, or four or five may be left from their branches. These things says the Lord, the God of Israel. In that day the man will be trusting in the one who made him, and his eyes will look to the Holy One of Israel, and they will not be trusting in the altars, nor in the works of their hands, which their fingers made, and they will not see the trees, nor their abominations. In that day your cities will be abandoned, in the manner which the Amorites and the Hivites left before the sons of Israel, and they will be desolate, because you abandoned God your savior, and you did not remember the Lord your helper; because of this you will plant an untrustworthy planting, and an untrustworthy seed. On the day you plant, you will be led astray; but if you sow in the morning, it will blossom into a harvest on the day you obtain by lot, and as a father of a man allots to his sons. Woe to the multitude of many nations; as the surging sea, thus you will be troubled; and the roar of many nations will sound as water. As many nations are like much water, like much water being carried by force; and he will scatter him and will pursue him far away, as chaff of those winnowing before the wind, and as dust of a wheel that a storm is carrying. Toward evening there will be

mourning, before morning, and it will not be; this is the portion of those who plundered you, and the inheritance to those who inherited you.

18

Woe to the land of wings of ships beyond the rivers of Ethiopia, the one sending hostages in the sea and papyrus letters above the water; for light messengers will go to an elevated nation and to a foreign and difficult people; who is beyond him? A nation unexpected and trampled down; now all the rivers of the earth, it will be inhabited as an inhabited land; their land as if a sign should be raised from a mountain, it will be audible as a trumpet's voice. Because thus the Lord said to me, there will be security in my city, like the light of the heat of midday, and like a cloud of dew on the day of harvest before the harvest, when the flower is completed and the unripe grape blossoms into a flower producing unripe grapes; and he will remove the small clusters with the sickles, and he will remove the vine branches and cut them off, and he will leave them at the same time to the birds of heaven and to the beasts of the earth; and the birds of heaven will be gathered upon them, and all the beasts of the earth will come upon it. In that time gifts will be brought to the Lord of hosts from an oppressed and plucked people, and from a great people from now and into eternal time; a nation hoping and trampled down, which is in a part of a river of its land, to the place where the name of the Lord of hosts is, Mount Zion. Vision

of Egypt.

19

Behold, the Lord sits upon a light cloud, and he will come into Egypt, and the handmade things of Egypt will be shaken before his face, and their heart will be defeated within them. And Egyptians will be stirred up against Egyptians, and a man will fight his brother, and a man his neighbor, city against city, and law against law. And the spirit of the Egyptians will be troubled within them, and I will scatter their counsel, and they will inquire of their gods, and their images, and the ones speaking from the earth, and the ventriloquists. And I will deliver Egypt into the hands of harsh masters, and harsh kings will rule over them. Thus says the Lord of hosts. And the Egyptians will drink water from the sea, but the river will fail and be dried up. And the rivers will fail, and the canals of the river, and every gathering of water will be dried up, and in every marsh of reed and papyrus, and all the green grass around the river, and all that is being sown by the river will be dried up, blasted by the wind. And the fishermen will groan, and all those throwing hooks into the river will groan, and those throwing drag nets, and the casters of nets will mourn. And shame will seize those working the combed flax, and those working the fine linen. And those working them will be in pain, and all those making beer will be grieved, and their souls will suffer. And the rulers of Tanis will be foolish, the wise counselors of the king, their

counsel will be made foolish; how will you say to the king, We are sons of the intelligent, sons of kings from the beginning? Where are your wise men now? And let them declare to you and let them say what the Lord of hosts has purposed against Egypt. The rulers of Tanis failed, and the rulers of Memphis were exalted, and they will lead Egypt astray tribe by tribe. For the Lord mixed for them a spirit of deception, and they led Egypt astray in all their works, as the drunk man wanders and vomits at the same time, and there will not be for the Egyptians any work which will make head and tail, and beginning and end. And on that day the Egyptians will be like women, in fear and in trembling before the hand of the Lord of hosts, which he will lay upon them. And the land of the Jews will be a terror to the Egyptians; everyone who mentions it to them will fear because of the plan which the Lord of hosts has purposed against it. On that day there will be five cities in Egypt speaking the Canaanite language, and swearing by the name of the Lord of hosts; the one city will be called city of righteousness. On that day there will be an altar to the Lord in the land of the Egyptians, and a pillar to the Lord at its boundary. And it will be a sign forever to the Lord in the land of Egypt, because they will cry out to the Lord because of those oppressing them, and he will send them a man who will save them; by judging he will save them. And the Lord will be known to the Egyptians, and the Egyptians will know the Lord in that day, and they will make sacrifices, and they will pray prayers to the Lord, and they will give back. And the Lord will strike the Egyptians with a blow, and he will heal them with healing, and they will turn back to the Lord, and he

will listen to them, and he will heal them with healing. On that day there will be a road from Egypt to Assyria, and the Assyrians will enter into Egypt, and the Egyptians will go to Assyria, and the Egyptians will serve the Assyrians. On that day Israel will be third with the Egyptians and with the Assyrians, blessed in the land which the Lord of hosts blessed, saying, Blessed is my people in Egypt and those in Assyria, and my inheritance, Israel.

20

The year when Tartan entered into Azotus, when he was sent by the king of Assyria, and he waged war against Azotus, and he took it, then the Lord spoke to Isaiah son of Amoz, saying, Go and remove the sackcloth from your waist, and untie your sandals from your feet, and do thus, going naked and barefoot. And the Lord said, In the manner that my servant Isaiah has walked naked and barefoot for three years, three years it will be for a sign and wonder to the Egyptians and Ethiopians. Because thus the king of Assyria will lead away the captives of Egypt and of Ethiopia, young men and old men, naked and barefoot, with their buttocks uncovered, the shame of Egypt. And they will be ashamed, having been defeated, because of the Ethiopians in whom the Egyptians were trusting, for they were their glory. And the ones dwelling in this island will say in that day, Behold, we were trusting to flee to them for help, who were not able to be saved from the king of the Assyrians, and how will we be saved? The vision of the desert.

21

As a storm might pass through a desert, coming from a wilderness from a land, the vision was fearful, and a harsh thing was reported to me; the one who rejects rejects, the one who is lawless acts lawlessly; the Elamites are upon me, and the ambassadors of the Persians are coming upon me; now I will groan and I will comfort myself. Therefore my loins were filled with exhaustion, and birth pains took me as one giving birth; I did wrong to not hear, I hastened to not see. My heart wanders, and lawlessness baptizes me, my soul stands in fear. Prepare the table, eat, drink; the rulers, having risen up, prepare shields, because thus the Lord said to me, Go and set up a watchman for yourself, and announce whatever you see. And I saw two riders on horseback, and a rider on a donkey, and a rider on a camel; listen carefully, and call Uriah to the watchtower; the Lord said, I stood continually by day, and I stood at the camp the whole night, and behold he comes, a chariot rider; and answering he said, Babylon has fallen, has fallen, and all her images and her handmade things were shattered to the ground. Hear, you who have been left behind, and you who are grieving, hear what I heard from the Lord of hosts, the God of Israel has declared to us. The vision of Idumea. He calls to me from Seir: Guard the battlements. I guard in the morning and the night; if you seek, seek, and dwell beside me, you may sleep in the forest in the evening, or on the road to Dedan. Bring water to meet the thirsty, you inhabitants dwelling in the land of Teman, meet the

fleeing with bread because of the multitude of the slain, and because of the multitude of the wandering, and because of the multitude of the sword, and because of the multitude of the drawn arrows, and because of the multitude of the fallen in the war. Because thus the Lord said to me, in yet a year as a year of a hired worker, the glory of the sons of Kedar will fail, and the remnant of the arrows of the strong sons of Kedar will be few, because the Lord the God of Israel spoke. The word of the ravine of Zion.

22

What happened to you, that you have all now gone up into vain houses? The city was filled with shouting, your wounded were not wounded by swords, nor were your dead dead from wars. All your rulers have fled, and the captured are bound harshly, and the strong ones in you have fled far away. Because of this I said, leave me, I will weep bitterly; do not prevail to comfort me over the destruction of the daughter of my people, because it is a day of disturbance and of destruction and of trampling down, and wandering from the Lord of hosts; in the valley of Zion they wander, from small to great they wander upon the mountains. The Elamites took quivers, with riders, men upon horses, and a gathering in battle array. And your choice valleys will be filled with chariots, and the horsemen will block your gates, and they will uncover the gates of Judah; and they will look in that day at the chosen houses of the city. And they will uncover the hidden

things of the houses of the citadel of David; and they saw that they are many, and that someone turned the water of the ancient pool into the city, and that they tore down the houses of Jerusalem for fortifications of the wall for the city. And you made water for yourselves between the two walls inside the ancient pool, and you did not look to the one who made it from the beginning, and you did not see the one who created it. And the Lord, the Lord of hosts, called in that day for weeping and lamentation, and shaving and wearing of sackcloth, but they themselves made gladness and exultation, slaughtering calves and sacrificing sheep, so as to eat meat and to drink wine, saying, Let us eat and let us drink, for tomorrow we die. And these things have been revealed in the ears of the Lord of hosts, that this sin will not be forgiven to you until you die. These things the Lord of hosts says: go into the chamber, to Shebna the steward, and say to him, what are you doing here and what do you have here? Because you have hewn out for yourself a tomb here, and you made for yourself a tomb in a high place, and you carved for yourself a dwelling in the rock? Behold, indeed the Lord of hosts casts out and will crush a man, and will remove your robe and your glorious crown, and will cast you into a great and immeasurable land, and there you will die; and will set your beautiful chariot into dishonor, and the house of your ruler into trampling. And you will be removed from your management and from your faction. And it will be in that day and I will call my servant Eliakim the son of Hilkiah, and I will clothe him with your robe, and I will give your crown to him with power, and I will give your administration into his hands,

and he will be as a father to the inhabitants in Jerusalem and to the inhabitants in Judah. And I will give the glory of David to him, and he will rule, and there will be no one speaking against, and I will give to him the key of the house of David upon his shoulder, and he will open, and there will be no one shutting, and he will shut, and there will be no one opening. And I will set him up as ruler in a faithful place, and he will be a throne of glory for his father's house. And every glorious one in the house of his father will be trusting upon him, from small to great, and they will be hanging upon him in that day; these things says the Lord of hosts, the man established in a faithful place will be moved, and he will be taken away, and he will fall, and the glory upon him will be utterly destroyed, because the Lord spoke. The Word of Tyre.

23

Wail, ships of Carthage, because it was destroyed, and they no longer come from the land of Kittim; it has been brought captive. To what have the inhabitants dwelling in the island become like, merchants of Phoenicia, crossing the sea in much water, seed of merchants? As the harvest is being brought in, so are the changers of the nations. Be ashamed, Sidon, said the sea; and the strength of the sea said, I did not travail, nor give birth, nor bring up young men, nor raise maidens. When the news is heard in Egypt, pain will seize them concerning Tyre. Go away to Carthage; wail, you who dwell in this island. Was this not your

insolence from the beginning, before it was handed over? Who planned these things against Tyre? Isn't he weaker, or isn't he strong? Her merchants were the renowned rulers of the earth. The Lord of hosts planned to abolish all the insolence of the glorious ones and to dishonor every glorious one upon the earth. Work your land, for ships no longer come from Carthage. Your hand is no longer strong over the sea, the one provoking kings. The Lord of hosts has commanded concerning Canaan to destroy her strength. And they will say, you will no longer continue to insult and wrong the daughter of Sidon, and if you depart to Kittim, not even there will there be rest for you. And to the land of the Chaldeans, this too has been made desolate by the Assyrians, because her wall has fallen. Wail, ships of Carthage, because your stronghold has perished. And it will be in that day, Tyre will be left seventy years, as the time of a king, as the time of a man, and it will be after seventy years, Tyre will be as the song of a prostitute. Take a lyre, wander about, forgotten prostitute city, play the lyre well, sing many songs, so that you may be remembered. And it will be that after the seventy years, God will visit Tyre, and again she will be restored to her ancient state, and she will be a marketplace for all the kingdoms of the inhabited world upon the face of the earth. And her trade and her wage will be holy to the Lord; it will not be gathered to them, but to those dwelling before the Lord, all her trade, to eat and to drink and to be filled, and for a memorial before the Lord.

24

Behold, the Lord destroys the inhabited world, and will make it desolate, and will uncover its face, and will scatter the inhabitants dwelling in it. And the people will be as the priest, and the servant as the lord, and the maidservant as the mistress; the buyer will be as the seller, the lender as the borrower, and the debtor as the one to whom he owes. With destruction the earth will be destroyed, and with plunder the earth will be plundered, for the mouth of the Lord spoke these things. The earth mourned, and the inhabited world was destroyed; the high ones of the earth mourned. And it acted lawlessly because of the inhabitants dwelling in it, because they transgressed the law and changed the ordinances of the eternal covenant. Therefore a curse will devour the land because those dwelling in it sinned; therefore those dwelling in the land will be poor, and few people will be left behind. The wine will mourn, the vine will mourn, all those who rejoice in soul will groan. The joy of drums has ceased, the voice of the lyre has ceased. They were ashamed; they did not drink wine; the strong drink became bitter to those drinking it. Every city was made desolate; they will shut up the houses so that no one may enter. Wailing is heard concerning the wine everywhere, all joy of the earth has ceased, all joy of the earth has departed. And cities will be left deserted, and abandoned houses will perish. All these things will be in the land in the midst of the nations; in the manner that someone beats an olive tree, thus they will be beaten; and when the

vintage ceases, these will cry out with a shout. Those who have been left behind upon the earth will rejoice at the same time with the glory of the Lord, the water of the sea will be troubled. Therefore the glory of the Lord will be in the islands of the sea, the name of the Lord will be glorious. Lord, God of Israel, from the wings of the earth we heard wonders, hope to the pious; and they will say, Woe to those who reject the law, those who reject the law. Fear and pit and snare are upon you who dwell upon the earth. And the one fleeing from fear will fall into the pit, and the one coming out of the pit will be captured by the snare, because windows from heaven were opened, and the foundations of the earth will be shaken. With disturbance the earth will be disturbed, and with perplexity the earth will be perplexed. It reeled like a drunkard and one being intoxicated, and the earth will be shaken like a fruit guard's hut; for lawlessness prevailed upon it, and it will fall, and it will not be able to rise up. And God will bring his hand upon the world of heaven and upon the kings of the earth. And they will gather her assembly into prison, and they will shut them up in a fortress; after many generations there will be a visitation upon them. And the brick will melt, and the wall will fall, because the Lord will reign from Zion, and from Jerusalem, and he will be glorified before the elders.

25

Lord God, I will glorify you, I will hymn your name, because you

made wonderful things, true ancient counsel; may it be. Because you turned cities into a mound, fortified cities so that their foundations would not fall; the city of the ungodly will never be rebuilt. Therefore the poor people will bless you, and cities of wronged men will bless you. You became a helper for every lowly city, and a shelter for those discouraged through lack, you will deliver them from evil men; a shelter of the thirsty, and a spirit of men being wronged. As fainthearted men thirsting in Zion, from ungodly men to whom you handed us over. And the Lord of hosts will do this for all the nations: upon this mountain they will drink gladness, they will drink wine; they will anoint themselves with ointment on this mountain. Hand over all these things to the nations, for this counsel is upon all the nations. Death swallowed down, having prevailed, and again the Lord God took away every tear from every face; he removed the reproach of the people from all the earth, for the mouth of the Lord spoke. And they will say on that day, Behold our God upon whom we hoped, and he will save us; this is the Lord, we endured for him, and we will rejoice and be glad in our salvation. God will give rest upon this mountain, and Moab will be trampled down in the manner they tread a threshing floor with wagons. And he will lift up his hands, in the same manner that he himself humbled them to destroy, and he will humble his insolence, upon which he laid his hands. And he will bring down the height of the fortified wall, and it will descend to the ground.

26

On that day they will sing this song in the land of Judea: behold a strong city, and he will set salvation as the wall and outer wall. Open the gates, let the people guarding righteousness enter, and guarding truth, taking hold of truth, and guarding peace; because they hoped in you with hope, Lord, until eternity, the great God, the eternal one, who having humbled them you brought down those dwelling in high places; you will cast down fortified cities, and you will bring them down to the ground. And the feet of the gentle and lowly will trample them. The way of the pious became straight; the way of the pious was also prepared. For the way of the Lord is judgment; we have hoped upon your name, and upon the remembrance which our soul desires; from night my spirit rises early toward you, O God, because your commandments are light upon the earth; learn righteousness, you who dwell upon the earth. The ungodly has ceased, for everyone who does not learn righteousness upon the earth will not do truth; let the ungodly be taken away, so that he might not see the glory of the Lord. Lord, your arm is high, and they did not know, but having known they will be ashamed; zeal will take an uneducated people, and now fire will eat the adversaries. Lord our God, give us peace, for you have given us all things. Lord our God, acquire us; Lord, besides you we know no other; we call upon your name. The dead will not see life, nor will physicians raise them up; because of this you brought it upon them, and you destroyed them, and you took away every male of them. Add evils to them, Lord; add evils to the glorious ones of the earth. Lord, in affliction I remembered you; your instruction to us was in small affliction. And as the woman in

labor draws near to give birth, she cried out in her labor pain, thus we became before your beloved. Because of fear of you, Lord, we conceived in the womb, and we were in labor, and we gave birth to the spirit of your salvation, which we made upon the earth. We will not fall, but all the inhabitants upon the earth will fall. The dead will rise up, and the ones in the tombs will be raised, and the ones in the earth will rejoice; for the dew from you is healing to them, but the land of the ungodly will fall. Go my people, enter into your chambers, shut your door, hide yourself a little while, until the wrath of the Lord passes by. Behold, for the Lord brings the anger from the holy place upon the inhabitants of the earth, and the earth will uncover her blood and will not cover the slain.

27

In that day God will bring upon the fleeing dragon serpent, upon the crooked dragon serpent, the holy and great and strong sword; he will destroy the dragon. On that day there will be a beautiful vineyard—sing about it! I am a fortified city, a city being besieged; in vain I will water it, for it will be captured by night, and by day the wall will fall. There is no one who did not take hold of her; who will set me to guard stubble in a field? Because of this enemy I have rejected her; therefore because of this the Lord did all things that he commanded; I am utterly burned up. The inhabitants dwelling in her will cry out, Let us make peace with him, let us make peace, the coming children of

Jacob; Israel will sprout and will blossom, and the inhabited world will be filled with his fruit. Will he not be struck in the same way as he himself struck? And as he himself killed, so will he be destroyed? By fighting and reproaching, he will send them away; were you not practicing with the hard spirit to destroy them with a spirit of wrath? Therefore the lawlessness of Jacob will be taken away, and this is his blessing: when I take away his sin, when all the stones of the altars are crushed as fine dust, their trees shall not remain, and their idols shall be cut down, like a distant forest. The inhabited flock will be relaxed, as a flock left behind; and it will be for a long time for pasture, and there flocks will rest. And after a time there will not be anything green in it because of the drying up; women coming from the spectacle, come; for the people do not have understanding, because of this the one who made them will not have compassion, nor will the one who formed them show mercy. And it will be in that day that God will close up from the canal of the river until Rhinocorura, and you shall gather together the sons of Israel one by one. And it will be in that day, they will sound the great trumpet, and those who were lost in the land of the Assyrians will come, and those who were lost in Egypt, and they will worship the lord upon the holy mountain in Jerusalem.

28

Woe to the crown of insolence, the hired workers of Ephraim, the flower fallen from the glory upon the summit of the fat

mountain, those who are drunk without wine. Behold the strong and harsh wrath of the Lord, like hail being brought down having no shelter, being brought down by force; like a great multitude of water dragging the land, it will bring rest to the earth; the crown of insolence, the hired workers of Ephraim, will be trampled down by the hands and the feet. And the fallen flower of the hope of glory will be upon the edge of the high mountain; like an early ripening fig, the one who sees it will desire to swallow it down before taking it into his hand. On that day the Lord of hosts will be the crown of hope, the woven wreath of glory, to the remnant of the people. They will be left behind by a spirit of judgment for judgment, and by strength preventing killing. For these have erred with wine; they wandered because of the strong drink, priest and prophet were confused because of the strong drink, they were swallowed up because of the wine, they were shaken from the drunkenness, they wandered; that is a vision. Then he will eat this counsel, for this counsel is for the sake of greed. To whom have we announced evils, and to whom have we announced a message? The ones who have been weaned from milk, the ones who have been torn away from the breast. Receive affliction upon affliction, hope upon hope, still a little, still a little, because of contempt of lips, because of another tongue, because they will speak to this people, saying to them, this is the rest for the hungry, and this is the destruction, and they were not willing to hear. And the oracle of God will be to them affliction upon affliction, hope upon hope, still a little, still a little, so that they may go and fall backward; and they will be shattered, and they

will be in danger, and they will be captured. Therefore hear the word of the Lord, oppressed men and rulers of this people in Jerusalem. Because you said, We made a covenant with hades and agreements with death; if a storm passes by, it will not come upon us; we placed falsehood as our hope, and by falsehood we will be covered. Therefore, thus says the Lord God: Behold, I lay in the foundations of Zion a costly stone, chosen, a cornerstone, honored, in her foundations, and the one believing will not be put to shame. And I will set judgment as hope, and my mercy as measuring lines, but those trusting in vain in falsehood; because the storm will not pass you by, nor will it take away your covenant of death, and your hope toward Hades will not remain; if a raging storm should come upon you, you will be trampled by it. When it passes by, it will take you; morning by morning it will pass by during the day, and in the night there will be evil hope. Learn to listen while being distressed: We are not able to fight, and we ourselves are too weak for you to gather together. Just as the Lord will rise up at the mountain of the ungodly, and will be in the ravine of Gibeon, with anger he will do his works, a work of bitterness; but his anger will act hostilely, and his corruption will be foreign. And you, do not rejoice, nor let your bonds be strong; because I heard from the Lord of hosts of matters completed and cut short, which he will do upon all the earth. Give ear and hear my voice, pay attention and hear my words. Will not the one plowing plow the whole day? Or will he prepare seed beforehand, before working the land? Does he not, when he has leveled its face, then sow black cumin or cumin, and again sow wheat and barley and millet and spelt in their

borders? And you will be disciplined by the judgment of your God, and you will rejoice. For the black cumin is not cleansed with hardness, nor will a wagon wheel turn upon the cumin; but the black cumin is beaten with a rod, and the cumin will be eaten with bread; for I will not be angry with you forever, nor will the voice of my bitterness trample you. And these wonders went out from the Lord of hosts; take counsel and lift up vain encouragement.

29

Woe to the city Ariel, which David waged war against; gather produce year upon year, you will eat, for you will eat with Moab, for I will crush Ariel; and her strength and wealth will be mine. And I will encircle you as David did, and I will cast a palisade around you, and I will place towers around you, and your words will be brought low into the earth, and your words will sink into the earth, and your voice will be as ones speaking from the earth, and your voice will be weak toward the ground. And the wealth of the ungodly will be as dust from a wheel, and the multitude of those oppressing you as chaff being carried, and it will be as a moment immediately from the Lord of hosts; for the visitation will be with thunder and earthquake and a great voice, a storm being carried, and a flame of fire devouring. And the wealth of all the nations, as many as marched against Ariel, and all the soldiers against Jerusalem, and all the ones gathered together against her, and the ones afflicting her, will be as one

dreaming in dreams by night. And as those drinking and eating in sleep, and having risen up, the dream is vain; and in the manner a thirsty person dreams as one drinking, and having risen up still thirsts, but his soul hoped in vain; thus will be the wealth of all the nations, as many as made war upon Mount Zion. You were loosened and you were astonished and you were intoxicated, not from strong drink nor from wine. Because the Lord has given you a spirit of stupor to drink, and will close their eyes, both their prophets and their rulers, the ones who see the hidden things. And all these words will be to you as the words of this sealed book, which if they give it to a man who knows how to read, saying, Read this, he will say, I am not able to read it, for it has been sealed. And this book will be given into the hands of a man not knowing letters, and he will say to him, Read this, and he will say, I do not know letters. And the Lord said, this people draws near to me with their mouth, and with their lips they honor me, but their heart is far from me, and in vain they worship me, teaching the commandments of men and teachings. Therefore, behold, I will proceed to change this people, and I will change them, and I will destroy the wisdom of the wise, and I will hide the understanding of the intelligent. Woe to those making counsel deeply, and not through the Lord; woe to those making counsel in secret, and their works will be in darkness; and they will say, who has seen us? And who will know us, or what we do? Will you not be considered as the potter's clay? Will not the thing formed say to the one who formed it, You did not form me? Or will the work say to the one who made it, You did not make me wisely? Is it not yet a little

while and Lebanon will be changed like the mountain Carmel, and Carmel will be reckoned as a forest? And in that day the deaf will hear the words of a book, and those in the darkness and those in the mist; the eyes of the blind will see, and the poor will rejoice because of the Lord in joy, and the despairing of men will be filled with joy. The lawless one failed, and the arrogant one perished, and the ones acting lawlessly in wickedness were utterly destroyed, and the ones making men sin by word; but they will set a stumbling block for all the ones reproving in the gates, because they perverted the just one with unjust things. Therefore the Lord says these things upon the house of Jacob, whom he set apart from Abraham: Jacob will not now be ashamed, nor will his face now change. But when their children see my works, through me they will sanctify my name, and they will sanctify the Holy One of Jacob, and they will fear the God of Israel. And those wandering in spirit will know understanding, and those grumbling will learn to obey, and the stammering tongues will learn to speak peace.

30

Woe, rebellious children, says the Lord; you made counsel not through me, and treaties not through my spirit, to add sins upon sins, you who are going to go down into Egypt, but you did not consult me to be helped by Pharaoh and to be sheltered by the Egyptians. For the shelter of Pharaoh will be a shame for you, and a disgrace to those trusting in Egypt. Because there are

wicked messenger leaders in Tanis. In vain they will labor toward a people who will not help them, but will bring them shame and disgrace. The vision of the four-footed animals in the wilderness. In the affliction and the distress, lion and cub of a lion, from there also asps, and offspring of flying asps, who were carrying their wealth upon donkeys and camels to a nation which will not benefit them. The Egyptians will benefit you with vain things and empty things; declare to them that this consolation of yours is vain. Now therefore sit down and write these things on a tablet and in a book, because these things will be for the days to come, and until forever. Because the people are disobedient, false sons, who were not willing to hear the law of God. The ones saying to the prophets, Do not announce to us, and to the ones seeing the visions, Do not speak to us, but speak to us and announce to us another deception, and turn us away from this road. Remove from us this path, and remove from us the oracle of Israel. Therefore the Holy One of Israel says these things, because you disobeyed these words, and you hoped upon falsehood, and because you grumbled, and you became trusting upon this word, therefore this sin will be to you, as a wall falling immediately of a fortified city having been captured, of which the fall is immediately present. And its fall will be as the crushing of an earthenware vessel, from fine pottery, so that you will not find among them a potsherd, in which you will take up fire, and in which you will draw off a little water. Thus says the Lord, the Lord the Holy One of Israel: when you turn away and groan, then you will be saved, and you will know where you were when you trusted in vain things; your strength became

vain, and you were not willing to hear, but you said, we will flee upon horses; therefore you will flee, and we will be upon swift riders; therefore swift will be those pursuing you. One thousand will flee because of the voice of one, and many will flee because of the voice of five, until you are left as a mast upon a mountain, and as one bearing a standard upon a hill. And again God waits to have mercy on you, and therefore he will be exalted to have mercy on you; because the Lord your God is a judge; blessed are those who wait for him. Because a holy people will dwell in Zion; and Jerusalem wept bitterly, Have mercy on me. He will have mercy on you; when he saw your cry, he heard you. And the Lord will give you bread of affliction and narrow water, and the ones leading you astray will no longer approach you; because your eyes will see the ones leading you astray, and your ears will hear the words of the ones behind you who led you astray, the ones saying, This is the way, let us go in it, whether right or left. And you will defile the silver-overlaid idols, and you will make the gold-overlaid ones thin, and you will winnow them like the water of one sitting apart, and you will thrust them away like dung. Then there will be rain for the seed of your land, and the bread of the produce of your land will be abundant and rich; and your livestock will be pastured on that day in a fertile and spacious place. Your bulls and the oxen working the land will eat chaff prepared with winnowed barley. And there will be water passing through upon every high mountain and upon every lofty hill in that day, when many perish and when towers fall. And the light of the moon will be as the light of the sun, and the light of the sun will be sevenfold on

the day when the Lord heals the fracture of his people, and he will heal the pain of your wound. Behold, the name of the Lord comes through time, burning wrath; with glory the oracle of his lips, an oracle full of anger, and the wrath of anger will devour as fire. And his spirit like water dragging in a ravine will come up to the neck, and it will be divided to disturb nations with vain deception, and wandering will pursue them and will take them before their face. Is it not necessary for you to rejoice continually and to enter into my holy things continually, as if celebrating, and as if rejoicing, to enter with a flute into the mountain of the Lord to the God of Israel? And the Lord will make the glory of his voice audible, and will show the wrath of his arm with wrath and anger and consuming flame, he will strike with lightning violently, and as water and hail being borne down together by force. For the Assyrians will be defeated through the voice of the Lord, by the blow which he strikes them. And it will be all around him that from where their hope of help was, upon which he himself had trusted, they themselves will wage war against him with drums and lyre in a reversal. For you will be demanded back before your days; was it not also prepared for you to reign? A deep ravine with woods lying there, fire and much wood—the wrath of the Lord is like a ravine being burned by sulfur.

31

Woe to those going down to Egypt for help, those trusting in

horses and in chariots because they are many, and in horses an exceedingly great multitude, and they were not trusting in the Holy One of Israel, and they did not seek the Lord. And he himself wisely brought evils upon them, and his word will not be set aside, and he will rise up against the houses of evil men, and against their vain hope, an Egyptian, a man and not God, the flesh of horses, and there is no help. But the Lord will bring his hand upon them, and those helping will grow weary, and at the same time all will perish. Because the Lord said to me thus: in the manner that the lion cries out, or the young lion over the prey which he took, and he cries out over it, until the mountains are filled with his voice, and they were defeated, and the multitude were terrified by the anger, thus the Lord of hosts will come down to wage war upon Mount Zion, upon her mountains. As birds flying, thus the Lord of hosts will defend Jerusalem, he will defend and will deliver and will preserve and will save. Turn back, you who are deliberating the deep and lawless counsel, sons of Israel. Because on that day the people will renounce their silver handmade things and their golden handmade things which their hands made. And Assyria will fall; not a sword of man, nor a sword of man will devour him, and he will not flee from the face of a sword; and the young men will go into defeat, for they will be surrounded by rock as with a palisade, and they will be defeated, and the one fleeing will be captured; these things the Lord says, blessed is he who has seed in Zion and relatives in Jerusalem.

32

Behold, for a righteous king will reign, and rulers will rule with judgment. And the man will be hiding his words, and he will be hidden, as from water being carried; and he will appear in Zion as a glorious river being carried in a thirsty land. And they will no longer be trusting in men, but they will give ears to hear. And the heart of the weak will pay attention to hearing, and the stammering tongues will quickly learn to speak peace. And they will no longer tell the fool to rule, and your servants will no longer say, be silent. For the fool will speak foolish things, and his heart will understand vain things, to accomplish lawless things, and to speak deception toward the Lord, to scatter hungry souls, and he will make the thirsty souls empty. For the counsel of the wicked will devise lawless things, to destroy the humble with unjust words, and to scatter the words of the humble in judgment. The pious deliberated prudently, and this counsel will remain. Wealthy women, rise up and hear my voice; daughters who are confident, listen to my words. Make remembrance of the days of a year in pain with hope; the harvest has been consumed, it has ceased, it will come no longer. Be amazed, be grieved you who have trusted, strip yourselves, become naked, gird your loins, and beat your breasts, for the desirable field and the produce of the vine. The land of my people, thorns and grass will come up, and from every house joy will be taken away. A wealthy city, abandoned houses will leave the wealth of the city, houses of desire; and the villages will be

caves until the age, the joy of wild donkeys, the pasture of shepherds, until the spirit should come upon you from on high; and Carmel will be desolate, and Carmel will be reckoned as a forest. And judgment will rest in the wilderness, and righteousness will dwell in Carmel. And the works of righteousness will be peace, and righteousness will bring rest and trust until eternity. And his people will dwell in a city of peace, and they will dwell trusting, and they will rest with wealth. And if the hail comes down, it will not come upon you; and those dwelling in the forests will be trusting, as those in the plain. Blessed are those sowing upon all water, where ox and donkey tread.

33

Woe to those who afflict you, but no one makes you wretched, and the one rejecting you does not reject; those who reject will be captured, and they will be handed over, and as a moth upon a garment, thus they will be defeated. Lord, have mercy on us, for we have trusted in you; the seed of the disobedient came to destruction, but our salvation in time of affliction. Because of the voice of fear the peoples were astonished at your fear, and the nations were scattered. Now your spoils will be gathered, small and great; in the manner that someone gathers locusts, thus they will mock you. Holy is God who dwells on high, Zion was filled with judgment and righteousness. By law they will be handed over, our salvation is in treasures, there is wisdom and

knowledge and piety toward the lord; these are the treasures of righteousness. Behold, indeed these will fear in your fear; those whom you feared will cry out because of you; messengers will be sent forth, bitterly weeping, urging peace. For the ways of these will be made desolate; the fear of the nations has ceased, and the covenant toward these is taken away, and you will not consider them men. The land mourned, Lebanon was ashamed, Sharon became marshes, Galilee and Carmel will be manifest. Now I will arise, says the Lord, now I will be glorified, now I will be exalted. Now you will see, now you will perceive, the strength of your spirit will be vain; fire will devour you. And the nations will be burned up, as a thorn thrown in a field and burned. Those from afar will hear what I did, those drawing near will know my strength. The lawless ones in Zion have revolted, trembling will seize the ungodly; who will announce to you that a fire is burning? Who will announce the eternal place to you? Going in righteousness, speaking a straight way, hating lawlessness and injustice, and shaking off his hands from gifts, stopping his ears so that he might not hear judgment of blood, closing his eyes so that he might not see injustice, this one will dwell in a high cave of strong rock; bread will be given to him, and his water will be trustworthy. You will see a King with glory, your eyes will see land from afar, our soul will meditate on fear: where are the grammarians? Where are the advisers? Where is the one numbering the people being nourished, small and great? He did not take counsel with anyone, nor did he know the deep-voiced one, so that the despised people might not hear, and there is no understanding for the one listening. Behold Zion the city,

our salvation, your eyes will see Jerusalem, a rich city, tents which will not be shaken, nor will the pegs of her tent be moved for all time, nor will her ropes be broken, because the name of the Lord is great to you, there will be a place for you, rivers and canals broad and spacious, you will not go this way, nor will a rowing ship go. For my God is great; the Lord our judge, the Lord our ruler, the Lord our king will not pass me by; this Lord will save us. Your ropes were broken because they were not strong; your mast tilted, it will not loosen the sails, it will not raise a banner, until it is handed over to plunder; therefore many lame will take plunder, and the people dwelling among them will not say, I am weary; for their sin was forgiven them.

34

Come near, nations, and hear, rulers; let the earth hear, and those in it, the inhabited world, and the people in it. Because the wrath of the Lord is upon all the nations and anger is upon the number of them, to destroy them and to hand them over to slaughter. Their wounded will be thrown down, and the dead, and their smell will go up, and the mountains will be soaked from their blood. And all the powers of the heavens will melt, and the heaven will be rolled up as a book, and all the stars will fall as leaves from a vine, and as leaves fall from a fig tree. My sword was drunk in heaven; behold it will come down upon Idumea, and upon the people of destruction with judgment. The sword of the Lord was filled with blood, it grew thick from fat,

from blood of goats and lambs, and from fat of goats and of rams; because there is a sacrifice to the Lord in Bozrah, and a great slaughter in Edom. And the strong ones will fall together with them, and the rams and the bulls, and the earth will be drunk from the blood, and it will be filled from their fat. For it is the day of the Lord's judgment, and the year of recompense for the judgment of Zion. And her ravines will be turned into pitch, and her land into brimstone, and her land will be as pitch burning night and day, and it will not be quenched for all time, and her smoke will go up upward, for her generations it will be made desolate, and for a long time birds and hedgehogs and ibises and ravens will dwell in her, and a measuring cord of wilderness will be cast upon her, and donkey centaurs will dwell in her. Her rulers will not be; for her kings and her nobles will be into destruction. And thorny woods will spring up in their cities and in her strongholds, and it will be farmsteads of sirens and a courtyard of ostriches. And demons will meet with onocentaurs, and they will cry out one to another, there onocentaurs will rest, having found rest for themselves. There a hedgehog nested, and the land saved its children with safety; there deer met and saw one another's faces. In number they passed by, and one of them did not perish; one did not seek the other, because the Lord commanded them, and his spirit gathered them. And he himself will cast lots for them, and his hand has divided it for grazing; you will inherit it forever, and generations upon generations will rest upon it.

35

Rejoice, thirsting desert; let the desert exult and let it blossom as a lily. And it will blossom and it will rejoice, the desolate places of the Jordan. The glory of Lebanon was given to it, and the honor of Carmel, and my people will see the glory of the Lord, and the height of God. Be strong, you hands hanging down, and you knees that are weakened. Comfort the fainthearted in mind; be strong, do not fear; behold our God repays with judgment, and he will repay, he himself will come and will save us. Then the eyes of the blind will be opened, and the ears of the deaf will hear. Then the lame will leap as a deer, and the tongue of those speaking with difficulty will be clear, because water was broken forth in the wilderness, and a ravine in the thirsty land. And the waterless place will be turned into marshes, and in the thirsting land there will be a spring of water; there will be the gladness of birds, farmsteads of reeds and marshes. There will be a clean road there, and it will be called a holy road, and no unclean person will pass by there, nor will there be an unclean road there; but the scattered ones will go upon it, and they will not be led astray. And there will not be a lion, nor will any of the evil beasts go up into it, nor be found there, but the redeemed will walk in it, and those gathered by the Lord will return, and they will come into Zion with gladness, and eternal joy will be upon their heads; for upon their heads will be praise and exultation, and gladness will overtake them, pain and grief and groaning have fled away.

36

And it came to pass in the fourteenth year of Hezekiah reigning, Sennacherib king of the Assyrians went up against the fortified cities of Judea, and he took them. And the king of Assyrians sent the Rabshakeh from Lachish to Jerusalem to king Hezekiah with a large force, and he stood in the conduit of the upper pool on the road of the fuller's field. And Eliakim the son of Hilkiah the steward, and Shebna the scribe, and Joah the son of Asaph the recorder went out toward him. And Rabshakeh said to them, Say to Hezekiah, The great king, king of Assyria, says these things: What are you trusting in? Does not battle happen in council and in the words of the lips? And now in whom have you trusted, that you disobey me? Behold, you are trusting upon this broken reed staff, upon Egypt; when a man leans upon it, it will enter into his hand and will pierce it. Such is Pharaoh, king of Egypt, and all those trusting in him. If you say, We have trusted in the Lord our God, now join yourselves to my lord the king of the Assyrians, and I will give you two thousand horses, if you are able to provide riders for them. And how are you able to turn back the face of the governors? They are servants, the ones trusting in the Egyptians, in horse and rider. And now did we not go up against this land to make war on it without the Lord? The Lord said to me, Go up upon this land and destroy it. And Eliakim, and Shebna, and Joah said to him, Speak to your servants in Aramaic, for we hear it, and do not speak to us in Hebrew. And why do you speak in the ears of the men upon the

wall? And Rabshakeh said to them, Hasn't my lord sent me to your lord or to you to speak these words? Isn't it to the men sitting upon the wall, so that they may eat dung and drink urine with you at the same time? And Rabshakeh stood, and he cried out with a great voice in the Jewish language, and he said, Hear the words of the great king, the king of the Assyrians. The king says these things: do not let Hezekiah deceive you with words, he is not able to rescue you. And do not let Hezekiah say to you that God will deliver you, and this city will certainly not be delivered into the hand of the king of the Assyrians. Do not listen to Hezekiah; the king of Assyrians says these things: if you wish to be blessed, come out to me, and each one will eat his vine and fig trees, and you will drink water from your cistern, until I come and take you into a land like your land, a land of grain and wine and bread and vineyards. Do not let Hezekiah deceive you, saying, God will deliver you; did the gods of the nations not deliver, each one his own land from the hand of the king of the Assyrians? Where is the god of Hamath and Arpad? And where is the god of the city of Ephraim? Were they not able to rescue Samaria from my hand? Which of the gods of all these nations rescued his land from my hand, that God should rescue Jerusalem from my hand? And they were silent, and no one answered him a word, because the king had commanded no one to answer. And Eliakim the son of Hilkiah, the steward, and Shebna the scribe of the force, and Joah the son of Asaph the recorder, entered to Hezekiah, having torn their tunics, and they reported to him the words of Rabshakeh.

37

And it came to pass when king Hezekiah heard, he tore his garments, and he put on sackcloth, and he went up into the house of the Lord. And he sent Eliakim the steward, and Shebna the scribe, and the elders of the priests clothed in sackcloth, to Isaiah son of Amoz the prophet. And they said to him, Hezekiah says these things: Today's day is a day of distress and of reproach and of rebuke and anger, because the birth pain has come to the one giving birth, but she does not have strength to give birth. May the Lord your God hear the words of Rabshakeh, which the king of the Assyrians sent, to reproach the living God, and to reproach the words which the Lord your God heard, and you will pray to your Lord concerning these who remain. And the children of king Hezekiah came to Isaiah. And Isaiah said to them, Thus you will say to your lord, the Lord says these things: Do not fear the words which you heard, which the ambassadors of the king of the Assyrians reproached me with. Behold, I will put a spirit in him, and when he hears a message, he will return to his land, and he will fall by the sword in his land. And Rabshakeh turned back and found the king of Assyria besieging Libnah, and he heard that he had departed from Lachish. And Tharaka king of the Ethiopians went out to besiege him, and when he heard, he turned back and sent messengers to Hezekiah, saying, Thus you will say to Hezekiah king of Judea: Let not your God in whom you have trusted deceive you, saying, Jerusalem will not be delivered into the hand of the king of the

Assyrians. You have not heard what the kings of the Assyrians did, how they destroyed all the land? And will you be delivered? Did not the gods of the nations rescue them, whom my fathers destroyed, Gozan, and Haran, and Rezeph, which are in the land of Teemath? Where are the kings of Hamath? And where is Arphath? And where is the city of Ephraim, Anagongaua? And Hezekiah took the book from the messengers, and read it, and went up into the house of the Lord, and opened it before the Lord. And Hezekiah prayed to the Lord, saying, Lord of hosts, the God of Israel, the one sitting upon the cherubim, you are the God alone of all kingdoms of the inhabited world, you made the heaven and the earth. Incline Lord your ear, hear Lord, open Lord your eyes, look Lord, and see the words of Sennacherib, which he sent to reproach the living God. For in truth, Lord, the kings of the Assyrians laid waste the whole inhabited world and their land, and they cast their idols into the fire; for they were not gods, but works of the hands of men, wood and stones; and they rejected them. And now Lord our God save us from his hand, so that every kingdom of the earth might know that you are God alone. And Isaiah son of Amoz was sent to Hezekiah, and he said to him, These things says the Lord, the God of Israel: I heard what you prayed to me concerning Sennacherib king of the Assyrians. This is the word which God spoke concerning him: the virgin daughter Zion has despised you and mocked you; the daughter Jerusalem has shaken her head at you. Whom did you reproach and provoke? Or toward whom have you raised your voice? And did you not lift up your eyes toward the Holy One of Israel? Because you reproached the Lord through

messengers, for you said, With the multitude of chariots I went up into the height of the mountains and into the extremities of Lebanon, and I cut down the height of his cedar and the beauty of the cypress, and I entered into the height of a part of the forest, and I placed a bridge and I dried up the waters and every gathering of water. Did you not hear long ago about these things that I did? From ancient days I commanded it, but now I have demonstrated laying waste nations in strongholds and those dwelling in fortified cities. I let go of the hands, and they were dried up, and they became as dry grass upon rooftops, and as wild grass. Now I know your rest, and your departure, and your entrance. And your anger with which you were angry, and your bitterness went up toward me, and I will put a muzzle in your nose, and a bridle in your lips, and I will turn you back by the way by which you came. And this is the sign to you: eat this year what you have sown, and in the second year the remnant, and in the third year, having sown, reap, and plant vineyards, and you will eat their fruit. And the ones having been left behind in Judea will cause root to grow downward and will make seed upward. Because from Jerusalem will be the ones left behind, and the ones being saved from Mount Zion. The zeal of the Lord of hosts will do these things. Therefore thus says the Lord concerning the king of the Assyrians, he shall not enter into this city, nor shall he cast an arrow upon it, nor shall he bring a shield against it, nor shall he surround it with a palisade. But by the way which he came, by it he will turn back, and into this city he shall not enter. These things says the Lord. I will defend this city to save it for my sake and for the sake of my child David.

And a messenger of the Lord went out and killed one hundred eighty-five thousand from the camp of the Assyrians, and rising up in the morning, they found all the bodies dead. And Sennacherib king of the Assyrians departed having turned away, and he dwelt in Nineveh. And while he was worshiping in the house of Nisroch his patriarch, Adrammelech and Sharezer his sons struck him with swords, and they themselves escaped into Armenia, and Esarhaddon his son reigned in his place.

38

It came to pass in that time that Hezekiah became sick unto death, and Isaiah son of Amoz the prophet came to him and said to him, thus says the Lord, set your house in order, for you are dying and you will not live. And Hezekiah turned his face toward the wall, and he prayed to the Lord, saying, Remember, Lord, how I walked before you with truth, in a true heart, and I did the things pleasing before you, and Hezekiah wept with great weeping. And the word of the Lord came to Isaiah, saying, Go and say to Hezekiah, these things says the Lord the God of David your father: I heard your prayer and I saw your tears; behold, I add to your time fifteen years, and from the hand of the king of the Assyrians I will deliver you and this city, and I will defend this city. This is the sign to you from the Lord, that God will do this thing: Behold, I will turn back the shadow of the steps which the sun went down—the ten steps of your father's house—I will turn back the sun ten steps; and the sun went up

the ten steps which the shadow had gone down. Prayer of Hezekiah, king of Judea, when he was sick and he rose up from his sickness. I said in the height of my days, I will go into the gates of Hades, I will leave behind the remaining years. I said, I will no longer see the salvation of God in the land of the living, I will no longer see the salvation of Israel in the land, I will no longer see man. My family has failed me, they have left behind the remainder of my life, it went out and departed from me just as one who pitched a tent then took it down, my spirit became like a web beside me, with the weaver approaching to cut it off. In that day I was delivered over until morning as to a lion, thus it shattered all my bones; for from day until night I was delivered over. As a swallow, thus I will cry out, and as a dove, thus I moan; for my eyes have failed from looking into the height of heaven toward the Lord, who delivered me and took away from me the pain of my soul. Lord, for it was reported to you concerning her, and you raised up my breath, and having been comforted I lived. You chose my soul so that it might not perish, and you cast all my sins behind you. For those in hades will not praise you, nor will the dead bless you, nor will those in hades hope for your mercy. The living will bless you in the manner that I do; for from today I will make children who will declare your righteousness, O God of my salvation, and I will not cease blessing you with the psaltery all the days of my life, before the house of God. And Isaiah said to Hezekiah, Take a cake of figs, and rub it, and apply it as a poultice, and you will be healthy. And Hezekiah said, This is the sign to Hezekiah, that I will go up into the house of God.

39

In that time Merodach Baladan the son of Baladan, the king of Babylon, sent letters and ambassadors and gifts to Hezekiah; for he heard that he had been sick to the point of death, and he arose. And Hezekiah rejoiced over them, and he showed them the house of the treasure, and the silver, and the gold, and the myrrh, and the incense, and the ointment, and all the houses of the vessels of the treasury, and all things that were in his treasuries; and there was nothing that Hezekiah did not show in his house and in all his authority. And Isaiah the prophet came to king Hezekiah, and said to him, What do these men say? And from where have they come to you? And Hezekiah said, They have come to me from a land far away, from Babylon. And Isaiah said, What did they see in your house? And Hezekiah said, They saw all things in my house, and there is nothing in my house which they did not see, and also the things in my treasuries. And Isaiah said to him, Hear the word of the Lord of hosts. Behold, days are coming, and they will take all the things in your house, and as much as your fathers gathered until this day—it will come into Babylon, and they will not leave behind anything; and God said that also from your children which you will beget, they will take, and they will make them eunuchs in the house of the king of the Babylonians. And Hezekiah said to Isaiah, Good is the word of the Lord which he spoke; let there be indeed peace and righteousness in my days.

40

Comfort, comfort my people, says God. Priests, speak to the heart of Jerusalem, comfort her, because her humiliation is complete, her sin has been pardoned, because she has received from the hand of the Lord double for her sins. A voice of one crying out in the wilderness, prepare the way of the Lord, make straight the paths of our God. Every ravine will be filled, and every mountain and hill will be brought low, and all the crooked places will be made straight, and the rough places will be made into plains. And the glory of the Lord will appear, and all flesh will see the salvation of God, because the Lord has spoken. A voice saying, Cry out! And I said, What shall I cry out? All flesh is grass, and all the glory of man is as the flower of grass; the grass was dried up, and the flower fell out; but the word of our God remains forever. Upon a high mountain go up, you who bring good news to Zion, lift up your voice with strength, you who bring good news to Jerusalem, lift up, do not fear, say to the cities of Judah, behold your God, behold the Lord, the Lord comes with strength, and his arm with authority, behold his reward is with him, and his work is before him. As a shepherd, he will shepherd his flock, and with his arm he will gather lambs, and he will comfort those who are pregnant. Who measured the water with his hand, and heaven with a span, and all the earth with a handful? Who set up the mountains by weight and the glens by balance? Who knew the mind of the Lord? And who became his counselor to instruct him? Or with

whom did he take counsel, and who instructed him? Or who showed him judgment? Or who showed him the way of understanding? If all the nations were reckoned as a drop from a bucket and as the weight of a balance, will they be reckoned as saliva? And Lebanon is not sufficient for burning, and all the four-footed animals are not sufficient for a whole burnt offering, and all the nations are as nothing, and they were reckoned as nothing. To what have you compared the Lord? And to what likeness did you liken him? Did not a craftsman make an image, or did not a goldsmith, having melted gold, overlay it with gold and construct it as a likeness? For a craftsman chooses incorruptible wood, and he will wisely seek how he will set up his image, so that it may not be shaken. Will you not know? Won't you listen? Was it not reported to you from the beginning? Did you not know the foundations of the earth? The one holding the circle of the earth, and the inhabitants dwelling in it are as locusts; the one having set up the heaven as a vaulted chamber, and having extended it as a tent to dwell in; The one giving rulers as nothing to rule, and he made the earth as nothing. For they will not plant, nor will they sow, nor will their root take root in the earth; he blew upon them, and they were dried up, and a storm will take them like dry sticks. Now therefore to whom have you compared me, that I should be exalted? The holy one said. Lift up your eyes to the height, and see, who showed all these things? The one bringing forth his world according to number will call all by name from much glory, and in the rule of his strength; nothing escaped your notice. For you should not say, Jacob, What did you speak, Israel? My way was

hidden from God, and my God took away the judgment and withdrew. And you have not known even now? Didn't you hear? The eternal God, the God who constructed the extremities of the earth, will not hunger, nor will he grow weary, nor is there a searching out of his wisdom, giving strength to the ones hungering, and sorrow to the ones not suffering. For younger ones will hunger, and young men will grow weary, and chosen ones will be without strength. But those who endure God will renew their strength, they will grow wings like eagles, they will run and not grow weary, they will walk and not hunger.

41

Be renewed toward me, O islands, for the rulers will change strength; let them draw near and let them speak at the same time, then let them declare judgment. Who stirred up righteousness from the east, called her to follow at his feet, and she will go? He will give before nations, and he will astonish kings, and he will give their swords into the earth, and their bows as dry sticks driven away. And he will pursue them; the way of his feet will pass through in peace. Who accomplished and did these things? He who calls her from the beginning of generations called her; I am God, the first one, and I am for the things to come. Nations saw and were afraid, the extremities of the earth drew near and came at the same time, each one judging his neighbor and helping his brother, and one will say the craftsman prevailed and the metalworker striking with a

hammer at the same time driving, then indeed one will say the joint is good, they have strengthened them with nails, they will set them and they will not be moved. But you, Israel my child Jacob, whom I chose, seed of Abraham, whom I loved; whom I took hold of from the extremities of the earth, and from its lookout points I called you, and I said to you, you are my child, I chose you, and I have not abandoned you. Do not fear, for I am with you, do not wander; for I am your God, the one having strengthened you, and I helped you, and I secured you with my righteous right hand. Behold, all those opposing you will be ashamed and disgraced, for they will be as though not existing, and all your adversaries will perish. You will seek them, and you will not find the men who will behave insolently toward you; for they will be as though they do not exist, and those warring against you will not be; Because I am your God, the one holding your right hand, the one saying to you, do not fear, Jacob with few, Israel; I have helped you, says your God, the one redeeming you, Israel. Behold, I made you as new saw-like threshing wheels of a wagon, and you will thresh mountains, and you will make hills small, and you will make them as chaff, and you will winnow, and wind will take them, and a storm will scatter them; but you will rejoice in the Holy One of Israel. And the poor and the needy will rejoice, for they will seek water and there will be none, their tongue was dried up from thirst. I the Lord God, I will answer, the God of Israel, and I will not forsake them, but I will open rivers upon the mountains and springs in the midst of the plains. I will make the wilderness into marshes of water and the thirsting land into watercourses. I will place into the

waterless land cedar and boxwood, myrtle and cypress, and white tree, so that they may see and they may know, and they may consider and they may understand at the same time, that the hand of the Lord made these things, and the Holy One of Israel showed them. Your judgment draws near, says the Lord God; your counsels have drawn near, says the King of Jacob. Let them draw near and let them declare to you which things will happen, or what the former things were; say, and we will examine it, and we will know what the last things and the coming things are; say to us, declare to us the things coming at the end, and we will know that you are gods; do good and do evil, and we will marvel and we will see at the same time from where you are and from where your work is; they chose you as an abomination from the earth. I raised up the one from the north and the one from the rising of the sun; they will be called by my name; let the rulers come, and as the clay of a potter, and as a potter trampling the clay, thus you will be trampled down. Who will declare the things from the beginning, so that we might know the things before, and we will say that it is true? There is no one foretelling, nor anyone hearing your words. I will give rule to Zion, and I will comfort Jerusalem on the way. For from the nations, behold, there is no one; and from their idols there was no one announcing; and if I ask them, Where are you from? They will definitely not answer me. For there are the ones making you, and the ones leading you astray in vain.

42

Jacob my son, I will take hold of him; Israel my chosen, my soul accepted him; I gave my spirit upon him, he will bring forth judgment to the nations. He will not cry out, nor will he raise it, nor will his voice be heard outside. A crushed reed he will not break, and smoldering flax he will not quench, but he will bring forth judgment in truth. He will shine forth, and he will not be broken, until he should place judgment upon the earth, and nations will hope in his name. Thus says the Lord God, the one who made the heaven and fixed it, the one who established the earth and the things in it, and who gives breath to the people upon it and spirit to those who tread upon it: I the Lord God called you in righteousness, and I will take hold of your hand, and I will strengthen you, and I gave you as a covenant for the race, as a light for the nations, to open the eyes of the blind, to bring out from bonds those who have been bound and from the house of prison those who sit in darkness. I am the Lord God, this is my name, I will not give my glory to another, nor my virtues to the carved images. The things from the beginning, behold, have come, and I declare new things, and before the declaring, they were made known to you. Sing a new hymn to the Lord; his beginning, glorify his name from the end of the earth, those going down into the sea and sailing it, the islands and those inhabiting them. Rejoice, O desert, and her villages and farmsteads, and those dwelling in Kedar; those dwelling in the rock will rejoice, they will cry out from the edge of the mountains, they will give glory to God, they will declare his virtues in the islands. The Lord God of hosts will go out and will crush war, will stir up zeal, and will cry out against his enemies

with strength. I have kept silent; will I not always keep silent and endure? As one giving birth I endured, now I will throw into confusion and dry up at the same time. I will make mountains and hills desolate, and I will dry up all their grass, and I will make rivers into islands, and I will dry up marshes. And I will lead the blind in a way which they did not know, and I will make them tread paths which they did not know; I will make the darkness into light for them, and the crooked into straight; I will do these words, and I will not forsake them; But they themselves turned back; be ashamed with shame, the ones trusting in the carved images, the ones saying to the molten images, you are our gods. You deaf ones, hear, and you blind ones, look up to see. And who is blind except my children, and who is deaf except those ruling over them? And the slaves of God were blinded. You saw repeatedly, and you did not keep guard; the ears were opened. And you did not hear. The Lord God planned so that he might be vindicated and might magnify praise. And I saw, and the people had been plundered and thoroughly seized; for the snare was in the storerooms everywhere and in houses at the same time, where they hid them; they became plunder, and there was no one rescuing the plunder, and there was no one saying, Give it back. Who among you will give ear to these things? Listen to the things that are coming. To whom did he give Jacob and Israel as plunder to those plundering him? Is it not God against whom they sinned, and they were not willing to walk in his ways or to hear his law? And he brought upon them the anger of his wrath, and war prevailed against them, and those burning them all around in a circle, and each one of them

did not know, nor did they take it to soul.

43

And now thus says the Lord God who made you, Jacob, and who formed you, Israel: Do not fear, because I redeemed you, I called you by your name; you are mine. And if you pass through water, I am with you, and rivers will not overwhelm you; and if you go through fire, you will not be burned, flame will not burn you. Because I am the Lord your God, the Holy One of Israel, the one saving you; I made Egypt and Ethiopia and Syene your exchange for you. Since you became honored before me, you were glorified, and I loved you, and I will give men in exchange for you, and rulers in exchange for your life. Do not fear, because I am with you; from the east I will bring your seed, and from the west I will gather you. I will say to the North, Come, and to the South, Do not hinder; bring my sons from afar, and my daughters from the extremities of the earth, all who have been called by my name; for in my glory I prepared him, and I formed him, and I made him, and I led out a blind people, and their eyes are likewise blind, and they are deaf, having ears. All the nations were gathered together at the same time, and rulers will be gathered together from them. Who will declare these things? Or who will declare to you the things from the beginning? Let them bring their witnesses and be justified, and let them hear, and let them say true things. Become my witnesses, and I am a witness, says the Lord God, and my son whom I chose, in order that you

may know and believe, and may understand that I am; before me there was not another God, and after me there will not be. I am God, and there is no one besides me who saves. I announced and I saved, I reproached and there was not a stranger among you; you are witnesses to me, and I am the Lord God still from the beginning, and there is no one delivering from my hands; I will do, and who will turn it back? Thus says the Lord God who redeems you, the Holy One of Israel: Because of you I will send into Babylon, and I will stir up all who are fleeing, and the Chaldeans will be bound in ships. I am the Lord, your holy God, the one who showed Israel as your king. Thus says the Lord, the one giving a way in the sea and a path in mighty water, the one who led out chariots and horse and mighty crowd; but they slept and will not rise up, they were extinguished like extinguished flax. Do not remember the first things, and do not consider the ancient things. Behold, I do new things which now will spring up, and you will know them, and I will make a way in the wilderness, and rivers in the waterless place. The beasts of the field will bless me, sirens and daughters of ostriches, because I gave water in the wilderness and rivers in the waterless place to water my chosen race, my people whom I acquired to relate my virtues. I did not call you just now, Jacob, nor did I make you labor, Israel. You have not brought me your sheep of your burnt offering, nor have you glorified me in your sacrifices. I have not enslaved you in sacrifices, nor have I made you weary in frankincense, nor have you acquired for me a sacrifice of silver, nor have I desired the fat of your sacrifices. But you have stood before me in your sins, and in your injustices. I am, I am the one

wiping out your lawlessnesses for my sake, and your sins, and I will not remember them. You, remember, and let us be judged; you speak your sins first, so that you might be justified. Your fathers first, and your rulers acted lawlessly against me. And the rulers defiled my holy things, and I gave Jacob to destruction, and Israel to reproach.

44

Now listen, Jacob my child, and Israel whom I have chosen. Thus says the Lord God, the one having made you and the one having formed you from the womb, you will still be helped; do not fear, my child Jacob and beloved Israel whom I chose. Because I will give water in thirst to the ones traveling in a waterless place, I will put my spirit upon your descendants, and my blessings upon your children, and they will spring up as grass among water, and as a willow beside flowing water. This one will say, I am God's, and this one will cry out in the name of Jacob; and another will write on his hand, I am God's, and will cry out in the name of Israel. Thus says God the king of Israel, and God of hosts who delivered him, I am first, and I am after these things; except for me there is no God. Who is just like me? Let him stand, and let him call, and let him declare, and let him prepare for me from when I made man for the age, and let them declare to you the things coming before they come. Do not be covered over, nor be led astray; did you not hear from the beginning, and did I not declare it to you? You are witnesses that there is no God

except me. And the ones molding did not hear then, and the ones carving, all vain, making their desired things which will not benefit them, but the ones molding a god will be ashamed, and all carving useless things, and all were dried up from where they came, and let all the deaf ones from among men be gathered together, and let them stand at the same time, and let them be confounded, and let them be ashamed at the same time. Because the craftsman sharpened iron, he worked it with an adze, and he set it with a drill, and he worked it with the arm of his strength, and he will hunger, and he will be weak, and he will not drink water. Having chosen wood, a craftsman set it up with measure, and with glue he shaped it, and he made it as the form of a man, and as the beauty of a man, to set it up in a house. He cut down wood from the forest, a pine which the Lord planted and rain made grow, so that it might be for men for burning; and having taken from it, he warmed himself, and having burned it they baked loaves on it; but the remaining part they made into gods, and they worship them. He burned up half of it in fire, and upon half of it he baked loaves in the coals, and having roasted meat on it he ate and was filled, and having been warmed he said, It is pleasant to me, because I was warmed and I saw fire. And the remaining part he made into a carved god, and he worships it, and he prays saying, Deliver me, because you are my god. They did not know to think, because they were darkened from seeing with their eyes, and from understanding with their heart. And he did not consider in his soul, nor did he know in his understanding, that he burned up half of it in fire, and he baked loaves upon its coals, and having roasted meat he

ate, and he made the remaining of it into an abomination, and they worship it. Know that their heart is ashes, and they wander, and no one is able to deliver his soul; see, you will not say that falsehood is in my right hand. Remember these things, Jacob and Israel, because you are my child, I formed you my child, and you, Israel, do not forget me. Behold, for I have wiped away your lawlessnesses as a cloud, and your sin as darkness; turn back toward me, and I will redeem you. Rejoice, heavens, because God showed mercy to Israel; sound the trumpet, foundations of the earth; cry out gladness, mountains, hills and all the woods in them, because God redeemed Jacob, and Israel will be glorified. Thus says the Lord who redeems you and forms you from the womb, I am the Lord who accomplishes all things, I stretched out the heaven alone, and I established the earth. Who else will scatter the signs of ventriloquists and divinations from the heart? Turning the wise back, and making their counsel foolish, and setting up the word of his child, and making true the counsel of his messengers; the one saying to Jerusalem, you will be inhabited, and to the cities of Idumea, you will be built, and her desolate places will spring up; the one saying to the abyss, you will be made desolate, and I will dry up your rivers; the one saying to Cyrus to think, and he will do all my desires; the one saying to Jerusalem, you will be built, and I will lay the foundation of my holy house.

45

Thus says the Lord God to my anointed, Cyrus, whose right hand I have seized, to subdue nations before him, and I will break the strength of kings, I will open doors before him, and cities will not be shut. I will go before you, and I will make mountains level, I will shatter bronze doors, and I will break iron bars in pieces. And I will give you dark treasures, hidden and invisible, I will open to you, so that you may know that I am the Lord your God, the one calling your name, the God of Israel. Because of my child Jacob, and Israel my chosen one, I will call you by your name, and I will accept you; but you have not known me, that I am the Lord God, and there is no God except me; I strengthened you, and you did not know me, so that those from the rising of the sun and those from the west may know that there is no God except me; I am the Lord God, and there is no other. I am the one who constructed light and made darkness, the one who makes peace and creates evils; I am the Lord God, the one who makes all these things. Let the heaven rejoice from above, and let the clouds sprinkle down righteousness; let the earth spring up, and let it bring forth mercy, and let righteousness spring up at the same time; I am the Lord who founded you. What better thing have I prepared as a potter's clay? Will not the one plowing plow the land the whole day? Will the clay say to the potter, What are you doing? You are not working, nor do you have hands? Won't the thing formed answer back to the one who formed it? The one saying to the father, What will you beget? And mother, why are you in labor? Thus says the Lord God, the Holy One of Israel, the one having made the things to come, ask me concerning my sons, and command me concerning the works of my hands. I

made earth, and man upon it; I with my hand established the heaven; I commanded all the stars. I raised him up as a king with righteousness, and all his ways are straight; this one will build my city, and he will return the captivity of my people, not with ransom, nor with gifts, said the Lord of hosts. Thus says the Lord of hosts: Egypt has labored, and the trade of Ethiopians and the Sabeans, tall men, will cross over to you, and they will be slaves to you, and they will follow behind you bound with chains, and they will cross over to you, and they will bow down to you, and they will pray to you, because God is in you, and there is no God except you. You are God, and we did not know it, the God of Israel, the savior. All those opposing him will be ashamed and disgraced, and they will go in shame; renew yourselves to me, O islands. Israel is saved by the Lord with eternal salvation; they will not be ashamed, nor will they be confounded forever. Thus says the Lord who made the heaven, this God who showed the earth and made it—he himself established it, he did not make it a void, but formed it to be inhabited—I am the Lord, and there is no other. I have not spoken in secret, nor in a dark place of the earth; I did not say to the seed of Jacob, Seek in vain; I am, I am the Lord who speaks righteousness and declares truth. Be gathered together and come, take counsel together, you who are being saved from the nations; they did not know—the ones carrying their wooden carved image and the ones praying to gods who do not save. If they will declare, let them draw near, in order that they may know at the same time who made these things heard from the beginning; then it was reported to you; I am God, and there is no

other except me; righteous and savior, there is none besides me. Turn back to me, and you will be saved, you who are from the ends of the earth; I am God, and there is no other. I swear by myself: righteousness will go out from my mouth, my words will not turn back. Every knee will bow to me, and every tongue will swear to God, saying, righteousness and glory will come to him, and all the ones separating themselves will be put to shame. From the Lord they will be justified, and in God all the seed of the sons of Israel will be glorified.

46

Bel fell, Nebo was crushed, their carved images became wild beasts and cattle; you lift them up bound as a burden to one who is weary, exhausted and hungry, not strong, at the same time, those who will not be able to be saved from war, but they themselves were led away as captives. Listen to me, house of Jacob, and all the remnant of Israel, the ones being carried from the womb, and being disciplined from childhood until old age; I am, and until you grow old, I am, I endure you, I made, and I will bear you, I will take you up, and I will save you. To what have you likened me? Look, make a plan, you who are wandering. The ones contributing gold from a purse, and silver in a balance, they will set by weight, and having hired a goldsmith they made handmade things, and having bowed down they worship them. They take it up upon the shoulder, and they go; but if they place it upon its place, it remains, it will not

be moved; and whoever cries out toward it, it will not hear, it will not save him from evils. Remember these things, and groan, repent you who have been led astray, turn back in heart, and remember the former things from eternity, that I am God, and there is no one else except me, declaring beforehand the last things before they come to be, and at the same time it was accomplished; and I said, all my counsel will stand, and all things that I have purposed, I will do; Calling from the east a bird, and from a land far away the one concerning whom I have purposed, I spoke, and I brought him, I created and I made, I brought him, and I made his way prosperous. Hear me, you who have lost heart, you who are far from righteousness. I have brought near my righteousness, and the salvation from me will not delay; I have given salvation in Zion to Israel for glory.

47

Come down, sit down upon the earth, virgin daughter of Babylon, sit down on the earth, daughter of the Chaldeans, because you will no longer be called tender and delicate. Take a millstone, grind flour, uncover your covering, uncover your gray hairs, lift up your legs, cross rivers. Your shame will be uncovered, your reproaches will appear; I will take justice from you, I will no longer deliver you to men. The Lord of hosts who rescued you, his name is the Holy One of Israel. Sit down bowed down, enter into the darkness, daughter of the Chaldeans; you will no longer be called the strength of the kingdom. I was

provoked against my people, you defiled my inheritance, I gave them into your hand, but you did not give them mercy, you made the yoke of the elder exceedingly heavy, and you said, I will be ruling forever, you did not consider these things in your heart, nor did you remember the last things. Now hear these things, delicate one, the one sitting, the one trusting, the one saying in her heart, I am, and there is no other, I will not sit as a widow, nor will I know orphanhood. Now these two things will come upon you suddenly in one day, childlessness and widowhood will come suddenly upon you, despite your sorcery, despite the great strength of your incantations, the hope of your wickedness; for you said, I am, and there is no other; know that the understanding of these things will be shame to you, and your harlotry will be shame to you; and you said in your heart, I am, and there is no other. And destruction will come upon you, and you will not know; a pit, and you will fall into it; and misery will come upon you, and you will not be able to become clean; and destruction will come upon you suddenly, and you will not know. Stand now in your incantations and in your great sorcery which you learned from your youth, if you will be able to be helped. You have grown weary in your counsels; let them stand indeed and let them save you, the astrologers of heaven, the ones seeing the stars; let them declare to you what is about to come upon you. Behold, all will be burned up as dry sticks upon fire, and they will not rescue their soul from the flame; because you have coals of fire, sit upon them, these will be help to you; you have labored in the change from youth, each man wandered according to himself, but for you there will be no salvation.

48

Hear these things, house of Jacob, the ones called by the name of Israel, and having gone out from Judah, the ones swearing by the name of the Lord God of Israel, remembering not with truth, nor with righteousness, and holding fast to the name of the holy city, and leaning upon the God of Israel, Lord of hosts is his name. I announced the former things long ago, and they went out from my mouth and became heard; suddenly I acted, and they came to pass. I know that you are hard, and your neck is an iron sinew, and your forehead is bronze. And I announced to you long ago the things which were to come upon you; I made them heard by you, lest you should ever say that my idols made them, and you should say that the carved images and the molten images commanded me. You heard all things, and you did not know; but I made the new things audible to you from now on, which are about to happen; and you did not say, Now it is happening, and not long ago, and you did not hear them in former days; you should not say, Yes, I know them. You have not known, nor did you understand, nor from the beginning did I open your ears; for I knew that you would surely deal treacherously, and you would be called a lawless one from the womb. For the sake of my name I will show you my anger, and I will bring my glory upon you, so that I will not destroy you. Behold, I have sold you, not for silver; but I delivered you from the furnace of poverty; for my sake I will act for you, because my name is profaned, and I will not give my glory to another.

Hear me, Jacob, and Israel whom I call; I am first, and I am forever. And my hand founded the earth, and my right hand established the heaven; I will call them, and they will stand at the same time, and all will be gathered together, and they will hear; who reported these things to them? Loving you, I carried out your will upon Babylon, to remove the seed of the Chaldeans. I spoke, I called, I led him, and I made his way prosperous. Come near to me, and hear these things; I have not spoken in secret from the beginning; when it came to pass, I was there, and now the Lord Lord has sent me, and his spirit. Does the Lord say thus? The one having rescued you, Holy One of Israel, I am your God, I have shown you so that you might find the way in which you will go. And if you had listened to my commandments, your peace would have become like a river, and your righteousness like a wave of the sea. And your descendants would have become like the sand, and the offspring of your womb like the dust of the earth. Yet even now you will not be utterly destroyed, nor will your name perish before me. Go out from Babylon, fleeing from the Chaldeans. Announce a voice of gladness, and let this be heard. Declare it to the end of the earth. Say, The Lord has rescued his servant Jacob. And if they thirst, he will lead them through the wilderness, he will bring out water from the rock for them. The rock will be split, and water will flow, and my people will drink. There is no rejoicing, says the Lord, for the ungodly.

49

Hear me, islands, and pay attention, nations; after much time it will stand, says the Lord; from my mother's womb he called my name. And he placed my mouth as a sharp sword, and under the shelter of his hand he hid me; he placed me as a chosen arrow, and in his quiver he hid me, and he said to me, you are my slave Israel, and in you I will be glorified. And I said, I have labored vainly, I have given my strength for nothing and vanity; therefore my judgment is with the Lord, and my toil is before my God. And now thus says the Lord, the one who formed me from the womb as a slave for himself, to gather Jacob to him and Israel; I will be gathered and I will be glorified before the Lord, and my God will be strength to me. And he said to me, It is too great for you to be called my child, to establish the tribes of Jacob and to turn back the dispersion of Israel; behold I have given you as a covenant for the people, as a light for the nations, to be for salvation to the end of the earth. Thus says the Lord, the one having delivered you, the God of Israel: sanctify the one despising his soul, the one being abhorred by the nations, the slaves of the rulers. Kings will see him, and rulers will rise up, and they will worship him, because of the Lord; because the Holy One of Israel is faithful, and I have chosen you. Thus says the Lord, in an acceptable time I heard you, and in the day of salvation I helped you, and I formed you, and I gave you as a covenant of nations to establish the land, and to inherit desolate inheritances, saying to those in bonds, go out, and to those in the darkness, be revealed; in all the roads they will be fed, and in all the paths will be their pasture; They will not hunger, nor will they thirst, nor will the scorching heat strike them, nor the sun,

but the one pitying them will comfort them, and through springs of waters will lead them; And I will make every mountain into a road, and every path into pasture for them. Behold, these will come from afar, these from the North and the sea, and others from the land of the Persians. Rejoice, heavens, and let the earth exult, let the mountains break forth with gladness, because God has shown mercy to his people, and he has comforted the humble of his people. And Zion said, The Lord abandoned me, and the Lord forgot me. Will a woman forget her child, or not have mercy on the offspring of her womb? Even if a woman might forget these things, but I will not forget you, said the Lord. Behold, upon my hands I have inscribed your walls, and you are before me continually, and quickly you will be built by those by whom you were torn down, and those having made you desolate will go out from you. Lift up your eyes all around, and see all, behold they were gathered together and they came to you. As I live, says the Lord, you will clothe yourself with all of them as an ornament, and you will put them on as a bride's ornament. Because your desolate places and the ruined things and the fallen places will now be too narrow for the ones dwelling, and the ones swallowing you will be removed far from you. For your sons whom you have lost will say in your ears, The place is too narrow for me, make me a place so that I may dwell. And you will say in your heart, Who begot these for me? But I am childless and a widow, so who nourished these for me? But I was left behind alone, and where were they for me? Thus says the Lord Lord: behold, I lift up my hand to the nations, and to the islands I will lift up my signal, and they will bring your sons in

their bosom, and they will carry your daughters upon their shoulders. And kings will be your foster fathers, and their ruling women will be your nurses; they will bow down to you upon the face of the earth, and they will lick the dust of your feet, and you will know that I am Lord, and those enduring me will not be put to shame. Will someone not take spoils from a giant? And if someone takes captive unjustly, will he be saved? Because thus says the Lord, if someone should take captive a giant, he will take spoils; and taking from the strong one he will be saved; and I will judge your judgment, and I will deliver your sons; And those who oppressed you will eat their flesh, and they will drink their blood as new wine, and they will be drunk; and all flesh will perceive that I am the Lord who delivered you, and who takes hold of the strength of Jacob.

50

Thus says the Lord, what is the book of divorce of your mother by which I sent her away? Or to which creditor have I sold you? Behold, you were sold because of your sins, and I sent away your mother because of your lawless deeds. Why did I come, and there was no one there? I called, and there was no one obeying. Is not my hand strong enough to rescue? Or am I not able to deliver? Behold, with my rebuke I will make the sea desolate, and I will make rivers desolate, and their fish will be dried up from there being no water, and they will die of thirst. I will clothe the heaven with darkness, and I will make its

covering as sackcloth. The Lord Lord gives me a tongue of instruction, to know when it is necessary to speak a word; he set it for me in the morning, he added an ear for me to hear, and the instruction of the Lord Lord opens my ears; but I do not disobey, nor do I contradict. I gave my back to whips and my cheeks to blows, and I did not turn my face away from the shame of spitting, and the Lord Lord became my helper; therefore I was not ashamed, but I set my face like solid rock, and I knew that I will not be put to shame, because the one who vindicates me is near; who will contend with me? Let him stand against me at the same time; and who is the one contending with me in judgment? Let it come near me. Behold, the Lord, the Lord will help me; who will harm me? Behold, all of you will be worn out like a garment, and a moth will devour you. Who among you fears the Lord? Let him obey the voice of his child; those going in darkness where there is no light for them, trust in the name of the Lord and lean upon God. Behold, all of you kindle fire and strengthen flame; walk in the light of your fire and in the flame which you have kindled; these things came to you through me, you will lie down in sorrow.

51

Hear me, you who pursue the just and seek the Lord, look into the solid rock from which you were hewn and into the pit of the cistern from which you were dug. Look to Abraham your father and to Sarah who was in labor with you, because he was one,

and I called him and blessed him and loved him and multiplied him. And I will comfort you now, Zion, and I have comforted all her desolate places, and I will make her desolate places as paradise, and her western places as the paradise of the Lord; they will find gladness and exultation in her, confession and a voice of praise. Hear me, hear me my people, and you kings give ear to me, because law will go out from me, and my judgment will be a light to the nations. My righteousness draws near quickly, and my salvation will go out as light, and nations will hope in my arm; islands will wait for me, and they will hope in my arm. Lift up your eyes to heaven, and look at the earth below; because heaven was made firm as smoke, and the earth will grow old as a garment, and those dwelling will die just as these things, but my salvation will be forever, and my righteousness will not fail. Hear me, you who know judgment, people who have my law in your heart; do not fear the reproach of men, and do not be overcome by their contempt. For as a garment will be eaten by time, and as wool will be eaten by a moth, but my righteousness will be forever, and my salvation will be for generations upon generations. Awake, awake Jerusalem, and put on the strength of your arm; awake as in the beginning of the day, as a generation of old. Are you not the one who dried up the sea, the waters of the great deep? The one having placed the depths of the sea as a way of crossing for those being delivered and those having been redeemed? For they will be brought back by the Lord, and they will come into Zion with gladness and eternal exultation; for praise and gladness will overtake them upon their head; pain and sorrow

and groaning have fled. I am, I am the one urging you; know who you are that you were afraid of a mortal man, and of a son of man, who like grass were dried up. And you forgot God, the one who made you, the one who made heaven and founded the earth; and you were afraid always, all the days, of the face of the anger of the one oppressing you; for in whatever manner he planned to take you up, and now where is the anger of the one oppressing you? For in saving you it will not stand, nor will it delay, because I am your God, the one who stirs up the sea and makes its waves sound; Lord of hosts is my name. I will place my words into your mouth, and under the shadow of my hand I will cover you, by which I set up the heaven and I founded the earth, and Zion will say, you are my people. Awake, awake, arise Jerusalem, you who have drunk from the hand of the Lord the cup of his wrath; for the cup of the fall, the cup of wrath you drank and emptied, and there was no one comforting you from all your children which you bore, and there was no one taking hold of your hand, not even from all your sons which you raised. Since these things are opposing you, who will sympathize with you? Corpse and destruction, famine and sword, who will comfort you? Your sons who are at a loss, who are sleeping at the end of every street like a half-cooked beet, who are full of the wrath of the Lord, who have been weakened by the Lord God. Therefore listen, you who have been humbled and are drunk but not from wine. Thus says the Lord God, the one judging his people: behold, I have taken from your hand the cup of the fall, the cup of my wrath, and you will not drink it anymore, and I will give it into the hands of those who wronged

you and those who humbled you, who said to your soul, Bow down so that we may pass through, and you made your back level with the ground for the passersby.

52

Arise, arise Zion, put on your strength Zion, and you put on your glory Jerusalem, the holy city; the uncircumcised and unclean will no longer continue to go through you. Shake off the dust and arise, sit down, Jerusalem; strip off the bond of your neck, captive daughter of Zion. Because the Lord says these things: you were sold as a gift, and you will not be redeemed with silver. Thus says the Lord, my people went down into Egypt formerly to sojourn there, and they were led by force into Assyria. And now why are you here? These things the Lord says: that my people were taken as a gift, marvel and wail; these things the Lord says, through you my name is continually blasphemed among the nations. Therefore my people will know my name in that day, because I am he who is speaking. I am present as the season upon the mountains, as the feet of one bringing good news, a hearing of peace, as one bringing good news of good things, because I will make your salvation heard, saying, Your God will reign, Zion. Because the voice of those guarding you was lifted up, and at the same time they will rejoice with the voice, because eyes will see eyes, when the Lord will show mercy to Zion. Let the desolate places of Jerusalem break forth in joy together, because the Lord had mercy on her and rescued

Jerusalem. And the Lord will reveal his holy arm before all the nations, and all the extremities of the earth will see the salvation from our God. Depart, depart, go out from there, and do not touch unclean things, go out from the midst of her, separate yourselves, you who bear the vessels of the Lord. Because you will not go out with confusion, nor will you go in flight, for the Lord will go before you first, and the God of Israel will be the one gathering you. Behold, my son will understand, and he will be exalted, and he will be glorified exceedingly. Just as many will be astonished at you, so your form will be dishonored from men, and your glory from the sons of men. Thus many nations will marvel at him, and kings will shut their mouths, because those to whom it was not reported concerning him will see, and those who have not heard will understand.

53

Lord, who has believed what we have heard? And to whom was the arm of the Lord revealed? We announced him as a child before him, as a root in thirsty land; he has no form, nor glory; and we saw him, and he had no form nor beauty; but his form was dishonored and lacking among the sons of men; a man being in affliction and knowing how to bear weakness, because his face has been turned away, he was dishonored and he was not reckoned. This One bears our sins and is pained concerning us, and we considered him to be in toil and in a blow and in affliction. He himself was wounded because of our sins, and has

been crushed because of our lawlessnesses; the punishment for our peace was upon him, by his bruise we were healed. All like sheep have gone astray; each man has wandered his own way; and the Lord delivered him over for our sins. And he himself because of being mistreated does not open his mouth; as a sheep was led to slaughter, and as a lamb is speechless before the one shearing it, thus he does not open his mouth. In his humiliation his judgment was taken away; who will declare his generation? Because his life is taken away from the earth, he was led to death from the lawless deeds of my people. And I will give the wicked instead of his burial, and the wealthy instead of his death, because he did not do lawlessness, nor was there deceit in his mouth. And the Lord wishes to cleanse him of the blow; if you give concerning sin, your soul will see long-lived seed; and the Lord wishes to remove the pain from his soul, to show him light, and to form with understanding, to justify the just one serving many well, and he himself will offer up their sins. Because of this he himself will inherit many, and he will divide the spoils of the strong; in return for which his soul was handed over into death, and he was reckoned among the lawless ones, and he himself brought up the sins of many, and because of their lawlessnesses he was handed over.

54

Rejoice, O barren one who does not bear, break forth and cry aloud, you who are not in labor, because many are the children

of the desolate one, rather than of the one having the husband; for the Lord said, enlarge the place of your tent, and the curtains of your tent, fix them firmly, do not spare, lengthen your cords, and strengthen your stakes, still spread out to the right and to the left; and your seed will inherit nations, and you will inhabit desolated cities. Do not fear because you were put to shame, nor be ashamed because you were reproached, because you will forget eternal shame, and you will not remember the reproach of your widowhood any longer. Because the Lord is the one making you, Lord of hosts is his name, and the one having rescued you, he himself is God of Israel, and he will be called by all the earth. The Lord has not called you as a woman having been abandoned and fainthearted, nor as a woman hated from youth, said your God. For a little time I left you, and with great mercy I will have mercy on you. In a little anger I turned my face away from you, and in eternal mercy I will have mercy on you, said the Lord who delivered you. From the water upon Noah this is to me, because I swore to him in that time not to be angry upon you still on the earth, nor will the mountains be moved at your threat, nor will your hills be moved. Thus neither will my mercy to you fail, nor will the covenant of your peace be removed, for the Lord said, I am merciful to you. Lowly and unstable, you were not comforted; behold, I prepare for you carbuncle as your stone, and your foundations sapphire, and I will make your battlements jasper, and your gates stones of crystal, and your enclosure chosen stones; and all your sons taught by God, and your children in great peace. And you will be built in righteousness; keep away from the unjust, and you will

not fear, and trembling will not come near to you. Behold, proselytes will come to you through me, and they will dwell as foreigners with you, and they will take refuge with you. Behold, I created you, not as a smith blowing on coals and bringing forth a vessel for work; but I created you, not for destruction to be destroyed. Every vessel manufactured against you will not prosper; and every voice that rises up against you in judgment, you will defeat them all, and they will be guilty before you in it. There is an inheritance for those who serve the Lord, and you will be righteous to me, says the Lord.

55

You who thirst, go to water, and you who do not have silver, go and buy and eat wine and fat without silver and without price. Why do you pay silver, and spend your labor not for fullness? Hear me, and you will eat good things, and your soul will delight in good things. Pay attention with your ears, and follow my ways; listen to me, and your soul will live in good things, and I will make an eternal covenant with you, the holy things of David the faithful. Behold, I gave him as a witness to the nations, a ruler and commander of the nations. Nations which do not know you will call upon you, and peoples who do not understand you will flee for refuge to you, because of the Lord your God, the Holy One of Israel, because he has glorified you. Seek the Lord, and in finding him, call upon him; and when he draws near to you, let the ungodly forsake his ways, and the

lawless man his plans, and let him return to the Lord, and he will be shown mercy, because he will abundantly forgive your sins. For my counsels are not just as your counsels, nor are my ways just as your ways, says the Lord. But as heaven is distant from the earth, so my way is distant from your ways, and your thoughts are distant from my mind. For as the rain or snow comes down from heaven, and does not turn back until it saturates the earth, and brings forth and sprouts forth, and gives seed to the sower and bread for food, thus will be my word which goes out from my mouth, it will not turn back until is accomplished whatever I desired, and I will prosper your ways and my commandments. For in gladness you will go out, and in joy you will be led; for the mountains and the hills will leap forth receiving you in joy, and all the trees of the field will clap with their branches. And instead of the thorn bush the cypress will go up, and instead of the nettle the myrtle will go up; and the Lord will be for a name, and for an eternal sign, and it will not fail.

56

The Lord says these things: guard judgment and do righteousness, for my salvation has drawn near to come and my mercy to be revealed. Blessed is the man who does these things, and the man who holds fast to them, and keeps the sabbaths so as not to profane them, and preserves his hands from doing unjust things. Let not the foreigner who is devoted to the Lord

say, The Lord will therefore separate me from his people, and let not the eunuch say, I am a dry tree. These things the Lord says to the eunuchs, as many as would keep my sabbaths, and choose what I want, and hold fast to my covenant, I will give them in my house and within my wall a renowned place, better than sons and daughters; an eternal name I will give them, and it will not fail; and to the foreigners joining themselves to the Lord to serve him, and to love the name of the Lord, to be to him as slaves and female slaves; and all those keeping my sabbaths from profaning them, and holding fast to my covenant, I will bring them into my holy mountain, and I will make them glad in my house of prayer; their burnt offerings and their sacrifices will be acceptable upon my altar; for my house will be called a house of prayer to all the nations, said the Lord who gathers the scattered ones of Israel, because I will gather to him an assembly. All the wild beasts, come, eat, all the beasts of the forest. See that all have been utterly blinded; they did not know. Mute dogs will not be able to bark, dreaming of bed, loving to slumber. And the dogs are shameless in soul, not knowing fullness; and they are wicked, not knowing understanding, all have followed after their own ways, each one according to his own.

57

See how the righteous perished, and no one takes it to heart, and righteous men are taken away, and no one understands; for the

righteous has been taken away from the face of injustice. His burial will be in peace; he has been taken away from the midst. But you, come here, lawless sons, seed of adulterers and of a prostitute. In what did you indulge? And upon whom did you open your mouth? And upon whom did you let loose your tongue? Are you not children of destruction? Lawless seed? Those who worship idols by thick trees, slaughtering their children in the ravines between the rocks? That is your portion, this one is your lot, and to those you poured out libations, and to these you offered up sacrifices; therefore will I not be angry upon these? Upon a high and elevated mountain, there is your bed, and there you brought up your sacrifices, and behind the doorposts of your door you placed your memorials; you thought that if you depart from me, you will have something more? You loved the ones sleeping with you, and you multiplied your prostitution with them, and you made many far from you, and you sent ambassadors beyond your boundaries, and you were brought low to Hades. You grew weary in your many journeys, and you did not say I will cease strengthening myself, because you did these things, therefore you did not entreat me. Whom having shown reverence did you fear, and you lied to me, and you did not remember me, nor did you take me into your mind, nor into your heart? And even though I saw you, I overlook it, and you were not afraid of me. And I will declare your righteousness and your evils which will not benefit you when you cry out, let them deliver you in your affliction, for wind will take all these and a storm will carry them away, but the ones holding fast to me will possess land and will inherit my holy

mountain, And they will say, clear the ways from before him and remove the obstacles from the way of my people. These things says the Most High, dwelling in high places for the age, holy among holy ones, his name Most High resting among holy ones, and giving patience to the fainthearted, and giving life to the brokenhearted. I will not punish you forever, nor will I be angry with you continually; for the spirit will go out from me, and I made every breath. Because of sin I grieved him a little, and I struck him, and I turned away my face from him, and he was grieved, and he went gloomy in his ways. I have seen his ways, and I healed him, and I comforted him, and I gave him true encouragement, peace upon peace to those far off and to those near; and the Lord said, I will heal them. But the unjust will be tossed about, and they will not be able to rest. There is no rejoicing for the ungodly, said God.

58

Cry aloud with strength, and do not hold back, lift up your voice like a trumpet and declare to my people their sins, and to the house of Jacob their lawless deeds. They seek me day after day, and they desire to know my ways, as a people having done righteousness and not having forsaken the judgment of their God; they ask me now for just judgment, and they desire to draw near to God, saying, why is it that we fasted, and you did not see? We humbled our souls, and you did not know? For in the days of your fasts you find your desires, and you oppress all

your subjects. If you fast for judgments and battles, and you strike the lowly with fists, why do you fast to me as you do today, so that your voice may be heard in shouting? I did not choose this fasting, a day to humble a man's soul; nor if you should bow your neck like a ring, and spread sackcloth and ashes under you, nor thus will you call fasting acceptable. Not such fasting have I chosen, says the Lord, but loose all bonds of injustice, undo the knots of violent transactions, send away the oppressed in release, and tear apart every unjust contract. Break your bread in pieces for the hungry, and bring the homeless poor into your house; if you see the naked, clothe them, and you will not hide yourself from your own relatives. Then your light will break forth early, and your healings will spring up quickly; and your righteousness will go before you, and the glory of God will wrap around you. Then you will cry out, and God will hear you; while you are still speaking he will say, Behold, I am present. If you remove from yourself the bond and the appointment and the word of grumbling, and you give to the hungry one the bread from your soul, and you satisfy the humbled soul, then your light will rise in the darkness, and your darkness will be as midday, and your God will be with you continually; and you will be filled just as your soul desires, and your bones will be made fat; and you will be as a watered garden, and as a spring whose water has not failed; And your eternal desolate places will be built, and your foundations will be eternal from generation to generation, and you will be called builder of walls, and you will cause your paths in between to cease. If you turn away your foot from the sabbaths not to do your desires on the holy day, and

you will call the sabbaths delightful, holy to God, you will not lift your foot for work, nor will you speak a word in anger from your mouth, and you will be trusting in the Lord, and he will bring you up to the good things of the earth, and he will feed you the inheritance of Jacob your father, for the mouth of the Lord spoke these things.

59

Is not the hand of the Lord strong to save? Or did he make his ear heavy so as not to hear? But your sins separate you from God, and because of your sins he has turned his face away from you so as not to have mercy. For your hands have been defiled with blood, and your fingers with sins, and your lips have spoken lawlessness, and your tongue practices injustice. No one speaks just things, nor is there true judgment; they have trusted in vain things, and they speak empty things, because they conceive pain and give birth to lawlessness. They broke eggs of asps, and they weave a spider's web, and the one about to eat their eggs, having crushed a good one, found a basilisk in it. Their web will not be into a garment, nor will they clothe themselves from their works; for their works are works of lawlessness. Their feet run upon wickedness, swift to pour out blood, and their thoughts, thoughts from murders; destruction and misery in their ways, and they do not know the way of peace, and there is no judgment in their ways; for their paths are twisted which they travel, and they do not know peace.

Therefore judgment withdrew from them, and righteousness will not overtake them; when they waited for light, darkness came to them, and having waited for brightness, they walked about in darkness. They will grope a wall as the blind, and as those not having eyes they will grope; and they will fall at midday as at midnight, they will groan as the dying; As a bear and as a dove at the same time they will go; we waited for judgment, and there is no salvation, it has departed far from us. For great is our lawlessness before you, and our sins have stood against us; for our lawless deeds are in us, and we have known our wrongdoings. We acted impiously and we lied, and we turned away from our God; we spoke unjust things and we disobeyed; we conceived and we meditated unjust words from our hearts; and we turned judgment back, and righteousness has departed far away; because the truth was consumed in their ways, and they were not able to go through a straight path. And the truth has been taken away, and they changed the mind from understanding. And the Lord saw, and it did not please him, because there was no judgment. And he saw, and there was no man, and he perceived, and there was no one who would help, and he defended them with his arm, and he sustained himself with mercy. And he put on righteousness as a breastplate, and he placed a helmet of salvation upon his head, and he put on a garment of vengeance and his covering, as one about to repay his adversaries with disgrace. And they will fear the name of the Lord from the west, and the glorious name from the rising of the sun; for the wrath will come as a violent river from the Lord, it will come with anger. And the deliverer will come for the sake of

Zion, and he will turn away impiety from Jacob. And this is my covenant with them, said the Lord; my spirit which is upon you, and the words which I gave into your mouth, will not fail from your mouth, and from the mouth of your seed; for the Lord said from now and forever.

60

Shine, shine Jerusalem, for your light has come, and the glory of the Lord has risen upon you. Behold, darkness will cover the earth, and gloom will be upon the nations, but upon you the Lord will appear, and his glory will be seen upon you. And kings will go by your light, and nations by your brightness. Lift up your eyes all around, and see your children gathered together; all your sons have come from afar, and your daughters will be carried upon shoulders. Then you will see, and you will fear, and you will be amazed in heart, because the wealth of the sea and of nations and of peoples will change into you, and herds of camels will come to you, and camels of Midian and of Ephah will cover you; all from Sheba will come bearing gold and they will bring frankincense, and they will proclaim the salvation of the Lord as good news. And all the sheep of Kedar will be gathered together, and the rams of Nebaioth will come, and they will be offered acceptably upon my altar, and the house of my prayer will be glorified. Who are these that fly like clouds, and like doves with their young to me? The islands endured for me, and the ships of Tarshish first, to bring your children from afar, and

their silver and their gold with them, both because of the holy name of the Lord, and because the Holy One of Israel is glorious. And foreigners will build your walls, and their kings will stand beside you; for because of my anger I struck you, and because of mercy I loved you. And your gates will be opened continually, day and night they will not be shut, to bring in to you the wealth of nations, and their kings being led. For the nations and the kings who will not serve you will perish, and the nations will be utterly desolated. And the glory of Lebanon will come to you, in cypress and pine and cedar together, to glorify my holy place. And the sons of those who humbled you and provoked you will come to you in fear, and you will be called the City of Zion of the Holy One of Israel. Because you have been forsaken and hated, and there was no one helping, I will make you eternal exultation, joy from generation to generation. And you will nurse the milk of nations, and you will eat the wealth of kings, and you will know that I am the Lord who saves you and the God of Israel who delivers you. And instead of bronze I will bring you gold, and instead of iron I will bring you silver, and instead of wood I will bring you bronze, and instead of stones, iron. And I will give your rulers in peace, and your overseers in righteousness. And injustice will not be heard anymore in your land, nor destruction, nor misery in your borders, but your walls will be called Salvation, and your gates Engraving. And the sun will no longer be light for your day, nor will the rising of the moon give you light for the night, but the Lord will be eternal light for you, and God will be your glory. For the sun will not set for you, and the moon will not fail for you; for the Lord will be

eternal light for you, and the days of your mourning will be completed. And all your people will be righteous; they will inherit the land forever, keeping the planting, the works of his hands, for his glory. The one with few will become thousands, and the smallest will become a great nation; I the Lord will gather them in due time.

61

The Spirit of the Lord is upon me, because of which he anointed me. He has sent me to bring good news to the poor, to heal the brokenhearted, to proclaim release to captives and recovery of sight to the blind, to call an acceptable year of the Lord and a day of recompense, to comfort all who mourn, to give to those who mourn in Zion glory instead of ashes, the ointment of gladness to those who mourn, a garment of glory instead of a spirit of heaviness. And they will be called generations of righteousness, a planting of the Lord for glory. And they will build the eternal desolate places, they will raise up those that were formerly made desolate, and they will renew the deserted cities that were made desolate for generations. And foreigners will come shepherding your sheep, and foreign plowmen and vinedressers. But you will be called priests of the Lord, ministers of God, you will consume the strength of nations, and you will be admired in their wealth. Thus they will inherit the land a second time, and eternal joy will be upon their heads. For I am the Lord, the one loving righteousness and hating plunder from

injustice, and I will give their labor to the righteous, and I will make an eternal covenant with them. And their seed will be known in the nations, and their offspring in the midst of the peoples; all who see them will recognize them, that these are seed blessed by God, and they will rejoice with joy in the Lord. Let my soul rejoice in the Lord, for he clothed me with a garment of salvation and a tunic of gladness; as to a bridegroom he put a turban around me, and as a bride he adorned me with ornaments. And as the land causes her flower to spring up, and as a garden causes his seeds to spring up, thus the Lord Lord will cause righteousness and exultation to spring up before all the nations.

62

Because of Zion I will not be silent, and because of Jerusalem I will not let go, until her righteousness goes out as light, and my salvation will burn as a torch. And nations will see your righteousness, and kings your glory, and he will call you by the new name which the Lord will name. And you will be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. And you will no longer be called Forsaken, and your land will no longer be called Desolate; for you will be called My Will, and your land Inhabited, because the Lord was pleased with you, and your land will be inhabited. And as a young man dwells with a virgin, thus your sons will dwell, and it will be in the manner a bridegroom rejoices over a bride, thus

the Lord will rejoice over you. And upon your walls Jerusalem I have appointed guards the whole day and the whole night, who will not be silent to the end remembering the Lord. For there is none like you; if he restores and makes Jerusalem a pride upon the earth. The Lord swore by his glory and by the strength of his arm, I will no longer give your grain and your food to your enemies, and foreigners will no longer drink your wine for which you labored. But the ones having gathered will eat them, and they will praise the Lord, and the ones having gathered will drink them in my holy dwellings. Go through my gates, and make a road for my people, and cast away the stones from the road, lift up a signal to the nations. Behold, for the Lord has made it heard to the ends of the earth; say to the daughter of Zion, behold your savior has come having his own reward, and his work before him. And he will call them the Holy People, redeemed by the Lord; but you will be called the Sought After City, and not forsaken.

63

Who is this one coming from Edom, with redness of garments from Bosor? So beautiful in your attire, taken by force with strength? I am speaking righteousness and judgment of salvation. Why are your garments red, and your garments like those from a trodden winepress? Full of what has been trampled down, and of the nations there is not a man with me, and I trampled them down in my anger, and I crushed them like earth,

and I brought down their blood into the earth. For the day of recompense came upon them, and the year of redemption is present. And I looked, and there was no helper; and I observed, and no one was supporting; and my arm rescued them, and my wrath stood by. And I trampled them down in my wrath, and I brought their blood down to the earth. I remembered the mercy of the Lord, the virtues of the Lord in all which he repays us; the Lord is a good judge to the house of Israel, he brings upon us according to his mercy and according to the multitude of his righteousness. And he said, Are they not my people? Children will not reject; and it became salvation to them from all their affliction; not an elder, nor a messenger, but he himself saved them, because of his loving them and sparing them; he himself redeemed them, and took them up, and exalted them all the days of the age; But they themselves disobeyed, and provoked his holy spirit; and he was turned to enmity against them, he himself made war against them. And he remembered the days of old: where is the one who brought up the shepherd of the sheep from the sea? Where is the one who placed the Holy Spirit in them? The one who led Moses by the right hand, the arm of his glory? The water prevailed before his face, to make for himself an eternal name. He led them through the abyss, as a horse through the desert, and they did not grow weary, and as cattle through a plain; a spirit went down from the Lord, and he led them; thus you led your people to make for yourself a name of glory. Turn from heaven, and see from your holy house and your glory; where is your zeal and your strength? Where is the multitude of your mercy and your compassion, that you have

restrained yourself from us? For you are our father, because Abraham did not know us and Israel did not recognize us, but you Lord are our father; deliver us, from the beginning your name has been upon us. Why have you led us astray, Lord, from your way? You have hardened our hearts so that we do not fear you? Turn back because of your servants, because of the tribes of your inheritance, so that we may inherit a little of your holy mountain. We became as we were from the beginning when you did not rule over us, nor was your name called upon us. If you should open heaven, trembling will seize the mountains before you, and they will melt.

64

As wax melts before fire, and fire will burn the adversaries, and your name will be manifest among the adversaries; nations will be troubled before your face when you do glorious things; trembling will seize the mountains because of you. From eternity we have not heard, nor have our eyes seen God except you, and your works, which you will do for those who wait for mercy. For he will meet those doing what is just, and they will remember your ways; behold you were angry, and we sinned; because of this we went astray, and all of us became as unclean, all our righteousness as a rag of one sitting apart; and we withered away as leaves because of our lawlessnesses; thus the wind will bear us away. And there is no one calling upon your name, and no one who remembers to take hold of you, because

you turned away your face from us, and you handed us over because of our sins. And now Lord, you are our father, and we are clay, all the works of your hands. Do not be exceedingly angry with us, and do not forever remember our sins, and now look upon us, because we are all your people. The city of your holy one became desolate, Zion became as a desert, Jerusalem became a curse. Our holy house and the glory which our fathers blessed became burned by fire, and all our glorious things fell down. And in spite of all these things you restrained yourself, Lord, and you were silent, and you humbled us exceedingly.

65

I became manifest to those who were not asking for me, I was found by those who were not seeking me; I said, behold, here I am, to the nation who did not call upon my name. I stretched out my hands the whole day toward a disobedient and contradicting people, the ones going a way not good, but going after their sins. These people are provoking me before me continually; they themselves sacrifice in the gardens, and they burn incense upon the bricks to the demons, which do not exist; In the tombs, and in the caves they sleep for dreams, eating flesh of swine, and broth of sacrifices, all their vessels defiled, saying, stay far from me, do not approach me, because I am clean; This is smoke of my anger, fire is burning in it all the days. Behold, it has been written before me: I will not be silent until I repay into their lap their sins and the sins of their fathers, says the Lord. They

burned incense upon the mountains and upon the hills and reproached me. I will repay their works into their lap. Thus says the Lord: As the grape will be found in the cluster, and they will say, Do not destroy it, because a blessing is in it, so I will do for the sake of the one serving me; for this sake I will not destroy all. And I will bring out the seed from Jacob and from Judah, and it will inherit my holy mountain, and my chosen ones and my slaves will inherit and will dwell there. And there will be farmsteads for flocks in the thicket, and the ravine of Achor will be a resting place for herds for my people who sought me. But you who have abandoned me and forgotten my holy mountain, and prepared a table for the demon and filled a mixed drink for fortune, I will deliver you to the sword, all of you will fall in slaughter; because I called you and you did not obey, I spoke and you disobeyed, and you did evil before me, and you chose what I did not wish. Because of this, the Lord says these things: behold, the ones serving me will eat, but you will hunger; behold, the ones serving me will drink, but you will thirst; behold, the ones serving me will rejoice, but you will be ashamed; behold, the ones serving me will exult in gladness, but you will cry out because of the pain of your heart, and from the crushing of your spirit you will wail. For you will leave behind your name as a curse to my chosen ones, but the Lord will destroy you, and a new name will be called to those serving me, which will be blessed upon the earth, for they will bless the true God, and those swearing upon the earth will swear by the true God, for they will forget the first affliction, and it will not come up into their heart. For the heaven will be new, and the earth new, and

they will not remember the former things, nor will they come upon their heart, but they will find gladness and exultation in it; because behold I make Jerusalem exultation, and my people gladness. And I will rejoice over Jerusalem, and I will be glad over my people, and no longer will a voice of weeping be heard in it, and a voice of outcry, nor will there still be there one who dies untimely and an old man who does not complete his time, for the youth will be one hundred years old, but the sinner who dies will be one hundred years old, and he will be cursed. And they will build houses, and they themselves will dwell in them, and they will plant vineyards, and they themselves will eat their produce. They will not build and others dwell in, and they will not plant and others eat; for the days of my people will be according to the days of the tree of life; for they will wear out the works of their labors. My chosen ones will not labor in vain, nor will they bear children for calamity, because they are seed blessed by God, and their offspring are with them. And it will be that before they cry out, I will answer them; while they are still speaking, I will say, What is it? Then wolves and lambs will graze at the same time, and the lion will eat straw as an ox does, and the serpent will eat earth as bread; they will not do wrong, nor will they destroy upon my holy mountain, says the Lord.

66

Thus says the Lord, heaven is my throne, and the earth is the footstool of my feet; what kind of house will you build for me?

And what place is my place of rest? For all these things my hand made, and all these things are mine, says the Lord. And upon whom will I look, but upon the humble and quiet, and trembling at my words? The lawless one sacrificing a calf to me is as one killing a dog; and the one offering up fine flour is as pig's blood; the one giving frankincense as a memorial is as a blasphemer. And they themselves chose their ways, and their soul wished their abominations. And I will choose their mockeries, and I will repay them their sins, because I called them and they did not obey me, I spoke and they did not hear, and they did evil before me, and they chose what I did not wish. Hear the words of the Lord, you who tremble at his word. Say to your brothers who hate you and detest you, so that the name of the Lord may be glorified and may be seen in their joy, and those will be put to shame. A voice of outcry from the city, a voice from the temple, the voice of the Lord repaying recompense to those who oppose. Before the woman in labor gave birth, before the pain of the birth pangs came, she escaped and bore a male. Who has heard of such a thing, and who has seen anything like this? Has earth ever been in labor in one day, or has a nation been born at once, that Zion was in labor and bore her children? But I gave this expectation, and you did not remember me, the Lord said; have I not made both the one who bears children and the barren one? Your God said. Rejoice Jerusalem, and celebrate in her all who love her, be glad with her with joy all who mourn over her, so that you may nurse and be filled from the breast of her encouragement, so that having nursed fully you may delight in the entrance of her glory. Because the Lord says these things,

behold I will extend to them as a river of peace, and as a torrent overflowing the glory of nations; their children will be carried upon shoulders, and they will be comforted upon knees. As a mother comforts someone, so I will comfort you, and in Jerusalem you will be comforted. And you will see, and your heart will rejoice, and your bones will spring up as a plant, and the hand of the Lord will be known to those fearing him, and he will threaten those disobeying. Behold, for the Lord will come as fire, and his chariots as a storm, to give back his vengeance in wrath, and his rebuke in a flame of fire. For all the earth will be judged in the fire of the Lord, and all flesh in his sword; many will be wounded by the Lord. Those purifying themselves and those being cleansed in the gardens, and eating pork meat in the doorways, and the abominations, and the mouse, will be consumed together, said the Lord. And I know their works and their reasoning: I am coming to gather all the nations and the tongues, and they will come and they will see my glory. And I will leave upon them a sign, and I will send out from them saved ones into the nations, into Tarshish, and Phut, and Lud, and Meshech, and into Tubal, and into Greece, and into the far islands, who have not heard my name, neither have they seen my glory; and they will declare my glory in the nations, and they will bring your brothers from all the nations as a gift to the Lord, with horses and chariots in litters of mules with canopies into the holy city Jerusalem, said the Lord, as the sons of Israel brought up their sacrifices to me with psalms into the house of the Lord. And from them I will take priests and Levites, said the Lord. For in the manner in which the new heaven and the new

earth, which I make, remains before me, says the Lord, thus will your seed stand, and your name. And it will be from month to month and from sabbath to sabbath, all flesh will come to worship before me in Jerusalem, the Lord said. And they will go out and they will see the limbs of the men having transgressed against me, for their worm will not die and their fire will not be quenched, and they will be a sight to all flesh.

Micah

1

And the word of the Lord came to Micaiah the Moreshethite in the days of Jotham and Ahaz and Hezekiah kings of Judah, concerning what he saw about Samaria and about Jerusalem. Hear, peoples, the words, and let the earth pay attention, and all those in it, and the Lord will be among you as a witness, the Lord from his holy house. Because behold, the Lord goes out from his place, and he will come down, and he will step upon the heights of the earth, and the mountains will be shaken from beneath him, and the valleys will melt like wax from the face of fire, and like water flowing down in descent. Through the impiety of Jacob come all these things, and through the sin of the house of Israel; what is the impiety of Jacob? Isn't it Samaria? And who is the sin of the house of Judah? Not Jerusalem? And I will make Samaria into a fruit guard's hut of a field and into a planting of a vineyard, and I will pull down her stones into chaos, and I will uncover her foundations. And they will cut down all her carved images, and they will burn all her wages in

fire, and I will make all her idols into destruction, because she gathered them from wages of sexual immorality, and from wages of sexual immorality she gathered them together. Because of this she will mourn and lament, she will go barefoot, and naked she will make lamentation like dragons and mourning like the daughters of sirens. Because her wound prevailed, because it came to Judah, and it touched to the gate of my people, to Jerusalem. Those in Gath, do not exalt yourselves, and the Anakim, do not rebuild from a house of laughter, sprinkle the mockery of your land upon yourselves, the one dwelling securely in her cities, the one dwelling in Shinar did not go out to mourn the house next to her, she will receive from you a blow of pain. Who brought pains to the one dwelling in good things? Because evils went down from the Lord upon the gates of Jerusalem, the noise of chariots and horsemen; O dwelling of Lachish, this is the leader of sin to the daughter of Zion, because in you were found the impieties of Israel. Therefore he will give those being sent away to the inheritance of Gath, vain houses they became empty to the kings of Israel, until they bring the heirs, O you who dwell in Lachish, the inheritance will come to Adullam, the glory of the daughter of Israel. Shave and shear yourself for your delicate children, enlarge your baldness as an eagle, because they were taken captive from you.

2

They became ones considering troubles and working evils in

their beds, and at the same time as the day they were completing them, because they did not lift their hands toward God. And they desired fields, and plundered orphans, and oppressed houses, and plundered a man and his house, and a man and his inheritance. Therefore the Lord says these things: behold, I reckon evils upon this tribe, from which you will not remove your necks, and you will not walk upright suddenly, because the time is evil. In that day a parable will be taken up against you, and a lamentation will be lamented in song, saying, We have been brought to misery with hardship; a portion of my people was measured out with a measuring line, and there was no one preventing him from turning back; your fields were divided. Therefore there will not be for you one casting a cord by lot in the assembly of the Lord. Do not weep with tears, nor let them weep over these things, for he will not push away reproaches—the one saying the house of Jacob provoked the spirit of the Lord. Aren't these his practices? Aren't his words good along with him? And have they gone upright? And before, my people rose up in enmity, opposing his peace; they flayed his skin to take away hope, the destruction of war. Considering my people, they will be cast out from their houses of luxury; because of their evil practices they were driven out; draw near to the eternal mountains. Arise and go, because this is not rest for you because of uncleanness; you were corrupted with corruption, you were pursued with no one pursuing; a spirit set up falsehood, it dripped for you into wine and strong drink; and it will be, from the drop of this people being gathered, Jacob will be gathered with all; I will surely await the remnants of Israel, I

will place his turning away together; as sheep in affliction, as a flock in the midst of their fold; they will leap out from men through the breach before their face; they broke through and passed through a gate and went out through it, and their king went out before their face, and the Lord will lead them.

3

And he will say, Hear these things, you rulers of the house of Jacob and the remnant of the house of Israel; is it not for you to know justice? Hating the good things and seeking the evil things, seizing their skins from them and their flesh from their bones. In the manner they devoured the flesh of my people, and flayed their skins from them, and crushed their bones, and chopped them up as flesh into a cauldron, and as meat into a pot, thus they will cry out to the Lord, but he will not hear them, and he will turn away his face from them at that time, because they acted wickedly in their practices against them. These things the Lord says about the prophets who are leading my people astray, who bite with their teeth and proclaim peace to him, but when nothing was given into their mouths, they stirred up war against him; therefore night will come to you instead of vision, and darkness will come to you instead of divination, and the sun will set upon the prophets, and the day will grow dark upon them. And those who see dreams will be put to shame, and the diviners will be mocked, and they will all speak against them, because there will be no one listening to them. Unless I am filled

with strength in the spirit of the Lord and with judgment and with power, to report to Jacob his impiety, and to Israel his sin. Hear indeed these things, you leaders of the house of Jacob and you remnant of the house of Israel, you who abhor judgment and twist all straight things, you who build Zion in blood and Jerusalem in injustices, her leaders judged with gifts, and her priests answered for hire, and her prophets divined for silver, and they relied upon the Lord, saying, is not the Lord in us? Evils will not come upon us. Therefore because of you Zion will be plowed as a field, and Jerusalem will be as a watchtower, and the mountain of the house will become a forest grove.

4

And it will be in the last days that the mountain of the Lord will be manifest, ready upon the peaks of the mountains, and it will be lifted up above the hills; and peoples will hasten toward it, and many nations will go and they will say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and they will show us his way, and we will go in his paths; because law will go out from Zion, and the word of the Lord from Jerusalem. And he will judge between many peoples, and will rebuke strong nations far away, and they will cut down their swords into plowshares and their spears into sickles, and nation will no longer lift up sword against nation, and they will no longer learn to wage war. And each one will rest underneath his vine and each one underneath his fig tree, and there will be

no one frightening them, because the mouth of the Lord almighty spoke these things. Because all the peoples will go each one his own way, but we will go in the name of the Lord our God forever and beyond. In that day, says the Lord, I will gather the one who has been crushed, and I will receive the one who has been driven out and those whom I pushed away. And I will make the crushed into a remnant, and the rejected into a strong nation, and the Lord will reign over them on Mount Zion from now until forever. And you desolate tower of the flock, daughter of Zion, to you it will come, and the former dominion will come, the first kingdom from Babylon to the daughter of Jerusalem. And why have you now known evils? Didn't you have a king? Has your counsel perished, because birth pains have seized you as one giving birth? Be in labor and be courageous and draw near, daughter Zion, as one giving birth, because now you will go out from the city and you will dwell in the plain and you will come until Babylon. From there he will deliver you, and from there the Lord your God will redeem you from the hand of your enemies. And now many nations have gathered together against you, saying, Let us rejoice, and let our eyes look upon Zion. But they themselves did not know the reasoning of the Lord, and they did not understand his counsel, because he gathered them as sheaves of the threshing floor. Arise and thresh them, daughter Zion, because I will make your horns iron and I will make your hooves bronze, and you will crush many peoples, and you will dedicate their multitude to the Lord, and their strength to the Lord of all the earth. Now the daughter will be blocked up with a blockade; he has appointed distress upon us;

they will strike the tribes of Israel with a rod upon the cheek.

5

And you Bethlehem, house of Ephrathah, though you are too small to be among the thousands of Judah, from you will go out to me one to be a ruler of Israel, and his goings out are from the beginning, from the days of eternity. Therefore he will give them until the time of one giving birth; she will bring forth, and the remaining ones of their brothers will return to the sons of Israel. And he will stand and he will see, and he will shepherd his flock in the strength of the Lord, and in the glory of the name of the Lord their God they will exist, because now they will be magnified to the ends of the earth. And there will be peace for her from Assyria when he comes upon your land, and when he sets foot upon your land, and seven shepherds will be raised up against him, and eight princes of men, and they will shepherd Assyria with the sword, and the land of Nimrod with its trench, and he will deliver from Assyria when he comes upon your land, and when he sets foot upon your boundaries. And the remnant of Jacob will be among the nations in the midst of many peoples, as dew from the Lord falling, and as lambs upon grass, so that no one may be gathered, nor stand among the sons of men. And the remnant of Jacob will be among the nations in the midst of many peoples, as a lion among beasts in the forest, and as a young lion among flocks of sheep—in the manner that when it passes through and separates and seizes, there is no one

rescuing. Your hand will be exalted over those oppressing you, and all your enemies will be utterly destroyed. And it will be in that day, says the Lord, I will utterly destroy the horses from your midst, and I will destroy your chariots, and I will utterly destroy the cities of your land, and I will remove all your fortifications, and I will utterly destroy your sorceries from your hands, and soothsayers will not be in you, and I will utterly destroy your carved images and your pillars from your midst, and you will no longer worship the works of your hands. And I will cut down the groves from your midst, and I will destroy your cities. And I will execute vengeance in anger and in wrath upon the nations, because they did not listen.

6

Hear indeed a word: the Lord said, arise, be judged before the mountains, and let the hills hear your voice. Hear, O mountains, the judgment of the Lord, and you ravines, foundations of the earth, because the Lord has judgment toward his people, and with Israel he will contend. My people, what did I do to you, or how did I grieve you, or how did I trouble you? Answer me. Because I brought you up from the land of Egypt, and I redeemed you from the house of slavery, and I sent out Moses and Aaron and Miriam before you. My people, remember indeed what Balak king of Moab planned against you, and what Balaam son of Beor answered him, from the reeds to Gilgal, so that the righteousness of the Lord may be known. In what will I

grasp the Lord? Will I lay hold of my most high God? Will I seize him with whole burnt offerings, with year-old calves? Will the Lord accept thousands of rams? Or in tens of thousands of fat goats? If I give my firstborn for impiety, the fruit of my womb for the sin of my soul? If it was reported to you, man, what is good? Or what does the Lord seek from you, except to do justice, and to love mercy, and to be ready to walk with the Lord your God? The voice of the Lord will be called upon to the city, and he will save those fearing his name; hear, O tribe, and who will adorn the city? Is there not fire for the house of the lawless one storing up lawless treasures and with insolence of injustice? If the lawless one will be justified in the balance, and deceitful weights are in the pouch, from which they filled their wealth with impiety, and those dwelling in it were speaking lies, and their tongue was lifted up in their mouth? And I will begin to strike you, I will destroy you in your sins. You will eat, but you will not be satisfied, and it will grow dark within you and turn away, and you will not be saved, and as many as are saved will be handed over to the sword. You will sow, but you will not reap, you will press the olive, but you will not anoint with oil, and you will not drink wine, and the customs of my people will be destroyed. And you kept the ordinances of Zimri, and all the works of the house of Ahab, and you walked in their ways, so that I may give you over to destruction, and its inhabitants to hissing, and you will receive the reproaches of peoples.

7

Alas, because I became like one gathering stubble in the harvest, and like gleanings in the vintage, there being no cluster to eat, no first ripe fruits. Alas my soul, because the devout has perished from the earth, and one succeeding among men does not exist; all judge for bloodshed, each one oppresses his neighbor with oppression, they prepare their hands for evil; the ruler asks, and the judge spoke peaceful words, it is the desire of his soul; and I will take away their good things as a moth eating away, and walking by rule in the day of the watchtower; woe woe, your vengeances have come, now their weepings will be. Do not trust completely in friends, and do not place hope in leaders; guard yourself from your bedfellow, to entrust something to her. Because a son dishonors his father, a daughter will rise up against her mother, a bride against her mother-in-law, all the ones in a man's house are his enemies. But I will look to the Lord, I will wait upon God my savior, my God will hear me. Do not rejoice over me, my enemy, because I have fallen, for I will arise; because if I sit in the darkness, the Lord will give light to me. I will endure the anger of the Lord because I sinned against him, until he vindicates my cause, and he will execute my judgment and will bring me out into the light. I will see his righteousness, and my enemy will see and will be clothed with shame, the one saying, Where is the Lord your God? My eyes will look upon her; now she will be trampled like mud in the roads. The day of anointing the brick, that day is your blotting out, and that day your laws will be scraped off. And your cities will come into leveling and into division of Assyrians, and your fortified cities into division from Tyre to the river, and from sea

to sea, and from mountain to the mountain. And the land will be brought to destruction with those dwelling in it, because of the fruits of their practices. Shepherd your people with your rod, the sheep of your inheritance, dwelling by themselves in a forest in the midst of Carmel; they will pasture in Bashan and Gilead just as in the days of old. And as in the days of your departure from Egypt, you will see marvelous things. The nations will see and be put to shame, and despite all their strength, they will put hands upon their mouth, their ears will be deafened, they will lick dust like serpents dragging on the earth, they will be thrown into confusion in their confinement; at the Lord our God they will be astonished, and they will fear you. Who is a God like you? Removing lawlessness and passing over impiety for the remnant of his inheritance? And he did not hold his anger as a testimony, because he is one who desires mercy. He will return and will have compassion on us, he will tread down our injustices, and all our sins will be cast away into the depths of the sea. He will give truth to Jacob and mercy to Abraham, just as you swore to our fathers in the days before.

Jeremiah

1

The word of God which came upon Jeremiah the son of Hilkiah, one of the priests, who dwelt in Anathoth in the land of Benjamin, as the word of God came to him in the days of Josiah son of Amoz king of Judah, in the thirteenth year of his reign. And it came to pass in the days of Jehoiakim son of Josiah king of Judah, until the eleventh year of Zedekiah son of Josiah king of Judah, until the captivity of Jerusalem in the fifth month. And the word of the Lord came to him: Before I formed you in the womb, I knew you, and before you went out from the womb, I sanctified you, I appointed you a prophet to the nations. And I said, O master, Lord, behold I do not know how to speak, because I am young. And the Lord said to me, Do not say, I am too young, because you will go to all to whom I send you, and you will speak all that I command you. Do not be afraid of their face, because I am with you to deliver you, says the Lord. And the Lord stretched out his hand toward me, and he touched my mouth, and the Lord said to me, Behold, I have given my words

into your mouth. Behold, I have appointed you today over nations and over kingdoms, to uproot and to tear down and to release and to rebuild and to plant. And the word of the Lord came to me, saying, What do you see? And I said, A staff of walnut wood. And the Lord said to me, You have seen well, because I am watching over my words to do them. And the word of the Lord came to me a second time, saying, What do you see? And I said, A cauldron being heated from beneath, and its face is from the north. And the Lord said to me, from the face of the North the evils will be kindled upon all the inhabitants of the land. Because behold I am calling together all the kingdoms of the earth from the North, says the Lord, and they will come and each one will set his throne upon the thresholds of the gates of Jerusalem, and upon all the walls around her, and upon all the cities of Judah. And I will speak to them with judgment concerning all their wickedness, because they abandoned me and they sacrificed to foreign gods and they worshiped the works of their hands. And you, gird your loins, and arise, and speak all things that I command you; do not fear their face, nor be dismayed before them, because I am with you to deliver you, says the Lord. Behold, I have set you today as a fortified city and as a bronze wall, fortified against all the kings of Judah, and against its rulers, and against the people of the land. And they will make war against you, but they will not be able to prevail against you because I am with you to deliver you, the Lord said.

2

And he said, These things the Lord says: I remembered the mercy of your youth and the love of your consecration, your following closely the Holy One of Israel, says the Lord. Israel was holy to the Lord, the beginning of his produce; all who eat it will offend, evils will come upon them, says the Lord. Hear the word of the Lord, house of Jacob, and all the families of the house of Israel. These things the Lord says: what offense did your fathers find in me, that they withdrew far from me, and they went after vain things, and they became vain? And they did not say, Where is the Lord, the one who brought us up from the land of Egypt, the one who guided us in the wilderness in a boundless and impassable land, in a waterless and unfruitful land, in a land through which no man passed, and where no man dwelt? And I led you into Carmel for you to eat its fruits and its good things, and you entered and you defiled my land, and you made my inheritance an abomination. The priests did not say, Where is the Lord? And the ones holding fast to the law did not know me, and the shepherds acted impiously against me, and the prophets prophesied by Baal, and they went after useless things. Therefore I will still be judged with you, and I will be judged with your sons sons. Because come into the islands of Kittim and see, and send into Kedar and consider very much, and see if such things have happened; if nations exchange their gods, and these are not gods; but my people exchanged its glory, from which they will not be benefited. The heaven was astonished at this and shuddered very exceedingly much, says the Lord. Because my people did two evil things: they abandoned me, a spring of water of life, and they dug for themselves broken

cisterns, which will not be able to hold water. Is Israel not a slave, or is he household born? Why did it become plunder? Lions were roaring upon him, and they gave their voice, who made his land into a wilderness, and his cities were torn down, so as not to be inhabited. And the sons of Memphis and Tahpanhes knew you, and they mocked you. Didn't these things make you leave me? Your Lord God says. And now what is to you and to the way of Egypt to drink the water of Gihon? And what have you to do with the way of the Assyrians to drink water of rivers? Your apostasy will discipline you, and your wickedness will rebuke you; and know and see that it is bitter to you that you leave behind me, says the Lord your God; and I was not well pleased with you, says the Lord your God. Because from long ago you broke your yoke and tore apart your bonds, and you said, I will not serve you, but I will go upon every high hill and underneath every shady tree; there I will be poured out in my fornication. But I planted you as an entirely true, fruitful vine; how have you, the foreign vine, turned into bitterness? If you should wash yourself in natron, and multiply for yourself soap, you are stained in your injustices before me, says the Lord. How will you say, I was not defiled, and I did not go after Baal? Behold your ways in the mass grave, and know what you did; her voice wailed late; She widened her ways upon the waters of the wilderness, she was carried along by spirit in the desires of her soul, she was handed over, who will turn her back? All those seeking her will not grow weary; they will find her in her humiliation. Turn away your foot from the rough way, and your throat from thirst; but she said, I will act boldly, because I have

loved strangers, and I have gone after them. As a thief is ashamed when he is caught, thus the sons of Israel will be ashamed, they themselves and their kings, and their rulers, and their priests, and their prophets. To the wood they said, You are my father, and to the stone, You bore me; and they turned their backs upon me, and not their faces; and in the time of their evils they will say, Arise and save us. And where are your gods, which you made for yourself? Will they rise up and save you in the time of your affliction? Because your gods were according to the number of your cities, Judah, and they were sacrificing to Baal according to the number of the streets of Jerusalem. Why do you speak to me? All of you acted impiously, and all of you have acted lawlessly against me, says the Lord. In vain I struck your children, you did not receive instruction, a sword devoured your prophets like a destroying lion, and you were not afraid. Hear the word of the Lord; the Lord says these things, did I not become a desert to Israel or a land laid waste? Why have my people said, We will not be ruled, and we will not come to you anymore? Will a bride forget her ornaments, and a virgin her sash? But my people have forgotten me for days without number. What good are you still practicing in your ways to seek love? Not so, but you have done evil to defile your ways, and in your hands was found the blood of innocent souls. I did not find them in break-ins, but upon every oak. And you said, I am innocent, but let his wrath be turned away from me. Behold, I am being judged by you, in that you say, I have not sinned. Because you have despised exceedingly to repeat your ways, and from Egypt you will be put to shame, just as you were put to

shame from Assyria, because also from there you will go out, and your hands upon your head, because the Lord rejected your hope, and you will not prosper in it.

3

If a man sends away his wife, and she goes away from him, and she becomes another man's wife, will she return to him again? Will that woman not be defiled even though she is not being defiled? And you committed harlotry with many shepherds, and you turned back to me, says the Lord. Lift up your eyes straight ahead, and see where you were not defiled; upon the roads you sat for them like a desolate crow, and you defiled the land in your fornications and in your evils, and you had many shepherds as a stumbling block for yourself; the appearance of a prostitute became yours, you were shameless toward all. Have you not called me your house, and the father and leader of your virginity? Will he not remain forever, or will he be preserved unto victory? Behold, you spoke and you did these evil things, and you were able. And the Lord said to me in the days of Josiah the king, Did you see what the dwelling of Israel did to me? They went upon every high mountain and underneath every leafy tree, and they committed fornication there. And I said, After she committed all these acts of sexual immorality, return to me, but she did not return, and faithless Judah saw her faithlessness. And I saw that concerning all the things for which the dwelling Israel was seized, in which she committed adultery, and I sent

her away, and I gave her a book of divorce into her hands; and faithless Judah did not fear, and she went and played the harlot herself also, and her harlotry became nothing, and she committed adultery with the wood and the stone. And in all these things, faithless Judah did not turn back to me with her whole heart, but with falsehood. And the Lord said to me, Israel has justified his soul more than faithless Judah. Go and read these words toward the North, and you will say, Turn back toward me, O dwelling of Israel, says the Lord, and I will not set my face against you, because I am merciful, says the Lord, and I will not be angry with you forever. Except, know your injustice, that you acted impiously against the Lord your God, and you scattered your ways to strangers under every leafy tree, but you did not obey my voice, says the Lord. Turn back, revolted sons, says the Lord, because I will be master over you, and I will take you, one from a city and two from a family, and I will bring you into Zion, and I will give you shepherds according to my heart, and they will shepherd you, shepherding with knowledge. And it will be if you are multiplied and you increase upon the land, says the Lord, in those days they will no longer say, ark of the covenant of holy Israel, it will not come up upon the heart, it will not be named, nor will it be visited, and it will not be made anymore. In those days and in that time they will call Jerusalem, Throne of the Lord, and all the nations will be gathered together into it, and they will not walk anymore after the thoughts of their evil heart. In those days the house of Judah will come together with the house of Israel, and they will come together from the land of the North and from all the regions to the land

which I gave as an inheritance to their fathers. And I said, May it be, Lord, because I will appoint you as children, and I will give you a choice land, an inheritance of the Almighty God of nations, and I said, You will call me father, and you will not turn away from me. Just as a wife rejects the one with her, so the house of Israel has rejected me, says the Lord. A voice from the lips was heard of weeping and supplication of the sons of Israel, because they did wrong in their ways, they forgot their holy God. Turn back, sons who are turning back, and I will heal your fractures. Behold, we will be your slaves, because you are the Lord our God. Truly the hills were falsehood, and the power of the mountains, except through the Lord our God is the salvation of Israel. The shame consumed the labors of our fathers, from our youth, their sheep and their calves and their sons and their daughters. We slept in our shame, and our dishonor covered us, because we sinned before our God, we and our fathers, from our youth until this day, and we did not obey the voice of the Lord our God.

4

If Israel turns to me, says the Lord, he will turn back, and if he removes his abominations from his mouth, and fears before my face, and swears, the Lord lives, with truth in judgment and in righteousness, then nations will bless themselves in him, and in him they will praise God in Jerusalem. The Lord says these things to the men of Judah and to those dwelling in Jerusalem:

break up fallow ground for yourselves, and do not sow upon thorns. Be circumcised to your God, and circumcise the hardness of your heart, men of Judah and those dwelling in Jerusalem, lest my wrath go out as fire and be kindled and there be no one extinguishing it, because of the wickedness of your practices. Declare in Judah, and let it be heard in Jerusalem; say, signal upon the land with a trumpet, cry out greatly; say, gather together, and let us enter into the fortified cities. Take up your things and flee into Zion; hasten, do not stand still, because I am bringing evils from the North and great destruction. A lion went up from his fold; destroying nations, he drove them out and went out from his place to make the land a desolation; and the cities will be torn down because they will not be inhabited. Because of these things, gird yourselves with sackcloth, and beat yourselves, and wail, because the wrath of the Lord has not turned away from you. And it will be in that day, says the Lord, the heart of the king will perish, and the heart of the rulers, and the priests will be astonished, and the prophets will marvel. And I said, O master Lord, have you indeed deceived this people and Jerusalem by deceiving them, saying, There will be peace, and behold the sword has touched to their very soul? In that time they will say to this people and to Jerusalem, A spirit of deception from the wilderness comes on the way of the daughter of my people, not for purification and not for consecration. A Spirit of filling will come to me, but now I speak my judgments to them. Behold, he will go up as a cloud, and his chariots as a storm, his horses lighter than eagles; woe to us, because we are afflicted. Wash away the wickedness from your

heart, Jerusalem, so that you may be saved; how long will your troublesome thoughts exist in you? Because a voice of one announcing from Dan will come, and pain will be heard from the mountain of Ephraim. Remember, nations, behold they have come; proclaim in Jerusalem that gatherings are coming from a land from afar, and they have given their voice upon the cities of Judah. Like those guarding a field, they surrounded her in a circle, because you neglected me, says the Lord. Your ways and your practices have brought these things upon you; this is your wickedness, because it is bitter, because it has reached your heart. My belly, my belly, I am in pain, and the senses of my heart—my soul is agitated, my heart is torn apart. I will not be silent, because my soul heard the voice of a trumpet, a cry of war, and destruction calls upon hardship, because all the land has been devastated; suddenly the tent has been devastated, my curtains were torn apart. How long will I see them fleeing, hearing the sound of trumpets? Because the leaders of my people did not know me; they are foolish sons and not intelligent, they are wise to do evil, but to do well they did not know. I looked upon the earth, and behold, nothing, and into heaven, and its lights were not there. I saw the mountains, and they were trembling, and all the hills were being disturbed. I looked, and behold there was no man, and all the birds of the heaven were fleeing. I saw, and behold Carmel was desolate, and all the cities had been burned with fire from the face of the Lord, and from the face of the anger of his wrath they were destroyed. The Lord says these things: all the earth will be desolate, but I will not make a complete end. Upon these things

let the earth mourn, and let the heaven be darkened from above; because I have spoken, and I will not repent, I have purposed, and I will not turn back from it. From the voice of a horseman and a stretched bow, all the land withdrew; they entered into the caves, and they hid themselves in the groves, and they went up upon the rocks; every city was abandoned, no man was dwelling in them. And what will you do? If you clothe yourself in scarlet and adorn yourself with gold ornament, if you paint your eyes with antimony, your beautification is in vain —your lovers have rejected you and they seek your soul. Because I heard a voice as of one in labor, your groaning, as of one bearing her firstborn, the voice of the daughter of Zion will be weakened, and she will let go her hands. Alas for me, because my soul fails over the slain.

5

Run around in the roads of Jerusalem, and see, and know, and seek in her broad streets if you find whether there is anyone doing justice and seeking faithfulness, and I will be merciful to them, says the Lord. The Lord lives, they say—therefore do they not swear falsely? Lord, your eyes are toward faith; you scourged them, and they felt no pain, you consumed them, and they were not willing to receive instruction; they hardened their faces beyond rock, and they were not willing to turn back. And I said, Perhaps they are poor because they were not able, because they did not know the way of the Lord and the judgment of God.

I will go to the great ones, and I will speak to them, because they themselves recognized the way of the Lord and the judgment of God; and behold, with one accord they broke in pieces the yoke, they tore the bonds. Therefore a lion from the forest struck them, and a wolf destroyed them as far as the houses, and a leopard watched over their cities; all those going out from them will be hunted, because they multiplied their impieties, they grew strong in their apostasies. By what of these things may I become gracious to you? Your sons abandoned me, and they swore by the gods that are not, and I fed them to the full, and they committed adultery, and they lodged in houses of prostitutes. They became horses lusting after females; each one was neighing after his neighbor's wife. Will I not punish these? The Lord says: will my soul not avenge itself in such a nation? Go up upon her battlements and tear them down, but do not make a complete destruction; leave her supports behind, because they are the Lord's. Because by rejecting they have rejected me, says the Lord, the house of Israel and the house of Judah have lied to their Lord, and they said, These things are not so; evils will not come upon us, and we will not see sword and famine. Our prophets were wind, and the word of the Lord was not in them. Because of this, the Lord almighty says these things: In return for your speaking this word, behold I have given my words into your mouth as fire, and this people as wood, and it will devour them. Behold, I am bringing upon you a nation from afar, O house of Israel, says the Lord, a nation whose language you will not understand. All are strong, and they will devour your harvest and your loaves, and they will devour your sons

and your daughters, and they will devour your sheep and your calves, and they will devour your vineyards and your fig trees and your olive groves; and they will thresh your fortified cities upon which you have trusted, with the sword. And it will be in those days, says the Lord your God, I will not bring you to complete destruction. And when you say, Why did the Lord our God do all these things to us? And you will say to them, In return for serving foreign gods in your land, you will serve strangers in a land not your own. Announce these things to the house of Jacob, and let it be heard in the house of Judah. Hear indeed these things, foolish and heartless people, they have eyes and do not see, they have ears and do not hear. Will you not fear me? The Lord says: Or will you not fear before my face? The one who appointed sand as a boundary for the sea, an eternal command, and it will not overstep it, and it will be troubled but will not be able, and its waves will roar but will not overstep it. And this people became unhearing and disobedient in heart, and they turned aside and went away, and they did not say in their heart, let us indeed fear the Lord our God, the one giving us early and late rain according to the appointed time of harvest, and he has kept watch over us. Your lawless deeds turned aside these things, and your sins withdrew the good things from you. Because ungodly ones were found among my people, and they set up traps to destroy men, and they were catching them. As a snare set up is full of birds, thus their houses are full of deceit; because of this they became great, and they became rich, and they transgressed judgment, they did not judge the case of an orphan, and the case of a widow they did not judge. Will I not

punish these? The Lord says, Will my soul not avenge itself in such a nation? Astonishment and terrible things came to pass upon the earth. The prophets prophesy unjust things, and the priests applauded with their hands, and my people loved it thus, and what will you do after these things?

6

Strengthen, sons of Benjamin, from the midst of Jerusalem, and in Tekoa signal with a trumpet, and over Beth Haccherem lift up a sign, because evils have burst forth from the North, and great destruction is coming, and the height of the daughter of Zion will be taken away. Shepherds will come into her, and their flocks, and they will pitch tents upon her in a circle, and each one will shepherd with his hand. Prepare yourselves for war against her, arise, and let us go up against her at midday; woe to us, because the day has declined, because the shadows of the day are failing. Rise up, and let us go up against her by night, and let us destroy her foundations. Because the Lord says these things: cut down her woods, pour out force upon Jerusalem; o false city, all oppression is in her. As a pit cools water, so she cools her wickedness; impiety and misery will be heard in her, upon her face continually. You will be disciplined with toil and whip, Jerusalem, lest my soul depart from you, lest I make you an inaccessible land which will not be inhabited. The Lord says these things, glean, glean the remnants of Israel as a vine, return as the turtledove upon his basket. To whom will I speak and

testify, and will he listen? Behold, their ears are uncircumcised, and they will not be able to hear; behold, the word of the Lord became a reproach to them, they will not wish it. And I was filled with my anger, and I held back, and I did not complete them; I will pour out upon infants outside, and upon the assembly of young men at the same time, because man and woman will be seized, the elder with fullness of days. And their houses will be turned over to others, their fields and their women together, because I will stretch out my hand upon the inhabitants of this land, says the Lord. Because from the least of them to the greatest, all have committed lawless things; from the priest to the false prophet, all have done what is false. And they healed the fracture of my people while despising and saying, Peace, peace, but where is peace? They were put to shame because they failed; and they were not put to shame even as those being ashamed, and they did not know their dishonor; because of this they will fall in their fall, and in the time of visitation they will perish, said the Lord. These things the Lord says: stand upon the ways, and see, and ask for the eternal paths of the Lord, and see what is the good way, and walk in it, and you will find purification for your souls. And they said, we will not go. I have appointed watchmen over you: hear the voice of the trumpet. And they said, We will not listen. Because of this the nations and those shepherding their flocks heard. Listen earth, behold I am bringing upon this people evils, the fruit of their turning away, because they paid no attention to my words, and they rejected my law. Why do you bring me frankincense from Sheba and cinnamon from a distant land? Your burnt

offerings are not acceptable, and your sacrifices were not pleasing to me. Therefore the Lord says these things, behold I give weakness upon this people, and fathers and sons will be weak at the same time, neighbor and his neighbor will perish. These things the Lord says, behold a people comes from the North, and nations will be raised up from the end of the earth. They will hold bow and quiver; he is fierce and will not have mercy; his voice is like a surging sea; he will array himself on horses and chariots like fire for war against you, daughter of Zion. We heard their report, our hands were paralyzed, distress seized us, pains as of a woman giving birth. Do not go out into the field, and do not walk in the roads, because the sword of the enemies dwells all around. Daughter of my people, gird yourself with sackcloth, sprinkle yourself in ashes, make for yourself the mourning of a beloved one, a pitiable lamentation, because misery will suddenly come upon you. I have given you as a tester among tested peoples, and you will know me when you test their way for me, all disobedient going crookedly; bronze and iron, all are corrupted. The bellows failed because of the fire, the lead failed; the silversmith works silver in vain, their wickedness has not been melted away. Call them rejected silver, because the Lord has rejected them.

7

Hear the word of the Lord, all Judea. Thus says the Lord, the God of Israel: make straight your ways and your practices, and I will

cause you to dwell in this place. Do not trust for yourselves in false words, because they will not benefit you at all, saying, the temple of the Lord, the temple of the Lord it is. Because if you will truly correct your ways and your practices, and you will truly do justice between a man and his neighbor, and you will not oppress the sojourner and the orphan and the widow, and you will not pour out innocent blood in this place, and you will not go after foreign gods to your evil, then I will cause you to dwell in this place in the land which I gave to your fathers from age to age. If you have trusted in false words, from which you will not profit, and you murder, and you commit adultery, and you steal, and you swear falsely, and you burn incense to Baal, and you went after foreign gods which you do not know, to your harm, and then you came and stood before me in the house where my name has been called upon it, and you said, we have refrained from doing all these abominations. Has not my house, upon which my name has been called, become a den of robbers before your eyes? And behold, I have seen, says the Lord. Go to my place in Shiloh, where I caused my name to dwell there before, and see what I did to it because of the wickedness of my people Israel. And now in return for your doing all these works, and I spoke to you and you did not hear me, and I called you and you did not answer, therefore I will do to the house upon which my name has been called, in which you have trusted, and to the place which I gave to you and to your fathers, just as I did to Shiloh. And I will cast you away from my face, just as I cast away your brothers, all the seed of Ephraim. And you, do not pray concerning this people, and do not ask for them to be shown

mercy, and do not pray, and do not approach me concerning them, because I will not listen. Or do you not see what they themselves do in the cities of Judah and in the roads of Jerusalem? Their sons gather wood, their fathers burn the fire, and their women knead dough to make cakes for the host of heaven, and they poured out drink offerings to foreign gods so that they might provoke me to anger. Are they not provoking me to anger? The Lord says: Is it not themselves, so that their faces may be put to shame? Because of this the Lord says these things, behold my anger and wrath is poured upon this place, and upon the men, and upon the livestock, and upon every tree of their field, and upon the produce of the earth, and it will burn and it will not be quenched. The Lord says these things: gather your burnt offerings together with your sacrifices, and eat meat. Because I did not speak to your fathers, and I did not command them in the day which I brought them up from the land of Egypt, concerning burnt offerings and sacrifices. But this is the word I commanded them, saying, Hear my voice, and I will be God to you, and you will be a people to me, and go in all my ways which I command you, so that it may be well with you. And they did not hear me, and their ear did not pay attention, but they went in the thoughts of their evil heart, and they went backward and not forward, from the day their fathers went out from the land of Egypt until this day, and I sent out to you all my servants the prophets, day and dawn, and I sent them, and they did not listen to me, and their ear did not pay attention, and they hardened their neck more than their fathers. And you will say to them this word: this is the nation that did not hear the voice of the Lord,

nor receive instruction; faith has failed from their mouth. Cut off your head, and cast it away, and take up a lamentation upon your lips, because the Lord has rejected and pushed away the generation doing these things. Because the sons of Judah did evil before me, says the Lord, they stationed their abominations in the house where my name has been called upon it, to defile it. And they built the altar of Topheth, which is in the valley of the son of Hinnom, to burn up their sons and their daughters in fire, which I did not command them, and I did not consider in my heart. Because of this, behold, days are coming, says the Lord, and they will no longer say, Altar of Topheth and ravine of the son of Hinnom, but the ravine of the slain, and they will bury in Topheth, because there is no place. And the dead of this people will be food for the birds of heaven and the beasts of the earth, and there will be no one to drive them away. And I will destroy from the cities of Judah and from the streets of Jerusalem the voice of those rejoicing, and the voice of those rejoicing, the voice of the bridegroom, and the voice of the bride, because all the land will be desolation.

8

In that time, the Lord says, they will carry out the bones of the kings of Judah, and the bones of his rulers, and the bones of the priests, and the bones of prophets, and the bones of those dwelling in Jerusalem from their tombs, and they will spread them out toward the sun and the moon, and toward all the stars,

and toward all the army of heaven, which they loved, and which they served, and which they went after, and to which they clung, and which they worshiped; they will not be mourned, and they will not be buried, and they will be an example upon the face of the earth, because they chose death rather than life, and so will all the remnant left behind from that generation, in every place where I will drive them out. Because the Lord says these things, does not the one who falls rise up? Or does the one turning away not return? Why has this people of mine turned away in a shameless turning away, and they have been held fast in their choice, and they were not willing to return? Give ear indeed, and hear; they will not speak thus, there is no man repenting from his wickedness, saying, what have I done? The runner ceased from his course, as a horse covered with sweat in his neighing. And the stork in the heaven knew her time, the turtledove and swallow of the field, the sparrows kept the times of their own coming, but this people of mine did not know the judgments of the Lord. How will you say that we are wise and the law of the Lord is with us? In vain the false reed came to be for the scribes. The wise were put to shame, and they were terrified and they were captured, because they rejected the law of the Lord; what wisdom is in them? Therefore I will give their women to others, and their fields to the heirs, and they will gather their produce, says the Lord. There are no grapes in the vines, and there are no figs in the fig trees, and the leaves have fallen off. What are we sitting upon? Be gathered together, and let us enter into the fortified cities and let us be cast away there, because God has cast us away and has given us water of gall to

drink, because we have sinned before him. We hoped for peace, but nothing good came; we hoped for a time of healing, but behold, there was only trouble. From Dan we will hear the voice of the sharpness of his horses; from the voice of the neighing of the riding of his horses, all the earth was shaken. And he will come and will devour the land and its fullness, the city and those inhabiting it. Because behold, I am sending out against you deadly serpents which cannot be charmed, and they will bite you incurably, with the pain of your heart being at a loss. Behold, the voice of the cry of the daughter of my people from a land far away. Is the Lord not in Zion? Isn't the king there? Because they provoked me to anger with their carved images, and with foreign vanities. Summer has passed, harvest has gone by, and we were not saved. Upon the destruction of the daughter of my people I was darkened; in perplexity birth pains prevailed over me as of one giving birth. Is there no resin in Gilead, or is there no physician there? Why has healing not come for the daughter of my people? Who will give water to my head and to my eyes a spring of tears? And I will weep for this people of mine day and night, for the wounded of the daughter of my people.

9

Who might give me a final lodging place in the wilderness so that I could leave my people behind and go away from them? Because all commit adultery, an assembly of those rejecting, and

they stretched their tongue as a bow; falsehood, and not faith, grew strong upon the earth, because they went out from evils into evils, and they did not know me, says the Lord. Each one guard yourself from his neighbor, and do not trust in their brothers, because every brother will supplant by the heel, and every friend will go deceitfully. Each one will mock his friend, they will not speak the truth; their tongue has learned to speak falsehoods, they did wrong, and they did not cease from turning back. Interest upon interest, and deceit upon deceit; they were not willing to know me, says the Lord. Therefore the Lord says these things: behold I will refine them and I will test them, because I will act because of the wickedness of the daughter of my people. A wounding arrow is their tongue, deceitful are the words of their mouth; he speaks peaceful things to his neighbor, and in himself he has enmity. Will I not punish these? The Lord says: Will my soul not avenge itself on such a people? Upon the mountains take up lamentation, and upon the paths of the wilderness take up lament, because they have failed because there are no men; no voice of living things has been heard from the birds of heaven, and even the cattle have fled and departed. And I will give Jerusalem into exile and into a dwelling place of serpents, and I will make the cities of Judah a destruction, so as not to be inhabited. Who is the intelligent man, and let him understand this? And let him to whom the word of the Lord's mouth came declare to you why the land was destroyed, it was kindled as a desert, from it not being traveled through. And the Lord said to me, because they abandoned my law, which I gave before their face, and they did not hear my voice, but they went

after the evil desires of their heart, and after the idols which their fathers taught them. Therefore thus says the Lord the God of Israel: behold, I will feed them hardship, and I will give them water of gall to drink, and I will scatter them among the nations which they and their fathers did not know, and I will send upon them the sword, until I consume them utterly by it. These things the Lord says: call the mourning women and let them come, and send to the wise women and let them speak aloud, and let them take up a lament upon you, and let your eyes bring down tears, and let your eyelids flow water, because a pitiable voice was heard in Zion: how we have been brought to misery, we are put to shame exceedingly, because we have forsaken the land, and we have cast away our dwellings. Hear indeed, women, the word of God, and let your ears receive the words of his mouth, and teach your daughters pity, and let woman teach her neighbor lamentation. Because death went up through your windows, it entered into your land to destroy infants from outside and young men from the streets. And the dead men will be an example upon the face of the plain of your land, as grass behind the reaper, and there will not be one gathering. These things the Lord says: let not the wise boast in his wisdom, and let not the strong boast in his strength, and let not the rich boast in his wealth, but rather in this let the one boasting boast, to understand and to know that I am the Lord who does mercy and judgment and righteousness upon the earth, because in these things is my will, says the Lord. Behold, days are coming, says the Lord, and I will punish all who are circumcised only in the foreskin. Upon Egypt, and upon Idumea, and upon Edom, and

upon the sons of Ammon, and upon the sons of Moab, and upon all those who clip around their faces, the inhabitants in the wilderness, because all the nations are uncircumcised in flesh, and all the house of Israel are uncircumcised in their hearts.

10

Hear the word of the Lord which he spoke concerning you, house of Israel. Thus says the Lord: do not learn the ways of the nations, and do not fear the signs of the heaven, because they fear them with their faces. Because the customs of the nations are vain things; it is wood cut down from the forest, the work of a craftsman, and a molten image adorned with silver and with gold, they have fastened them with hammers and with nails; they will set them up, and they will not be moved; it is wrought silver, they will not walk, it is beaten silver. From Tarshish will come gold from Uphaz, and the hand of goldsmiths—all the works of craftsmen—they will clothe them in hyacinth and purple. Thus you will say to them, Gods who did not make the heaven and the earth, let them perish from the earth and from under this heaven. The Lord, the one who made the earth in his strength, the one who established the inhabited world in his wisdom, and in his understanding he stretched out the heaven and a multitude of water in heaven, and he brought up clouds from the end of the earth, he made lightnings into rain, and he led out light from his treasuries. Every man has become foolish from knowledge, every goldsmith was put to shame by his

carved images, because he cast false things, there is no spirit in them. They are vain works of mockery; in the time of their visitation they will perish. The portion of Jacob is not such, because the one who formed all things is himself his inheritance; Lord is his name. He gathered your substance from outside, which was dwelling in the chosen ones. Thus says the Lord, behold I am scattering the inhabitants of this land in affliction, so that your wound may be found. Woe upon your destruction, your wound is painful; and I said, Truly this is your wound, and it has seized you. Your tent has suffered and perished, and all your curtains were torn apart; my sons and my sheep are gone, there is no longer a place for my tent, a place for my curtains. Because the shepherds acted foolishly and did not seek the Lord, because of this all the pasture did not understand and they were scattered, behold a voice of hearing comes and a great shaking from the land of the North, to arrange the cities of Judah into destruction and a bed of ostriches. I know, Lord, that a man's way is not his own, nor does a man walk and direct his own steps. Discipline us, Lord, but not in judgment and not in anger, so that you should not make us few. Pour out your wrath upon the nations not knowing you, and upon the generations who have not called upon your name, because they devoured Jacob and consumed him, and made his pasture desolate.

11

The word that came from the Lord to Jeremiah, saying, Hear the

words of this covenant, and you will speak to the men of Judah and to the inhabitants in Jerusalem, and you will say to them, these things says the Lord the God of Israel, cursed is the man who will not hear the words of this covenant which I commanded your fathers in the day when I brought them up from the land of Egypt from the iron furnace, saying, hear my voice and do all things that I command you, and you will be my people and I will be your God, so that I will establish my oath which I swore to your fathers to give them a land flowing with milk and honey, just as this day, and I answered and said, may it be so Lord. And the Lord said to me, Read these words in the cities of Judah and outside Jerusalem, saying, Hear the words of this covenant and do them. And they did not make. And the Lord said to me, a conspiracy was found among the men of Judah and among those dwelling in Jerusalem. They turned back to the injustices of their fathers of former times, who were not willing to listen to my words, and behold they themselves are going after foreign gods, to serve them. And the house of Israel and the house of Judah have broken my covenant, which I made with their fathers. Therefore the Lord says these things, behold I am bringing evils upon this people, from which they will not be able to go out from them; and they will cry out to me, and I will not listen to them. And the cities of Judah and those dwelling in Jerusalem will go and cry out to the gods to whom they burn incense, who will not save them in the time of their troubles. Because according to the number of your cities were your gods, Judah, and according to the number of the streets of Jerusalem you set up altars to burn incense to Baal. And you, do not pray

concerning this people, and do not make petition concerning them in supplication and prayer, because I will not listen in the time in which they call upon me, in the time of their affliction. What has the beloved done in my house, an abomination? Will prayers and holy meats not take away your wickedness from you, or will you escape by these? The Lord called your name a beautiful, well-shaded olive tree in appearance; at the sound of her being cut off, fire was kindled upon her, great is the affliction upon you, her branches became useless. And the Lord, the one who planted you, spoke evils upon you because of the wickedness of the house of Israel and the house of Judah, what they did to provoke me to anger by burning incense to Baal. Lord, make known to me, and I will know; then I saw their practices. But I was like an innocent lamb being led to be sacrificed and did not know; they devised evil reasoning against me, saying, Come and let us cast wood into his bread, and let us destroy him from the land of the living, and his name shall not be remembered any longer. O Lord who judges justly, testing kidneys and hearts, may I see your vengeance upon them, because I have revealed my cause to you. Therefore the Lord says these things upon the men of Anathoth who are seeking my soul, who are saying, You will not prophesy in the name of the Lord, but if not, you will die by our hands. Behold I will visit upon them; their young men will die by sword, and their sons and their daughters will die by famine, and there will not be a remnant of them, because I will bring evils upon those dwelling in Anathoth, in the year of their visitation.

12

You are righteous, Lord, though I will make a defense to you; yet I will speak judgments to you; why is it that the way of the ungodly prospers? Did all those who reject transgressions prosper? You planted them, and they took root; they bore children, and they made fruit; you are near their mouth, and far from their hearts. And you, Lord, know me, you have tested my heart before you; consecrate them for the day of their slaughter. How long will the land mourn, and all the grass of the field be dried up from the wickedness of those dwelling in it? Livestock and birds were destroyed, because they said, God will not see our ways. If your feet run and weaken you, how will you compete with horses? And in a land of peace you have trusted; how will you do in the swelling of the Jordan? Because even your brothers and your father's house have rejected you, and they themselves cried out and were gathered together behind you; do not trust them, because they will speak good things to you. I have utterly abandoned my house, I have left my inheritance, I have given my beloved soul into the hands of her enemies. My inheritance became to me as a lion in a forest; it raised its voice against me, therefore I hated it. Is not my inheritance to me a hyena's cave, with a cave around it? Go, gather together all the wild beasts of the field, and let them come to eat her. Many shepherds destroyed my vineyard, defiled my portion, they gave my desirable portion into an inaccessible wilderness, it was set into utter destruction; through me all the

land was destroyed by destruction, because there is no man placing it in his heart. Upon every mountain pass in the wilderness they came suffering, because the sword of the Lord will devour from one end of the earth to the other end of the earth; there is no peace for all flesh. You sow wheat, and you reap thorns; their inheritances will not profit them; be ashamed of your boasting and of reproach before the Lord. The Lord says these things concerning all the evil neighbors touching my inheritance which I divided to my people Israel: behold, I will pluck them up from their land and I will cast out Judah from their midst. And it will be that after I cast them out, I will return and have mercy on them, and I will cause them to dwell, each in his inheritance, and each in his land. And it will be that if, having learned, they learn the way of my people, to swear by my name, the Lord lives, just as they taught my people to swear by Baal, then they will be built in the midst of my people. But if they do not turn back, I will remove that nation with uprooting and destruction.

13

Thus says the Lord: go and acquire for yourself a linen loincloth, and put it around your waist, and it must not pass through water. And I acquired the loincloth according to the word of the Lord, and I put it around my waist. And the word of the Lord came to me, saying, take the loincloth around your waist, and arise, and go to the Euphrates, and hide it there in the hole of the

rock. And I went and I hid it in the Euphrates, just as the Lord commanded me. And it came to pass after many days, and the Lord said to me, Arise, go to the Euphrates, and take from there the loincloth which I commanded you to hide there. And I went to the Euphrates river, and I dug, and I took the loincloth from the place where I buried it there, and behold it was corrupted, which could not be used for anything. And the word of the Lord came to me, saying, These things the Lord says: thus I will destroy the insolence of Judah and the insolence of Jerusalem, this great insolence of those not wishing to obey my words and having gone after foreign gods to serve them and to worship them; and they will be just as this loincloth which will not be useful for anything. Because just as the loincloth clings around the waist of a man, thus I caused the house of Israel and all the house of Judah to cling to myself, to become for me a renowned people, and a boast, and a glory, and they did not listen to me. And you will say to this people, Every wineskin will be filled with wine, and if they should say to you, Do we not know that every wineskin will be filled with wine? And you will say to them, the Lord says these things: behold I will fill the inhabitants dwelling in this land, and their kings the sons of David sitting upon their throne, and the priests and the prophets, and Judah and all the inhabitants dwelling in Jerusalem, with drunkenness. And I will scatter them, man and his brother, and their fathers, and their sons together. I will not spare, says the Lord, and I will not spare, and I will not have compassion concerning their destruction. Hear and give ear and do not exalt yourselves, because the Lord has spoken. Give the Lord your God glory

before it grows dark, and before your feet stumble upon dark mountains, and you will wait for light, and there will be shadow of death and it will be set into darkness. But if you do not hear, your soul will weep secretly because of insolence, and your eyes will shed tears, because the flock of the Lord was shattered. Say to the king and to the rulers, Humble yourselves and sit down, because the crown of your glory has been taken down from your head. The cities toward the South were shut up, and there was no one opening them; Judah was carried away into exile, they completed a complete exile. Take up your eyes, Jerusalem, and see those coming from the North; where is the flock that was given to you, the sheep of your glory? What will you say when they visit you? And you taught them to rule over you from the beginning; will not birth pangs seize you just as they seize a woman giving birth? And if you say in your heart, why have these things happened to me? Because of the multitude of your injustices, your back parts were uncovered and your heels were made an example. If an Ethiopian can change his skin, and a leopard her spots, then you will be able to do good, you who have learned evils. And I scattered them, as dry sticks being carried by the wind into the wilderness. Thus is your lot, and the portion of your disobeying me, says the Lord; as you forgot me, and you trusted in falsehoods, so I will uncover your backside upon your face, and your dishonor will be seen, and your adultery, and your neighing, and the alienation of your sexual immorality; upon the hills and in the fields I have seen your abominations; woe to you Jerusalem, because you were not cleansed following me; how long still?

14

And the word of the Lord came to Jeremiah concerning the drought. Judea mourned, and her gates were emptied, and they were darkened upon the earth, and the cry of Jerusalem went up. And her nobles sent their younger ones for water; they came to the wells and did not find water, and returned their vessels empty. And the works of the land failed, because there was no rain; the farmers were ashamed, they covered their heads. And deer in the field gave birth and abandoned them, because there were no plants. Wild donkeys stood upon the wooded valleys, and they drew in wind, their eyes failed because there was no grass. Our sins have stood against us; Lord, act for us for your own sake, because our sins are many before you, because we have sinned against you. Endurance of Israel, O Lord, and you save in time of evils; why have you become like a sojourner upon the land, and like a native turning aside into a lodging place? Will you be like a man who sleeps, or like a man not able to save? And you are in us, Lord, and your name has been called upon us; do not forget us. Thus says the Lord to this people, they loved to move their feet, and did not spare themselves, and God was not pleased with them; now he will remember their injustice. And the Lord said to me, Do not pray concerning this people for good things, because if they fast, I will not listen to their supplication, and if they offer burnt offerings and sacrifices, I will not be pleased with them, because by sword and by famine and by death I will finish them. And I said, O Lord

who exists, behold their prophets prophesy, and they say, you will not see sword, nor will there be famine among you, because I will give truth and peace upon the land, and in this place. And the Lord said to me, The prophets prophesy falsely in my name. I did not send them, and I did not command them, and I did not speak to them, because they themselves prophesy to you false visions and divinations and omens and the choices of their own hearts. Therefore the Lord says these things concerning the prophets who are prophesying falsely in my name, and I did not send them, who say, Sword and famine will not be upon this land: in pestilential death they will die, and in famine they will be consumed, the prophets and the people to whom they themselves prophesy, and they will be thrown in the roads of Jerusalem, because of the sword and the famine, and there will not be one burying them, and their women, and their sons, and their daughters, and I will pour out upon them their evils. And you will say to them this word: bring down upon your eyes tears day and night, and do not let them cease, because the daughter of my people was shattered with breaking, and a very painful wound. If I go out into the plain, behold, the wounded by the sword; and if I enter into the city, behold, the pain of famine; because the priest and the prophet went into a land which they did not know. Have you rejected Judah, and has your soul withdrawn from Zion? Why have you struck us, and there is no healing for us? We waited for peace, and there were no good things, for a time of healing, and behold, disturbance. We have known our sins, Lord, the injustices of our fathers, because we have sinned before you. Cease because of your name, do not

destroy the throne of your glory; remember, do not scatter your covenant with us. Is there not among the idols of the nations one who causes rain? And if heaven will give its fullness, aren't you he? And we will wait for you, Lord, because you made all these things.

15

And the Lord said to me, even if Moses and Samuel might stand before my face, my soul is not toward them; send away this people, and let them go out. And if they should say to you, Where will we go out? it will be so. And you will say to them, The Lord says these things: those who are for death, to death; and those who are for the sword, to the sword; and those who are for famine, to famine; and those who are for captivity, to captivity. And I will punish them with four kinds, says the Lord: the sword for slaughter, the dogs for tearing apart, the beasts of the earth and the birds of the heaven for eating and destruction. And I will deliver them into distress among all the kingdoms of the earth, because of Manasseh son of Hezekiah king of Judah, concerning all that he did in Jerusalem. Who will have pity on you, Jerusalem? And who will be afraid of you? Or who will bring you back to peace? You turned away from me, says the Lord, you will go back; and I will stretch out my hand, and I will destroy you, and no longer will I release them. And I will scatter them in dispersion in the gates of my people. They were made childless, they destroyed my people because of their wickedness.

Their widows were multiplied beyond the sand of the sea; I brought upon the mother of the young men hardship at midday; I cast upon her suddenly trembling and haste. The one bearing seven was emptied, her soul grew weary, the sun set on her while it was still the middle of the day, she was put to shame and was reproached; their remnants I will give to the sword before their enemies. Alas, mother, what a man you bore me as, being judged and being contested in all the earth; I have neither lent nor borrowed, yet my strength has failed among those cursing me. May it be so, master, as they direct rightly: if I have not stood by you in the time of their evils and in the time of their affliction, for good toward the enemy. Will iron be known? And your strength is a bronze covering. And I will give your treasures as plunder in exchange, because of all your sins, and in all your borders. And I will enslave you around to your enemies, in the land which you did not know; because fire has been kindled from my anger, it will burn upon you. Lord, remember me, and visit me, and acquit me from those persecuting me, not in patience; know that I have received reproach concerning you by those rejecting your words; complete them; and your word will be gladness and joy of my heart to me, because your name has been called upon me, Lord Almighty. I did not sit in the council of those playing, but I was reverent because of your hand; I sat alone, because I was filled with bitterness. Why do those grieving me overpower me? My wound is severe, how will I be healed? She became to me like false water that has no trust. Because of this, the Lord says these things: if you return, then I will restore you, and you will stand

before my face; and if you bring out the precious from the worthless, you will be as my mouth; and they themselves will return to you, but you will not return to them. And I will give you to this people as a fortified bronze wall, and they will fight against you, and they will not be able to prevail against you, because I am with you to save you, and to deliver you from the hand of the wicked, and I will redeem you from the hand of plagues.

16

And you should not take a wife, says the Lord the God of Israel, and no son will be born to you, nor a daughter, in this place. Because the Lord says these things concerning the sons and concerning the daughters being born in this place, and concerning their mothers who have given birth to them, and concerning their fathers who have begotten them in this land: they will die by pestilential death, they will not be mourned, and they will not be buried; they will be an example upon the face of the earth; and they will be for the beasts of the earth and for the birds of heaven; they will fall by sword, and they will be consumed by famine. These things the Lord says, you should not enter into their assembly, and you should not go to mourn, and you should not mourn them, because I have taken away my peace from this people. They will not mourn them, nor will they make incisions, and they will not be shaved, and bread will not be broken in their mourning as consolation for one who has

died. They will not give him a cup to drink as consolation for his father and mother. You will not enter into a house of drinking to sit together with them to eat and drink. Because the Lord the God of Israel says these things, behold I am bringing to an end from this place before your eyes, and in your days, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. And it will be that when you report all these words to this people, and they say to you, Why has the Lord spoken all these evils against us? What is our injustice? And what is our sin which we have sinned before the Lord our God? And you will say to them, Because your fathers abandoned me, says the Lord, and they went after foreign gods, and they served them, and they worshiped them, and they abandoned me, and they did not keep my law. And you have acted more wickedly than your fathers, and behold, each one of you goes after the evil desires of your heart, so as not to obey me. And I will cast you away from this land into the land which you and your fathers did not know, and you will serve there other gods, who will not give you mercy. Therefore behold, days are coming, says the Lord, and they will no longer say, The Lord lives who brought up the sons of Israel from the land of Egypt, but, The Lord lives, who brought up the house of Israel from the land of the North, and from all the regions where they were driven out; and I will restore them to their land, which I gave to their fathers. Behold, I am sending many fishermen, says the Lord, and they will fish for them, and after these things I am sending many hunters, and they will hunt them on every mountain and on every hill and from the clefts of the rocks. Because my eyes

are upon all their ways, and their wrongdoings were not hidden before my eyes. And I will repay double their wickedness and their sins, because they profaned my land with the carcasses of their abominations and with their lawless deeds, by which they transgressed against my inheritance. Lord, you are my strength, and my help, and my refuge in days of evils; to you nations will come from the end of the earth, and they will say, Our fathers acquired false idols, and there is no benefit in them. If a man makes gods for himself, these are not gods. Therefore behold I will make clear to them at this time my hand, and I will make known to them my power, and they will know that my name is Lord.

17

Cursed is the man who has hope in man, and leans the flesh of his arm upon him, and whose heart departs from the Lord. And he will be as the wild tamarisk in the wilderness, he will not see when the good things come, and he will dwell in salt places, and in wilderness, in salty land which is not inhabited. And blessed is the man who has trusted in the Lord, and the Lord will be his hope. And he will be as a tree flourishing beside waters, and upon moisture he will cast his root. He will not fear when heat comes, and leafy foliage will be upon him, in a year of drought he will not fear, and he will not cease making fruit. The heart is deeper than all things, and it is human, and who will know it? I the Lord examine hearts and test kidneys to give to each

according to his ways and according to the fruits of his practices. A partridge called out, it gathered what it did not give birth to, making his wealth not with judgment; in the middle of his days they will abandon him, and at his end he will be a fool. O throne of glory, exalted, our sanctuary, the endurance of Israel; O Lord, let all those who have abandoned you be put to shame, let those who have revolted be written upon the earth, because they abandoned the spring of life, the Lord. Heal me Lord, and I will be healed; save me, and I will be saved, because you are my boast. Behold, they themselves say to me, Where is the word of the Lord? Let him come. But I did not labor following after you, and I did not desire the day of man; you know that the words going out through my lips are before your face. Do not become estranged from me; spare me in the evil day. Let them be put to shame, those pursuing me, and let me not be put to shame; let them be dismayed, and let me not be dismayed; bring upon them an evil day, crush them with double destruction. These things the Lord says: Go and stand in the gates of the sons of your people, in which the kings of Judah enter, and in which they go out, and in all the gates of Jerusalem, and you will say to them, Hear the word of the Lord, kings of Judah, and all Judea, and all Jerusalem, you who enter in these gates. These things the Lord says: Guard your souls, and do not carry burdens on the day of the sabbaths, and do not go out through the gates of Jerusalem, and do not carry out burdens from your houses on the day of the sabbaths, and you will not do any work. Sanctify the day of the sabbaths, just as I commanded your fathers. And they did not hear, and they did not incline their ear, and they

hardened their neck more than their fathers, so as not to hear me, and not to receive instruction. And it will be, if you listen to me, says the Lord, not to bring in burdens through the gates of this city on the day of the sabbath and to sanctify the day of the sabbath by not doing any work, then kings and rulers will enter through the gates of this city, sitting upon the throne of David and having mounted upon their chariots and horses, they themselves and their rulers, men of Judah and those dwelling in Jerusalem; and this city will be inhabited forever. And they will come from the cities of Judah, and from around Jerusalem, and from the land of Benjamin, and from the flat land, and from the mountain, and from the South, bringing burnt offerings and sacrifices and incense and manna and frankincense, bringing praise into the house of the Lord. And it will be if you do not listen to me to sanctify the day of the sabbath, not to carry burdens, and not to enter the gates of Jerusalem on the day of the sabbath, then I will kindle fire in her gates, and it will devour the palaces of Jerusalem, and it will not be quenched.

18

The word that came from the Lord to Jeremiah, saying, Arise, and go down to the house of the potter, and there you will hear my words. And I went down into the house of the potter, and behold, he was doing work upon the stones. And the vessel which he was making in his hands fell, and he made it again into another vessel, just as he was pleased to make it. And the word

of the Lord came to me, saying, Just as this potter, will I not be able to do to you, house of Israel? Behold, as the clay of the potter, you are in my hands. I will speak against a nation or against a kingdom to remove them and to destroy them, and if that nation turns from all their evils, then I will relent concerning the evils which I planned to do to them. And at the end I will speak upon a nation and kingdom to be rebuilt and to be planted, and they do the evil things before me, not hearing my voice, and I will relent concerning the good things which I spoke to do for them. And now say to the men of Judah and to the inhabitants of Jerusalem, behold I am forming evils against you and I am devising a plan against you; let each one turn back from his evil way and make your practices better. And they said, Let us act manfully, because we will go after our own ways, and each one will do what is pleasing to his evil heart. Therefore, the Lord says these things: Ask indeed among the nations, who has heard of such horrible things as the virgin Israel has done? Will breasts not disappear from rocks, or snow from Lebanon? Does not water turn aside when being carried violently by wind? Because my people forgot me, they burned incense to emptiness and they will stumble in their ways from the eternal roads, stepping upon paths not having a way for the journey, making their land into destruction and an eternal hissing; all the ones passing through it will be astonished, and they will shake their heads. As a scorching wind I will scatter them before their enemies, I will show them the day of their destruction. And he said, Come and let us devise a plan against Jeremiah, because the law will not perish from the priest, and counsel from the

wise, and the word from the prophet; come and let us strike him with the tongue, and we will listen to all his words. Hear me, Lord, and hear the voice of my plea. If evil is repaid instead of good, because they spoke words against my soul, and they hid their punishment from me—remember me standing before your face to speak good things on their behalf, to turn away your anger from them. Therefore give their sons into famine, and gather them into the hands of the sword; let their women become childless and widows, and let their men become slain by death, and their young men fallen by the sword in war. Let there be a cry in their houses; you will bring upon them bandits suddenly, because they undertook a plan to capture me, and they hid traps for me. And you, Lord, have known all their counsel against me unto death; do not acquit their injustices, and do not blot out their sins from before your face; let their weakness be before you, in the time of your anger deal with them.

19

Then the Lord said to me, Go and acquire a molded earthen jar, and you will bring some from the elders of the people and from the priests, and you will go out to the burial place of the sons of their children, which is at the entrance of the gate of Harsith, and read there all these words which I will speak to you, and you will say to them, Hear the word of the Lord, kings of Judah, and men of Judah, and those dwelling in Jerusalem and those

entering these gates, these things says the Lord the God of Israel: behold I am bringing upon this place evils, so that everyone hearing them will have his ears ring. Because they abandoned me and alienated this place and burned incense in it to foreign gods which neither they nor their fathers knew, and the kings of Judah filled this place with innocent blood, and they built high places to Baal to burn up their sons in fire, which I did not command, nor did I intend in my heart. Therefore behold, days are coming, says the Lord, and this place will no longer be called Topheth and the Mass Grave of the son of Hinnom, but the Mass Grave of the slaughter. And I will slaughter the council of Judah and the council of Jerusalem in this place, and I will cast them down by the sword before their enemies and in the hands of those seeking their lives, and I will give their dead as food to the birds of heaven and to the beasts of the earth. And I will bring down this city to destruction and to hissing. Everyone passing by it will be appalled and will hiss concerning all its wounds. And they will eat the flesh of their sons and the flesh of their daughters; and each one will eat the flesh of his neighbor in the siege, and in the siege in which their enemies will besiege them. And you will shatter the jar before the eyes of the men going out with you, and you will say, Thus says the Lord, thus I will shatter this people and this city, just as an earthen vessel is shattered, which will not be able to be healed anymore. Thus I will do, says the Lord, to this place and to those dwelling in it, to make this city like one falling into ruin. And the houses of Jerusalem and the houses of the kings of Judah will be just as the place falling apart, from their impurities in all the houses in which they

burned incense upon their roofs to all the army of heaven, and they poured out drink offerings to foreign gods. And Jeremiah came from the falling away, where the Lord sent him there to prophesy, and he stood in the court of the house of the Lord, and he said to all the people, These things the Lord says: Behold, I bring upon this city, and upon all its cities, and upon its villages, all the evils which I spoke upon it, because they hardened their neck, so as not to listen to my commandments.

20

And Pashhur the son of Immer the priest, who was appointed chief officer of the house of the Lord, heard Jeremiah prophesying these words. And he struck him, and he threw him into the cataract which was in the gate of the set apart house of the upper room, which was in the house of the Lord. And Pashhur led Jeremiah out from the dungeon, and Jeremiah said to him, Your name is not called Pashhur, but rather Magor-missabib. Because the Lord says these things: behold, I give you into exile with all your friends, and they will fall by the sword of their enemies, and your eyes will see, and I will give you and all Judah into the hands of the king of Babylon, and they will deport them, and they will strike them down by swords. And I will give all the strength of this city, and all her labors, and all the treasures of the king of Judah into the hands of his enemies, and they will bring them into Babylon. And you and all those dwelling in your house will go into captivity, and in Babylon you

will die, and there you will be buried, you and all your friends to whom you prophesied falsely. You deceived me, Lord, and I was deceived; you overpowered me, and you prevailed. I became a laughingstock; every day I have been mocked. Because of my bitter word I will laugh, I will proclaim faithlessness and misery, because the word of the Lord has become a reproach to me and a mockery all my days. And I said, I will not name the name of the Lord, and I will not speak anymore in his name, and it became like fire burning and blazing in my bones, and I am weakened on all sides, and I am not able to bear it, because I heard the slander of many gathering together all around, Attack, and let us attack him, all you men who are his friends, watch his thinking, if he will be deceived, then we will prevail against him, and we will take our vengeance on him. But the lord is with me just as a strong warrior; because of this they pursued, and they were not able to understand; they were put to shame exceedingly, because they did not understand their dishonor, which will not be forgotten through eternity. Lord, who tests just things and understands kidneys and hearts, may I see your vengeance upon them, because I have revealed my case to you. Sing to the Lord, praise him, because he delivered the soul of a poor man from the hand of evildoers. Cursed be the day in which I was born; the day in which my mother bore me, let it not be blessed. Cursed be the man who brought good news to my father saying, A male was born to you; let that man rejoice as the cities which the Lord destroyed in wrath and did not regret; let him hear a cry in the morning and a war cry at midday, because he did not kill me in the womb, and my mother became

my tomb, and the womb became a womb of eternal conception. Why did I come out from the womb, to see troubles and labors, and my days have continued in shame?

21

The word that came from the Lord to Jeremiah, when King Zedekiah sent to him Pashhur son of Malchiah, and Zephaniah son of Maaseiah the priest, saying, Inquire of the Lord concerning us, because the king of Babylon stands against us. If the Lord will act according to all his wonders, then he will depart from us. And Jeremiah said to them, Thus you will say to Zedekiah king of Judah, these things the Lord says: behold, I am turning back the military weapons with which you fight against the Chaldeans who have besieged you outside the wall, and I will gather them into the middle of this city, and I will wage war against you with outstretched hand and with mighty arm, with wrath and great anger. And I will strike all the inhabitants dwelling in this city, the men and the livestock, with a great death, and they will die. And after these things thus says the Lord, I will give Zedekiah king of Judah, and his children, and the people left behind in this city from the death and from the famine and from the sword, into the hands of their enemies, the ones seeking their souls, and they will cut them down by the mouth of the sword; I will not spare them, and I will not have pity on them. And you will say to this people, the Lord says these things, behold I have given before your face the way of life and

the way of death. The one sitting in this city will die by sword and by famine; and the one going out to join the Chaldeans who have besieged you will live, and his soul will be for spoils, and he will live. Because I have set my face upon this city for evils, and not for good things; it will be handed over into the hands of the king of Babylon, and he will burn it with fire. House of the king of Judah, hear the word of the Lord. House of David, these things the Lord says: judge judgment in the morning, and set things right, and deliver the one who has been plundered from the hand of the one doing wrong to him, so that my wrath not be kindled as fire, and it will burn, and there will not be one extinguishing it. Behold, I am against you, the one dwelling in the valley of Tyre, the plain, the ones saying, Who will terrify us? Or who will enter our dwelling place? And I will kindle a fire in her forest, and it will eat all the things around her.

22

These things says the Lord, go and go down into the house of the king of Judah, and you will speak there this word, and you will say, Hear the word of the Lord, O king of Judah, the one sitting upon the throne of David, you and your house and your people, and the ones entering these gates. These things says the Lord, do judgment and righteousness, and deliver the one who has been plundered from the hand of the one wronging him, and do not oppress the sojourner and the orphan and the widow, and do not act wickedly, and do not pour out innocent blood in this

place. Because if you actually do this thing, then kings sitting upon the throne of David will enter in the gates of this house, having mounted upon chariots and horses, they themselves and their children, and their people. If you do not do these words, I swore by myself, says the Lord, that this house will be a desolation. Because the Lord says these things concerning the house of the king of Judah: Gilead, you are to me the beginning of Lebanon. I will surely make you into a wilderness, cities not to be inhabited, and I will bring upon you a destroying man and his axe, and they will cut down your choice cedars and cast them into the fire. And nations will pass through this city, and each one will say to his neighbor, why did the Lord do thus to this great city? And they will say, Because they abandoned the covenant of the Lord their God, and they worshiped foreign gods, and they served them. Do not weep for the dead, nor lament him; weep with weeping for the one going out, because he will not return again, nor will he see the land of his fatherland. Because the Lord says these things about Shallum son of Josiah, the one reigning instead of Josiah his father, who went out from this place: he will not return there again, but in the place where I exiled him, there he will die, and this land he will not see again. The one building his house not with righteousness, and his upper rooms not in judgment, his neighbor works for free, and he will not give back his wages to him. You built for yourself a proportionate house, with ventilated upper rooms stretched out with windows, and paneled in cedar, and painted with red ochre. Should you not reign, since you provoked Ahaz your father? They will not eat,

and they will not drink; it is better for you to do judgment and justice. They did not know, they did not render judgment for the lowly, nor judgment for the poor man; is this not your not knowing me? The Lord says. Behold, your eyes are not good, nor is your heart beautiful, but they are set on your greed, and on shedding innocent blood, and on wrongdoings and on murder, to commit them. Because of this the Lord says these things upon Jehoiakim son of Josiah king of Judah, and upon this man, they will not mourn him, o brother, nor will they weep for him, alas Lord. With the burial of a donkey he will be buried, having been dragged he will be thrown beyond the gate of Jerusalem. Go up into Lebanon and cry out, and into Bashan give your voice, and cry aloud to the end of the sea, because all your lovers were crushed. I spoke to you in your transgression, and you said, I will not listen; this has been your way from your youth, you have not listened to my voice. The wind will shepherd all your shepherds, and your lovers will go out in captivity, because then you will be ashamed and you will be dishonored by all those loving you. Dwelling in Lebanon, nesting in the cedars, you will groan deeply when pains come to you as one giving birth. I live, says the Lord, even if Jeconiah son of Jehoiakim king of Judah becomes a signet ring upon my right hand, from there I will draw you out, and I will deliver you into the hands of those seeking your soul, whom you fear from their face, into the hands of the Chaldeans, and I will cast you away and your mother who bore you into a land where you were not born, and there you will die. But to the land which they themselves pray for with their souls, they will not return. Jeconiah was

dishonored as a vessel of which there is no need, because he was thrown out and cast out into a land which he did not know. Earth, earth, hear the word of the Lord, write this man as a declared rejected man, because no one from his seed will increase sitting upon the throne of David, ruling still in Judah.

23

O shepherds who are destroying and scattering the sheep of their pasture. Therefore these things says the Lord upon the ones shepherding my people: You scattered my sheep, and you drove them out, and you did not visit them. Behold, I will punish you according to your evil practices. And I will receive the remnants of my people from all the land where I drove them out, and I will restore them to their pasture, and they will be increased, and they will be multiplied. And I will raise up shepherds for them, who will shepherd them, and they will not fear anymore, nor will they be terrified, says the Lord. Behold, days are coming, says the Lord, and I will raise up for David a righteous branch, and a king will reign, and he will understand, and he will do justice and righteousness upon the earth. In his days Judah will be saved, and Israel will dwell in trust, and this is his name which the Lord will call him: Josedech among the prophets. My heart was shattered within me, all my bones were shaken, I became as a crushed man, and as a man overcome by wine from the face of the Lord and from the face of the beauty of his glory. Because of these things the land mourned, the

pastures of the wilderness were dried up; and their course became evil, and their strength likewise. Because the priest and prophet were defiled, and in my house I saw their wickedness. Therefore let their way become slipping to them in darkness, and they will be tripped up, and they will fall in it; because I will bring evils upon them, in the year of their visitation. And in the prophets of Samaria I saw lawless deeds; they prophesied through Baal, and they led astray my people Israel. And in the prophets of Jerusalem I have seen horrible things: committing adultery, and walking in lies, and strengthening the hands of many evildoers, so that each does not turn away from his evil way; they all became to me as Sodom, and those dwelling in it just as Gomorrah. Because of this, the Lord says these things: behold, I will feed them pain, and I will give them bitter water to drink, because from the prophets of Jerusalem defilement went out to all the land. Thus says the Lord almighty, do not listen to the words of the prophets, because they make vain visions for themselves, they speak from their own heart, and not from the mouth of the Lord. They say to those who are rejecting the word of the Lord, Peace will be yours, and to all those walking in their own desires, and to everyone walking in the error of his heart, they said, Evils will not come upon you. Who stood in the council of the Lord and saw his word? Who has paid attention and heard? Behold, an earthquake from the Lord, and wrath goes out into a great shaking; being gathered together, it will come upon the ungodly. And the wrath of the Lord will not turn away, until he does it, and until he establishes it, from the undertaking of his heart; at the last of the days they will

understand it. I did not send the prophets, yet they ran; I did not speak to them, yet they prophesied. And if they had stood in my council, and if they had heard my words, then they would have turned my people away from their evil practices. I am a God who is near, says the Lord, and not a God far away. If someone hides in secret places, will I not see him? Do I not fill the heaven and the earth? The Lord says. I heard what the prophets speak, what they prophesy in my name, saying false things: I have dreamed a dream. How long will it be in the heart of the prophets who are prophesying false things, when they prophesy the desires of their heart, those who are planning to cause my law to be forgotten through their dreams, which each one was recounting to his neighbor, just as their fathers forgot my name through Baal? The prophet who has the dream, let him tell his dream, and the one to whom my word comes, let him tell my word in truth; what is the chaff to the grain? Thus are my words, says the Lord. Are not my words like fire, says the Lord, and like an axe cutting rock? Behold, I am therefore against the prophets, says the Lord God, who each steal my words from his neighbor. Behold, I am against the prophets who cast out prophecies of their own tongue and who drowse their own drowsiness. Because of this, behold, I am against the prophets who prophesy false dreams, and they did not relate them, and they led my people astray in their falsehoods and in their deceptions, and I did not send them, and I did not command them, and they will not benefit this people at all. And if this people, or a priest, or a prophet should ask, What is the oracle of the Lord? And you will say to them, You are the oracle, and I will dash you to pieces,

says the Lord. The prophet, and the priests, and the people—whoever might say oracle of the Lord—I will punish that man and his house. Thus you will say, each one to his neighbor and each one to his brother, what has the Lord answered and what has the Lord spoken? And do not call it the oracle of the Lord anymore, because to each man the oracle will be his own word. And why did the Lord our God speak? Therefore the Lord our God says these things: because you said this word, oracle of the Lord, and I sent to you, saying, you will not say, oracle of the Lord; therefore behold I take and I cast down you and the city which I gave you and your fathers. And I will give upon you eternal reproach, and eternal dishonor, which will not be forgotten.

24

The Lord showed me two baskets of figs lying before the temple of the Lord, after Nebuchadnezzar king of Babylon exiled Jeconiah son of Jehoiakim king of Judah, and the rulers, and the craftsmen, and the prisoners, and the wealthy from Jerusalem, and led them into Babylon. The one basket of very good figs, like the early figs, and the other basket of very evil figs, which will not be eaten because of their wickedness. And the Lord said to me, What do you see, Jeremiah? And I said, Figs: the good figs are very good, and the bad figs are very bad, which will not be eaten because of their badness. And the word of the Lord came to me, saying, The Lord the God of Israel says these things: As

these good figs are, thus I will acknowledge the exiled Jews whom I have sent from this place into the land of the Chaldeans for good. And I will set my eyes upon them for good, and I will restore them to this land for good, and I will rebuild them, and I will not tear them down, and I will plant them, and I will not uproot them. And I will give them a heart to know me, that I am Lord, and they will be my people, and I will be their God, because they will return to me with their whole heart. And as the evil figs which will not be eaten because of their wickedness, thus says the Lord, so I will deliver Zedekiah king of Judah, and his nobles, and the remnant of Jerusalem, those left behind in this land, and those dwelling in Egypt. And I will scatter them into all the kingdoms of the earth, and they will be a reproach, and a byword, and an object of hatred, and a curse in every place where I drove them out. And I will send the famine and death and the sword upon them until they are consumed from the land which I gave them.

25

The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim son of Josiah king of Judah, which he spoke to all the people of Judah and to the inhabitants of Jerusalem, saying, In the thirteenth year of Josiah son of Amoz king of Judah, and until this day, twenty-three years, I spoke to you, rising early and speaking, and I sent to you my servants the prophets, sending them at dawn, but you did

not listen, and you did not pay attention with your ears, saying, Turn back each one from his evil way and from your evil practices, and you will dwell upon the land which I gave to you and to your fathers, from eternity until eternity. Do not go after foreign gods to serve them and to worship them, so that you do not provoke me to anger with the works of your hands and I harm you. And you did not hear me. Because of this, the Lord says these things: since you did not believe my words, behold I am sending, and I will take a family from the North, and I will bring them upon this land, and upon the inhabitants dwelling in it, and upon all the nations around it, and I will make them desolate, and I will give them into destruction, and into hissing, and into eternal reproach. And I will destroy from them the voice of joy, and the voice of gladness, the voice of the bridegroom and the voice of the bride, the smell of ointment, and the light of a lamp. And all the land will be destroyed, and they will serve among the nations seventy years. And when the seventy years are fulfilled, I will punish that nation, and I will make them into eternal destruction, and I will bring upon that land all my words which I spoke against it, all the things written in this book, which Jeremiah prophesied against the nations, Elam. The Lord says these things: the bow of Elam was shattered, the beginning of their power. And I will bring upon Elam four winds from the four extremities of heaven, and I will scatter them in all these winds, and there will not be a nation where the driven out ones of Elam will not come. And I will terrify them before their enemies, the ones seeking their soul, and I will bring upon them according to the anger of my wrath,

and I will send forth my sword after them, until I utterly consume them. And I will set my throne in Elam, and I will send out the king and the nobles from there. And it will be in the last days, and I will restore the captivity of Elam, says the Lord. In the beginning of King Zedekiah's reign, this word came to pass concerning Elam.

26

Concerning Egypt, upon the power of Pharaoh Necho king of Egypt, who was upon the river Euphrates in Carchemish, whom Nebuchadnezzar king of Babylon struck, in the fourth year of Jehoiakim king of Judah. Take up weapons and shields, and advance into war, and harness the horses, mount up horsemen, and take your stand in your helmets, brandish the spears, and put on your breastplates. Why is it that they themselves are terrified and withdrawing to the back? Because their strong will be cut down, they fled in flight, and they did not turn back, being surrounded all around, says the Lord. Let not the swift one flee, and let not the strong one escape in the North; by the Euphrates he grew weak, and they have fallen. Who is this one who will go up like a river, and like rivers whose water surges? The waters of Egypt will go up as a river, and he said, I will go up, and I will cover the land, and I will destroy the inhabitants in it. Mount the horses, prepare the chariots, go out warriors of the Ethiopians and Libyans armed with weapons, and Lydians, go up and draw the bow. And that day is a day of vengeance for the Lord our

God, to avenge his enemies, and the sword of the Lord will devour, and will be filled, and will be drunk from their blood, because it is a sacrifice to the Lord from the land of the North upon the river Euphrates. Go up to Gilead, and take resin for the virgin daughter of Egypt; in vain you multiplied your remedies, there is no benefit in you. The nations heard your voice, and the earth was filled with your cry, because warrior against warrior grew weak, together they both fell. Which the Lord spoke by the hand of Jeremiah, concerning the coming of the king of Babylon to strike the land of Egypt. Announce to Migdol, and command to Memphis; say, stand firm and prepare, because the sword has devoured your surrounding region. Why did Apis flee from you? Your chosen calf did not remain because the Lord paralyzed him. And your multitude became weak and fell; and each one was speaking to his neighbor, let us arise and let us return to our people to our homeland, from the face of the Greek sword. Call the name of Pharaoh Necho, king of Egypt, Noise has passed the appointed time. I live, says the Lord God, as Itabyrium is in the mountains and as Carmel is in the sea, he will come. Make vessels of exile for yourself, O dwelling daughter of Egypt, because Memphis will be destroyed, and will be called Woe, because there will not exist inhabitants in it. Egypt is an adorned heifer, a fragment from the North came upon her, and her hired workers in her are just as fattened calves being fed in her; because they themselves also turned back and fled with one accord; they did not stand, because the day of destruction came upon them, and the time of their vengeance. Their voice is like a hissing serpent, because they march through sand, they will

come upon her with axes; like men cutting wood they will cut down her forest, says the Lord, because it cannot be counted, because they multiply beyond locusts, and they are without number. The daughter of Egypt was put to shame; she was handed over into the hands of a people from the North. Behold, I will punish Ammon her son, Pharaoh, and those trusting in him. But you, do not fear, my servant Jacob, nor be dismayed, Israel, because behold, I am saving you from afar, and your seed from their captivity, and Jacob will return, and he will be at rest and he will sleep, and there will not be one troubling him. Do not fear, my child Jacob, says the Lord, because I am with you; the fearless and delicate one was handed over; because I will make a complete end of every nation into which I drove you out there, but I will not make you fail, and I will discipline you with judgment, and I will not leave you unpunished as innocent.

27

The word of the Lord which he spoke concerning Babylon. Proclaim among the nations, and make it heard, and do not hide it; say, Babylon has been captured, Bel was put to shame, the fearless one, the delicate one Merodach was handed over, because a nation from the North went up against her, this one will set her land to destruction, and there will not be one dwelling in her from man to beast. In those days, and in that time, the sons of Israel themselves and the sons of Judah will come together; walking and weeping, they will go seeking their

Lord God. They will ask the way to Zion, for here they will set their face, and they will come and take refuge to the Lord God; for the eternal covenant will not be forgotten. My people became lost sheep, their shepherds drove them out, led them astray upon the mountains, they went away from mountain upon hill, they forgot their resting place. All those finding them were consuming them; their enemies said, Let us not spare them, in return for which they sinned against the Lord; a pasture of righteousness to the one having gathered their fathers. Be alienated from the midst of Babylon and from the land of the Chaldeans, and go out, and become like serpents before sheep. Because behold, I raise up against Babylon assemblies of nations from the land of the North, and they will draw up for battle against her; from there she will be captured, as an arrow of a skilled warrior does not return empty. And Chaldea will be plunder, all who plunder it will be satisfied. Because you were rejoicing and boasting excessively, plundering my inheritance, because you were leaping like cattle in pasture, and you were butting like bulls. Your mother was put to great shame, the mother who gave birth to you was humbled despite good things, last of the nations, desolate from the anger of the Lord, she will not be inhabited and will be completely destroyed, and everyone passing through Babylon will be appalled and they will hiss at all her wounds. Array yourselves against Babylon in a circle, all you who draw the bow, shoot at her, do not spare your arrows, and overpower her; her hands were weakened, her battlements fell, and her wall was razed, because it is vengeance from God; take vengeance upon her, just as she

did, do to her. Destroy utterly the seed from Babylon, the one holding the sickle in time of harvest; from the face of the Greek sword, each one will turn back to his people, and each one will flee to his land. Israel is a wandering sheep; lions drove him out. The first ate him, the king of Assyria, and this one later ate his bones, the king of Babylon. Therefore the Lord says these things, behold I will punish the king of Babylon and his land, just as I punished the king of Assyria. And I will restore Israel to his pasture, and he will graze in Carmel, and in the mountain of Ephraim, and in Gilead, and his soul will be filled. In those days, and in that time, they will seek the injustice of Israel, and it will not exist, and the sins of Judah, and they will not be found, because I will be merciful to the remaining upon the land, says the Lord. Bitterly step upon it, and upon the inhabitants upon it; avenge, O sword, and destroy, says the Lord, and do according to all things that I command you. A voice of war and great destruction in the land of the Chaldeans. How were the ankles of all the earth broken and shattered? How did Babylon come to destruction among the nations? They will come upon you, and you will not know it, as Babylon, and you will be captured; you were found and you were taken, because you stood against the Lord. The Lord opened his treasury and brought out the vessels of his anger, because there is work for the Lord God in the land of the Chaldeans, because her times have come; open her storehouses, search her as a cave, and utterly destroy her; let there be no remnant of her; dry up all her fruits, and let them go down into slaughter; woe to them, because their day has come, and the time of their vengeance. The voice of those fleeing and

of those being saved from the land of Babylon, to announce in Zion the vengeance from the Lord our God. Command many against Babylon, everyone who draws a bow, encamp against her all around; let there not be one of her being saved; repay her according to her works, according to all that she did, do to her, because she stood against the Lord God, the Holy One of Israel. Therefore her young men will fall in her streets, and all her men of war will be thrown down, said the Lord. Behold, I am against you, the insolent one, says the Lord, because your day has come, and the time of your vengeance. And your arrogance will grow weak and will fall, and no one will be there to raise it up, and I will kindle a fire in her forest, and it will devour all things around her. The Lord says these things: the sons of Israel and the sons of Judah have been oppressed, at the same time all the ones having taken them captive oppressed them, because they were not willing to send them away. And the one redeeming them is strong, Lord almighty is his name; he will judge his adversaries, so that he may devastate the land; and he provokes those dwelling in Babylon, a sword upon the Chaldeans, and upon those inhabiting Babylon, and upon her nobles, and upon her wise men; a sword upon her warriors, and they will be paralyzed; a sword upon their horses, and upon their chariots; a sword upon their warriors, and upon the mixed people in the midst of her, and they will be like women; a sword upon the treasures, and they will be scattered; upon her water, and it will be dried up, because it is a land of carved images, and in the islands where they were boasting. Therefore phantoms will dwell in the islands, and daughters of sirens will dwell in it; it

will not be inhabited any longer forever. Just as God destroyed Sodom and Gomorrah and the cities neighboring them, the Lord said, no man will dwell there, and no son of man will sojourn there. Behold, a people comes from the North, and a great nation, and many kings will be stirred up from the end of the earth, having bow and dagger, they are fierce, and will not have mercy; their voice will sound as the sea, they will ride upon horses, having been prepared just as fire for war, toward you, daughter of Babylon. The king of Babylon heard the report of them, and his hands were weakened; distress seized him, pains as of a woman giving birth. Behold, just as a lion will go up from the Jordan into Gaithan, so I will quickly drive them out from her, and I will set every young man upon her; for who is like me? And who will stand against me? And who is this shepherd who will stand against me? Therefore hear the counsel of the Lord which he has purposed against Babylon, and his thoughts which he considered against the inhabitants, the Chaldeans: surely the lambs of their sheep will be destroyed, surely their pasture will be destroyed from them. Because of the voice of the capture of Babylon the earth will be shaken, and a cry will be heard in the nations.

28

The Lord says these things, behold I will raise up upon Babylon and upon the Chaldean inhabitants a destroying scorching wind. And I will send out into Babylon insolent ones, and they will

treat her insolently, and they will destroy her land; woe upon Babylon all around in the day of her affliction. Let the archer stretch his bow, and let him put on his weapons, and do not spare her young men, and utterly destroy all her force. And the wounded will fall in the land of the Chaldeans, and the pierced ones outside of it. Because Israel and Judah were not forsaken by their God, by the Lord almighty, because their land was filled with injustice from the holy ones of Israel. Flee from the midst of Babylon, and each one save his soul, and do not be cast off in her injustice, because the time of vengeance against her is from the Lord, he gives recompense in return to her. Babylon was a golden cup in the hand of the Lord, making all the earth drunk, the nations drank from her wine, therefore they were shaken. And suddenly Babylon fell, and was shattered; lament her, take resin for her destruction, perhaps she will be healed. We healed Babylon, and it was not healed; let us abandon her, and let us go away each one to his land, because her judgment has drawn near to heaven, it has risen up to the stars. The Lord brought forth his judgment; come, and let us declare in Zion the works of the Lord our God. Prepare the arrows, fill the quivers; the Lord raised the spirit of the king of the Medes, because his wrath is against Babylon, to utterly destroy her, because it is the vengeance of the Lord, it is vengeance for his people. Upon the walls of Babylon lift up a sign, set up quivers, raise up guards, prepare weapons, because he has entrusted it, and the Lord will do what he spoke against the inhabitants of Babylon, those dwelling upon many waters and upon the multitude of her treasures; your end has truly come into your inward parts.

Because the Lord swore by his arm, I will fill you with men like locusts, and those who descend will shout against you. The Lord, making the earth in his strength, preparing the inhabited world in his wisdom, stretched out the heaven in his understanding, placed the sound of water in heaven as a voice, and brought up clouds from the end of the earth; he made lightnings into rain, and led out light from his treasuries. Every man has been made foolish from knowledge, every goldsmith has been put to shame by his carved images, because they cast false things, there is no spirit in them. Vain are the works of mockery; in the time of their visitation they will perish. The portion of Jacob is not such, because the one having formed all things, he himself is his inheritance, Lord is his name. You are my war club, and with you I will scatter nations, and with you I will remove kings. And I will scatter the horse and his rider in you, and I will scatter the chariots and their riders in you. And I will scatter young man and maiden in you, and I will scatter man and woman in you. And I will scatter the shepherd and his flock in you, and I will scatter the farmer and his field in you, and I will scatter the leaders and your generals in you. And I will repay Babylon and all the Chaldeans dwelling there for all their wickedness which they did upon Zion before your eyes, says the Lord. Behold, I am against you, the corrupted mountain, the one destroying all the earth, and I will stretch out my hand upon you, and I will roll you down upon the rocks, and I will make you as a mountain burned with fire. And they will not take from you a stone for a corner, and a stone for a foundation, because you will be a destruction forever, says the Lord. Lift up a sign upon the land,

sound a trumpet among the nations, consecrate nations against it, give command against it to the kings from me and to the Ashkenazites; set up siege engines against it, bring up horses against it as a multitude of locusts. Bring up nations upon her, the king of the Medes and of all the land, his leaders, and all his generals. The earth was shaken and it groaned, because the reasoning of the Lord rose up against Babylon, to place the land of Babylon into destruction, and for it not to be inhabited. The warriors of Babylon ceased to wage war; they will sit there in strongholds. Their power was broken; they became like women. Her dwellings were set on fire; her bars were shattered. One runner will pursue to meet another runner, and one messenger to meet another messenger, to announce to the king of Babylon that his city has been captured. From the last of his crossings they were taken, and they burned their groups in fire, and his men the warriors go out. Because the Lord says these things, the houses of the king of Babylon will be threshed as a ripe threshing floor; yet a little while, and her harvest will come. He devoured me, he divided me, thin darkness seized me, Nebuchadnezzar king of Babylon swallowed me; as a dragon he filled his belly from my luxury. My toils and my sufferings cast me out into Babylon, the one dwelling in Zion will say, and my blood be upon those dwelling in Chaldea, Jerusalem will say. Therefore the Lord says these things, behold I will judge your adversary, and I will avenge your vengeance, and I will make her sea desolate, and I will dry up her spring. And Babylon will be destroyed, and it will not be inhabited. At the same time they were roused up as lions and as lion cubs. In their heat I will give

a drink to them, and I will make them drunk, so that they may become stupefied, and they may sleep an eternal sleep, and they may not wake up, says the Lord. And bring them down as lambs to slaughter, and as rams with young goats. How was the boast of all the earth captured and hunted down? How did Babylon become a destruction among the nations? The sea went up upon Babylon with the sound of her waves, and it was covered. Her cities became as waterless and impassable land. Not even one will dwell in it, nor will a son of man lodge in it. And I will punish Babylon, and I will bring out what she swallowed from her mouth, and the nations will no longer be gathered to her, and in Babylon the wounded of all the earth will fall. You who are being saved from the land, go and do not stand still; you who are from afar, remember the Lord, and let Jerusalem come up into your hearts. We were ashamed because we heard our reproach, dishonor covered our face, foreigners entered into our holy things, into the house of the Lord. Therefore behold, days are coming, says the Lord, and I will punish her carved images, and in all her land the wounded will fall. Even if Babylon should go up as high as heaven, and even if it should fortify its walls in its strength, from me they will come utterly destroying it, says the Lord. A voice of outcry in Babylon, and great destruction in the land of the Chaldeans, because the Lord utterly destroyed Babylon, and destroyed from her the great voice sounding like many waters; he gave her voice to destruction. Because distress came upon Babylon, her warriors were captured, their bow is shattered, because God repays them. The Lord repays, and he will make her leaders, her wise men, and her generals drunk

with drunkenness, says the king, the Lord Almighty is his name. The Lord says these things: the wall of Babylon was widened, but being torn down it will be demolished, and her high gates will be burned with fire, and peoples will not labor in vain, and nations will fail at the start. The word which the Lord commanded Jeremiah the prophet to say to Seraiah son of Neriah, son of Maaseiah, when he went with Zedekiah king of Judah to Babylon, in the fourth year of his reign, and Seraiah was quartermaster. And Jeremiah wrote in a book all the evils which would come upon Babylon, all these words written about Babylon. And Jeremiah said to Seraiah, When you come into Babylon, and you see and read all these words, you will say, Lord, Lord, you spoke against this place to utterly destroy it, and that there not be in it inhabitants from man to beast, because it will be a destruction forever. And it will be when you cease reading this book, you will bind a stone upon it, and you will throw it into the middle of the Euphrates, and you will say, thus Babylon will sink down, and she will not arise from the evils which I bring upon her.

29

The Lord says these things about the foreigners. Behold, waters go up from the North, and it will become a flooding torrent, and it will flood the land and its fullness, the city and its inhabitants; and the people will cry out, and all who inhabit the land will wail, from the voice of his charge, from the hooves of his horses,

and from the rumbling of his chariots, the sound of his wheels; fathers did not turn back to their sons because of the exhaustion of their hands on the coming day to destroy all the foreigners; and I will destroy Tyre and Sidon and all the remnants of their help, because the Lord will destroy the remnants of the islands. Baldness has come upon Gaza, Ashkelon was cast off, and the remnant of the Anakim. How long will you cut, O sword of the Lord? How long will you not be quiet? Return into your sheath, rest, and be lifted up. How will it be quiet, when the Lord commanded it against Ashkelon, and against the coastal places, against the remnants to rise up?

30

To Idumea, the Lord says these things: wisdom is no longer in Teman, counsel has perished from the understanding, their wisdom has gone away, their place was deceived; dig deep into your dwelling, you who dwell in Dedan, because he has made things difficult; they brought upon him at the time when I visited upon him. Because grape gatherers came, they will not leave a remnant for you; as thieves in the night, they will lay their hand upon you. Because I dragged down Esau, I uncovered their hidden things, they are not able to be hidden, they have perished through the hand of his brother, my neighbor, and your orphan is not to be left behind so that he may live, and I will live, and the widows have trusted in me. Because the Lord said these things: those to whom it was not lawful to drink the cup,

they drank, and you being acquitted will not be acquitted, because I swore by myself, says the Lord, that you will be an inaccessible place and a reproach and a curse in the midst of it, and all its cities will be deserted forever. I heard a report from the Lord, and he sent messengers to the nations: Gather together and come against her, rise up for war. I have made you little among the nations, easily despised among men. Your games deceived you, the arrogance of your heart destroyed the holes of the rocks, it seized the strength of the high hill, because he raised his nest just as an eagle does, from there I will tear you down. And Idumea will be inaccessible, everyone passing by it will hiss. Just as Sodom and Gomorrah were destroyed, and her sojourners, said the Lord almighty, no man will dwell there, and no son of man will dwell there. Behold, just as a lion will go up from the midst of the Jordan into the place Aitham, so I will quickly drive them out from it, and set the young men over it, because who is like me? And who will stand against me? And who is this shepherd who will stand against me? Therefore hear the counsel of the Lord which he planned upon Idumea, and his reasoning which he considered upon the inhabitants dwelling in Teman: surely the smallest of the sheep will be dragged away, surely their dwelling place will be made desolate upon them, because the earth feared from the voice of their fall, and the cry was not heard at the sea. Behold, just as an eagle, he will see and will stretch out his wings upon her strongholds, and the heart of the strong men of Idumea will be in that day as the heart of a woman in labor. The Lord said thus to the sons of Ammon: Are there no sons in Israel, or is there no one to take over for them?

Why did Michal take over Gilead, and their people will dwell in their cities? Therefore behold, days are coming, says the Lord, and I will cause an uproar of wars to be heard upon Rabbah, and they will become an inaccessible place and a destruction, and her altars will be burned up in fire, and Israel will take over his rule. Cry out, Heshbon, because Ai was destroyed; cry out, daughters of Rabbah, gird yourselves with sackcloth and lament, because Michal will go into exile, his priests and his rulers together. Why do you rejoice in the plains, daughter of recklessness, you who trust in treasures, you who say, Who will come against me? Behold, I bring fear upon you, said the Lord, from all your surrounding region, and you will be scattered, each one before him, and there is no one gathering. Concerning Kedar the queen of the court, which Nebuchadnezzar king of Babylon struck, thus said the Lord, Rise up and go up against Kedar and destroy the sons of Kedem. They will take their tents and their sheep, their garments and all their vessels, and they will take their camels for themselves, and call destruction upon them from all around. Flee, you have settled very deeply into your dwelling, sitting in the courtyard, because the king of Babylon has planned counsel against you and has considered a plan. Rise up and go up against a nation living at ease, dwelling in security, which has no doors, no bars, no bolts, dwelling alone. And their camels will become plunder, and the multitude of their livestock will become destruction, and I will scatter them to every wind, those with shorn hair before their faces, from every side I will bring their calamity, said the Lord. And the courtyard will be a haunt of ostriches, and impassable until

eternity, no man will sit there, and no son of man will dwell there. To Damascus. Hamath and Arpad were put to shame, because they heard evil news; they were amazed, they were enraged, they are not able to rest. Damascus was loosed, she turned away into flight, trembling seized her. How did he not abandon my city but love the village? Therefore young men will fall in your streets, and all the men, your warriors, will fall, says the Lord. And I will burn fire in the wall of Damascus, and it will devour the palaces of the son of Hadad.

31

The Lord said thus to Moab, woe upon Nebo, because it perished, Kiriathaim was taken, Amath and Agath were ashamed. There is no longer healing for Moab, pride in Heshbon, he considered evils upon her, we have cut her off from the nation, and with cessation she will cease, behind you a sword will march, because a voice of those crying out from Horonaim, destruction and great crushing, Moab was crushed, announce to Zoar, because Aloth was filled with weeping, he will go up weeping on the way of Horonaim, you heard a cry of shattering. Flee and save your souls, and you will be just as a wild donkey in the wilderness. Since you have trusted in your stronghold, you also will be seized, and Chemosh will go out into exile, and his priests and his rulers at the same time. And destruction will come upon every city, it will certainly not be saved, and the valley will be destroyed, and the plain will be

utterly destroyed, just as the Lord said. Give signs to Moab, because she will surely be destroyed, and all her cities will be inaccessible; where will there be an inhabitant for her? Cursed is the one who does the works of the Lord carelessly, removing his sword from blood. Moab has rested from childhood, and was trusting in his glory, he was not poured from vessel into vessel, and he did not go into exile, therefore his taste remained in him, and his smell did not fail. Therefore behold, his days are coming, says the Lord, and I will send to him those who incline, and they will incline him, and they will empty his vessels, and they will strike down his horns. And Moab will be put to shame by Chemosh, just as the house of Israel was put to shame by Bethel their hope, having trusted in it. How will you say, We are strong, and a man strong in military matters? Moab was destroyed, his city, and his chosen young men went down to slaughter. The day of Moab's coming is near, and his wickedness is very swift. All you around him, shake for him, all give out his name; say, how was the glorious staff shattered, the rod of majesty? Come down from glory and sit down in moisture, O sitting one; Dibon will be wiped out, because Moab was destroyed—he went up against you ravaging your stronghold. Stand by the road and watch while sitting in Aroer, and ask the one fleeing and the one being saved and say, What has happened? Moab was put to shame, because it was shattered; wail and cry out, announce in Arnon, because Moab has perished, and judgment comes into the land of Meisor upon Chelon, and Rephas, and Mophas, and upon Dibon, and upon Nebo, and upon the house of Diblathaim, and upon Kiriathaim, and upon the house of Gaimol, and upon the

house of Maon, and upon Kerioth, and upon Bosor, and upon all the cities of Moab, the far and the near. The horn of Moab was broken down, and his arm was shattered. Make him drunk, because he magnified himself against the Lord, and Moab will clap his hand, and he himself will become a laughingstock. And if Israel was not a mockery to you, was he found among your thefts that you were fighting him? They left behind the cities, and the inhabitants of Moab dwelt in the rocks; they became just as doves nesting in the rocks at the mouth of a pit. And I heard of the insolence of Moab, he acted very insolently in his insolence and his arrogance, and his heart was lifted up. But I have known his works; did he not thus make what was sufficient for him? Therefore, wail upon Moab from all sides; cry out upon the men of Kir-heres. As Jazer weeps, I will weep over you, vine of Sibmah. Your branches passed through the sea and touched the cities of Jazer. Destruction has fallen upon your fruit and upon your grape gatherers. Joy and gladness were gathered together from the Moabite land, and wine was upon your winepresses; in the morning they did not tread, nor in the evening did they work, but from the outcry from Heshbon to Elealeh their cities gave their voice, from Zoar to Horonaim, and a message of a three year old heifer, because even the water of Nimrim will be a desolation. And I will destroy Moab going up upon the altar and burning incense to his gods, says the Lord. Therefore the heart of Moab will wail like flutes, my heart will sound like a flute for the men of Kir Heres; therefore what he acquired has perished from man. Every head in every place will be shaved, and every beard will be shaved, and all hands will

mourn, and sackcloth will be upon all loins. And upon all the rooftops of Moab and upon her streets, because I have broken it, says the Lord, like a vessel of which there is no need. How did he reconcile? How Moab has turned his back! She was ashamed, and Moab became a laughingstock and an object of anger to all those around her. Because thus said the Lord, Kerioth was taken, and the strongholds were seized, and Moab will be destroyed from being a people, because it magnified itself against the Lord. Snare and fear and pit are upon you who sit, Moab. The one fleeing from the face of fear will fall into the pit; and the one going up from the pit will be caught in the snare; because I will bring these things upon Moab in the year of their visitation.

32

Thus said the Lord the God of Israel: Take this cup of unmixed wine from my hand, and you will give it to drink to all the nations to which I am sending you, and they will vomit and they will go mad from the sword which I am sending among them. And I took the cup from the hand of the Lord, and I gave drink to the nations to which the Lord sent me to them: Jerusalem and the cities of Judah and the kings of Judah and his rulers, to place them into desolation and into impassability and into hissing, and Pharaoh king of Egypt and his children and his nobles and all his people and all the mixed peoples, and all the kings of the foreigners, Ashkelon and Gaza and Ekron, and the remainder of Ashdod, and Idumea and Moab and the sons of Ammon, and the

kings of Tyre and the kings of Sidon and the kings in the region beyond the sea, and Dedan and Teman and Rosh and all having their hair cut short around their faces, and all the mixed peoples dwelling in the wilderness, and all the kings of Elam and all the kings of the Persians, and all the kings from the east, the far and the near, each one toward his brother, and all the kingdoms upon the face of the earth. And you will say to them, Thus said the Lord Almighty: Drink, get drunk, vomit and fall, and you will not rise up from before the sword which I am sending among you. And it will be when they do not wish to receive the cup from your hand to drink, then you will say Thus said the Lord You will certainly drink, Thus said the Lord the God of Israel, take the cup of this unmixed wine from my hand, and you will give drink to all the nations to which I am sending you. And they will drink, and they will vomit, and they will go mad from the sword which I am sending among them. And I took the cup from the hand of the Lord, and I gave drink to the nations to which the Lord sent me to them: Jerusalem, and the cities of Judah, and the kings of Judah and his rulers, to place them into desolation, and into impassable places, and into hissing, and Pharaoh king of Egypt, and his servants, and his nobles, and all his people, and all the mixed peoples, and all the kings of the Philistines, and Ashkelon, and Gaza, and Ekron, and the remnant of Ashdod, and Idumea, and Moab, and the sons of Ammon, and the kings of Tyre, and the kings of Sidon, and the kings in the region beyond the sea, and Dedan, and Teman, and Rosh, and all who are shorn around their faces, and all the mixed peoples dwelling in the wilderness, and all the kings of Elam, and all the kings of the

Persians, and all the kings from the east, the far and the near, each one toward his brother, and all the kingdoms upon the face of the earth. And you will say to them, thus said the Lord almighty: drink, get drunk, and vomit, and fall, and you will not rise up from before the sword which I am sending among you. And it will be when they do not wish to receive the cup from your hand to drink, then you will say, thus said the Lord, you will certainly drink, because in the city upon which my name was named, I begin to bring harm, and you will certainly not be cleansed, because I call a sword upon all those dwelling upon the earth. And you will prophesy these words to them, and you will say, The Lord will pronounce an oracle from on high, from his holy place he will give his voice, he will pronounce an oracle concerning his place, and these will answer just as grape gatherers, and destruction has come upon those sitting on the earth, upon part of the earth, because the Lord has judgment among the nations, he himself judges all flesh, but the ungodly were given to the sword, says the Lord. Thus said the Lord, behold evils come from nation upon nation, and a great whirlwind goes forth from the end of the earth. And they will be wounded by the Lord in the day of the Lord, from one part of the earth to another part of the earth; they will not be buried, they will be as dung upon the face of the earth. Wail shepherds, and cry out, and mourn, you rams of the sheep, because your days have been fulfilled for slaughter, and you will fall just as the chosen rams, and flight from the shepherds will be destroyed, and salvation from the rams of the sheep. A voice of crying of the shepherds, and a war cry of the sheep and of the

rams, because the Lord has destroyed their livestock. And the remnants of peace will cease from the face of my burning anger. He abandoned his lodging just as a lion does, because their land became impassable from the face of the great sword.

33

In the beginning of King Jehoiakim son of Josiah, this word came to pass from the Lord. Thus said the Lord, stand in the court of the house of the Lord, and you will speak to all the Jews, and to all the ones coming to worship in the house of the Lord, all the words which I commanded you to speak to them, do not take away a word. Perhaps they will hear, and each one will turn back from his evil way, and I will cease from the evils which I consider doing to them because of their evil practices. And you will say, thus said the Lord, if you do not listen to me, to walk in my laws which I gave before you, to listen to the words of my servants the prophets, whom I send to you early in the morning, and I sent them, and you did not listen to me, then I will make this house like Shiloh, and I will make the city a curse to all the nations of all the earth. And the priests and the false prophets and all the people heard Jeremiah speaking these words in the house of the Lord. And it came to pass when Jeremiah had ceased speaking all things which the Lord commanded him to speak to all the people, that the priests and the false prophets and all the people seized him, saying, You will surely die, because you prophesied in the name of the Lord, saying, Just as

Shiloh, so will this house be, and this city will be made desolate without inhabitants. And all the people were assembled against Jeremiah in the house of the Lord. And the rulers of Judah heard this word, and they went up from the house of the king into the house of the Lord, and they sat in the doorway of the new gate. And the priests and the false prophets said to the rulers and all the people, Judgment of death to this man, because he prophesied against this city, just as you heard with your own ears. And Jeremiah said to the rulers and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words which you heard. And now make your ways and your works better, and hear the voice of the Lord, and the Lord will cease from the evils which he spoke upon you. And behold, I am in your hands; do to me as is advantageous and as is better to you. But know or you will know that if you kill me, you give innocent blood upon yourselves and upon this city and upon the inhabitants dwelling in it, because in truth the Lord has sent me to you to speak all these words into your ears. And the rulers and all the people said to the priests and to the false prophets, There is not judgment of death for this man, because he spoke to us in the name of the Lord our God. And men of the elders of the land stood up and said to all the assembly of the people, Micah the Morasthite was in the days of Hezekiah king of Judah, and he said to all the people of Judah, Thus said the Lord, Zion will be plowed as a field, and Jerusalem will become impassable, and the mountain of the house will become a forest grove. Didn't Hezekiah and all Judah kill him? Was it not that they feared the Lord, and that they begged the

Lord's face, and the Lord ceased from the evils which he spoke against them? And we did great evils upon our souls. And a man was prophesying in the name of the Lord, Uriah son of Shemaiah from Kiriath Jearim, and he prophesied concerning this land according to all the words of Jeremiah. And king Jehoiakim and all the rulers heard all his words, and they were seeking to kill him; and Uriah heard, and he entered into Egypt. And the king sent out men to Egypt, and they brought him out from there, and they brought him to the king, and he struck him with a sword, and he threw him into the tomb of the sons of his people. However, the hand of Ahikam son of Shaphan was with Jeremiah, so as not to hand him over into the hands of the people to kill him.

34

Thus said the Lord, make for yourself bonds and yokes, and put them around your neck. And you will send them to the king of Idumea, and to the king of Moab, and to the king of the sons of Ammon, and to the king of Tyre, and to the king of Sidon, in the hands of their messengers who are coming to meet them in Jerusalem to Zedekiah king of Judah. And command them to say to their masters, thus said the Lord the God of Israel, thus you will say to your masters, that I made the earth by my great strength and by my uplifted arm, and I will give it to whomever seems right in my eyes. I gave the earth to Nebuchadnezzar king of Babylon to serve him, and the beasts of the field to work for

him. And the nation and the kingdom, as many as do not put their neck under the yoke of the king of Babylon, I will visit them with the sword and with famine, said the Lord, until they are consumed by his hand. And you, do not listen to your false prophets, and to the diviners among you, and to the dreamers of dreams among you, and to your omens, and to your sorcerers, who are saying, you shall not serve the king of Babylon; Because they themselves prophesy false things to you, in order to remove you from your land. And the nation which, if it brings its neck under the yoke of the king of Babylon and works for him, I will leave it upon its land, and it will work for him and dwell in it. And to Zedekiah king of Judah I spoke according to all these words, saying, bring in your neck and serve the king of Babylon, because they themselves prophesy unjust things to you, because I did not send them, says the Lord, and they prophesy in my name unjustly, in order to destroy you, and you will be destroyed, you and your prophets, the ones prophesying false things to you unjustly. To you, and to all this people, and to the priests I spoke, saying, thus said the Lord, do not listen to the words of the prophets, the ones prophesying to you, saying, behold the vessels of the house of the Lord will return from Babylon; because they themselves prophesy unjust things to you. I did not send them. If they are prophets, and if the word of the Lord is in them, let them meet me, because thus the Lord said. And the remaining vessels, which the king of Babylon did not take when he exiled Jeconiah from Jerusalem, will enter into Babylon, says the Lord.

35

And it came to pass in the fourth year of Zedekiah king of Judah in the fifth month, Ananias son of Azor the false prophet from Gibeon said to me in the house of the Lord, before the eyes of the priests and all the people, saying, Thus said the Lord, I have broken the yoke of the king of Babylon. In two years, I will bring back to this place the vessels of the house of the Lord, and Jeconiah, and the exiles of Judah, because I will break the yoke of the king of Babylon. And Jeremiah said to Ananias in the eyes of all the people and in the eyes of the priests standing in the house of the Lord, and Jeremiah said, Truly may the Lord do thus, establish your word which you prophesy, to return the vessels of the house of the Lord and all the exiles from Babylon into this place. But hear the word of the Lord which I say in your ears and in the ears of all the people. The prophets who came before me and before you from ancient times prophesied against many lands and against great kingdoms concerning war. The prophet who prophesied peace—when the word comes—they will know that he is the prophet whom the Lord sent to them in faith. And Ananias took the yokes from the neck of Jeremiah in the eyes of all the people, and crushed them. And Ananias said before the eyes of all the people, saying, Thus said the Lord, thus I will break the yoke of the king of Babylon from the necks of all the nations, and Jeremiah went away on his way. And the word of the Lord came to Jeremiah after Ananias crushed the yokes from his neck, saying, Go and say to Ananias,

saying, Thus said the Lord: You crushed wooden yokes, and I will make iron yokes instead of them, because thus said the Lord: I placed an iron yoke upon the neck of all the nations to work for the king of Babylon. And Jeremiah said to Hananiah, The Lord has not sent you, and you have made this people trust in a lie. Because of this, the Lord said thus, Behold, I am sending you away from the face of the earth; this year you will die. And he died in the seventh month.

36

And these are the words of the book which Jeremiah sent from Jerusalem to the elders of the exile, and to the priests, and to the false prophets, a letter to Babylon to the exile, and to all the people, after Jeconiah the king had gone out, and the queen, and the eunuchs, and every free man, and prisoner, and craftsman from Jerusalem, by the hand of Elasah son of Shaphan, and Gemariah son of Hilkiah, whom Zedekiah king of Judah sent to the king of Babylon to Babylon, saying, Thus said the Lord the God of Israel to the exile which I exiled from Jerusalem: Build houses and dwell, and plant gardens and eat their fruits, and take wives and beget sons and daughters, and take wives for your sons, and give your daughters to men, and multiply and do not be diminished. And seek the peace of the land to which I exiled you there, and pray for them to the Lord, because in her peace is your peace. Because thus said the Lord, do not let the false prophets among you deceive you, and do not let your

diviners deceive you, and do not listen to your dreams which you dream, because they themselves prophesy unjust things to you in my name, and I did not send them. Because the Lord said thus, when seventy years for Babylon are about to be filled, I will visit you, and I will set my words upon you, to turn back your people to this place. And I will consider thoughts of peace for you, and not evil, to give these things to you. And pray to me, and I will listen to you. And seek me out, and you will find me, because you will seek me with your whole heart, and I will appear to you. Because you said, the Lord has appointed prophets for us in Babylon. Thus said the Lord concerning Ahab and concerning Zedekiah, behold I give them into the hands of the king of Babylon, and he will strike them before your eyes. And they will take from them a curse in all the exile of Judah in Babylon, saying, May the Lord make you as Zedekiah, and as Ahab, whom the king of Babylon roasted in fire, because they did lawlessness in Israel, and they committed adultery with the women of their citizens, and they spoke a word in my name, which I did not command them; and I am a witness, says the Lord. And to Shemaiah the Nehelamite you will say, I did not send you in my name, and to Zephaniah son of Maaseiah the priest say, The Lord gave you as priest instead of Jehoiada the priest, to become overseer in the house of the Lord over every man prophesying and every man being mad, and you will put him into the stocks and into the prison. And now why did you together revile Jeremiah from Anathoth, the one who prophesied to you? Didn't he send because of this? Because during this month he sent to you in Babylon, saying, It is far off.

Build houses and dwell, and plant gardens, and eat their fruit. And Zephaniah read the book aloud to Jeremiah. And the word of the Lord came to Jeremiah, saying, Send to the colony, saying, Thus said the Lord concerning Shemaiah the Nehelamite: Since Shemaiah prophesied to you, and I did not send him, and he made you trust in unjust things, therefore thus said the Lord: Behold, I will visit upon Shemaiah and upon his race, and there will not be a man of them in the midst of you to see the good things which I will do for you; they will not see them.

37

The Word that came to Jeremiah from the Lord, to say, Thus said the Lord the God of Israel, saying, Write all the words which I have spoken to you in a book. Because behold, days are coming, says the Lord, and I will turn back the captivity of my people Israel and Judah, said the Lord, and I will turn them back into the land which I gave to their fathers, and they will rule over it. And these are the words which the Lord spoke upon Israel and Judah. Thus said the Lord, You will hear a voice of fear; there is fear, and there is no peace. Ask and see if a male has been born. And concerning fear, in which they will possess loins and salvation? Because I have seen every man with his hands upon his loins; faces were turned to jaundice. That day became great, and there is no day like it, and it is a time of distress for Jacob, but from this he will be saved. In that day, said the Lord, I will break the yoke from their neck, and I will tear apart their bonds;

and they themselves will no longer work for strangers, and will work for the Lord their God; and I will raise up their king David for them. Thus said the Lord, I have raised up destruction, your wound is painful, there is no one judging your case, you have been treated for a painful wound, there is no benefit for you. All your friends have forgotten you, they will not inquire; because I struck you with the blow of an enemy, with solid instruction; upon all your injustice your sins have multiplied. Therefore all those who eat you will be eaten, and all your enemies will eat all their own flesh. Because of the multitude of your injustices your sins were multiplied; they did these things to you. And the ones plundering you will become plunder, and all those who plundered you I will give over to plunder. Because I will bring up your healing, I will heal you from a painful blow, says the Lord, because you were called Scattered One, you are their prey, because there is no one seeking her. Thus said the Lord, behold I will restore the fortunes of Jacob, and I will have mercy on his captivity; and the city will be built upon its height, and the people will dwell according to its custom, and singers will go out from them, the voice of those celebrating; and I will multiply them, and they will not be diminished. And their sons will enter as before, and their testimonies will be established before me, and I will punish those oppressing them. And they will be stronger than him against them, and his ruler will go out from him, and I will gather them, and they will turn back to me, because who is this one who gave his heart to turn back to me? The Lord says: The wrath of the Lord went out hot-tempered; the turning wrath went out and it will come upon the ungodly. The

anger of the Lord's wrath will not be turned away until he does and until he establishes the undertaking of his heart; in the last days you will know them.

38

In that time, the Lord said, I will be a God to the people of Israel, and they will be to me a people. Thus said the Lord, I found heat in the wilderness with those who perished by the sword; go, and do not destroy Israel. The Lord appeared to him from afar: I have loved you with eternal love; therefore I have drawn you with compassion. Because I will build you and you will be built, virgin of Israel; you will take up your tambourine and you will go out with the assembly of those playing. Because you planted vineyards in the mountains of Samaria, plant and praise, because it is the day of calling of the defendants in the mountains of Ephraim, rise up, and go up into Zion to the Lord your God. Because the Lord said this to Jacob, Rejoice, and shout aloud over the head of nations; make it heard, and praise; say, The Lord saved his people, the remnant of Israel. Behold, I lead them from the North, and I will gather them from the end of the earth in the feast of Passover, and he will beget a great crowd, and they will return here. In weeping they went out, and in comfort I will bring them up, lodging by canals of waters on a straight road, and they shall not be led astray in it, because I became a father to Israel, and Ephraim is my firstborn. Hear the words of the Lord, nations, and declare to the islands from afar;

say, the one who has scattered Israel will gather him and will guard him, as one feeding his flock. Because the Lord redeemed Jacob, he delivered him from the hand of those stronger than him. And they will come, and they will rejoice in the mountain Zion, and they will come upon the good things of the Lord, upon a land of grain and of wine, and of fruits, and of cattle, and of sheep; and their soul will be just as a fruitful tree, and they will not hunger anymore. Then maidens will rejoice in the assembly of young men, and elders will rejoice, and I will turn their mourning into joy, and I will make them rejoice. I will magnify and make drunk the soul of the priests, the sons of Levi, and my people will be filled with my good things; thus the Lord said. A voice was heard in Ramah of lamentation, and weeping, and mourning; Rachel weeping bitterly was not willing to cease for her sons, because they are not. Thus said the Lord, let your voice cease from weeping, and your eyes from your tears, because there is a reward for your works, and they will return from the land of enemies, a lasting thing for your children. I heard the sound of Ephraim lamenting, you disciplined me, and I was disciplined; I like a calf was not taught; turn me, and I will return, because you are the Lord my God. Because later after my captivity I repented, and later after I came to know myself, I groaned over days of shame, and I showed you that I received reproach from my youth. Beloved son Ephraim, a child delighting to me, because my words are in him, I will surely remember him; therefore I hastened to him, I will surely have mercy on him, says the Lord. Set yourself up, Zion, make punishment, set your heart on the shoulders, the way which you

went, turn back virgin Israel, turn back to your cities mourning. How long will you turn away, O dishonored daughter? Because the Lord created salvation for a new planting, people will walk in salvation. Because the Lord said thus, they will still say this word in the land of Judah and in its cities, when I turn back its captivity, Blessed is the Lord upon his holy mountain of righteousness. And those dwelling in the cities of Judah and in all its land, together with the farmer, will be lifted up in the flock. Because I have satiated every thirsting soul, and I have filled every hungering soul. Therefore I awoke, and I saw, and my sleep had become pleasant to me. Therefore behold, days are coming, says the Lord, and I will sow Israel and Judah with seed of man and seed of beast. And it will be just as I was watching over them to destroy and harm, thus I will watch over them to build and plant, says the Lord. In those days they should not say, The fathers ate sour grapes, and the teeth of the children were set on edge. But each one will die in his own sin, and the teeth of the one who has eaten the sour grape will be set on edge. Behold, days are coming, says the Lord, and I will make with the house of Israel and with the house of Judah a new covenant, not according to the covenant which I made with their fathers, in the day of my taking hold of their hand, to bring them out from the land of Egypt, because they themselves did not remain in my covenant, and I neglected them, says the Lord. Because this is my covenant, which I will make with the house of Israel after those days, says the Lord, I will surely give my laws into their mind, and upon their hearts I will write them, and I will be to them a God, and they will be to me a people. And they will not

teach each one his fellow citizen, and each one his brother, saying, Know the Lord, because all will know me from the least of them to the greatest of them, because I will be merciful to their injustices, and I will not remember their sins anymore. If the heaven is lifted up aloft, says the Lord, and if the ground of the earth is brought down below, then I will not reject the race of Israel, says the Lord, concerning all that they did. Thus said the Lord, the one who gave the sun for light of the day, the moon and stars for light of the night, and who stirs up the sea so that its waves roar, the Lord almighty is his name: If these laws should cease from before me, says the Lord, then the race of Israel will also cease to be a nation before me for all time. Behold, days are coming, says the Lord, and a city will be built for the Lord from the tower of Hananel until the corner gate. And the measurement of it will go out opposite them until the hills of Gareb, and it will be encircled around with chosen stones, and all Asaremoth until Wadi Kidron, until the corner of the Horse Gate of the east, a sanctuary to the Lord, and it will no longer fail, and it will not be torn down until eternity.

39

The Word that came from the Lord to Jeremiah in the tenth year of king Zedekiah, this year was the eighteenth of king Nebuchadnezzar king of Babylon. And the power of the king of Babylon besieged Jerusalem, and Jeremiah was being guarded in the court of the prison, which is in the house of the king, in

which king Zedekiah shut him up, saying, Why do you prophesy, saying, Thus said the Lord, behold I give this city into the hands of the king of Babylon, and he will take it, and Zedekiah will not be saved from the hand of the Chaldeans, because he will be handed over into the hands of the king of Babylon, and his mouth will speak to his mouth, and his eyes will see his eyes. And Zedekiah will enter into Babylon, and there he is placed? And the word of the Lord came to Jeremiah, saying, Behold, Hanamel son of Shallum, your father's brother, comes to you, saying, Buy for yourself my field in Anathoth, because the right to redeem it by purchase belongs to you. And Hanamel son of Shallum, my father's brother, came to me in the court of the prison, and said, Acquire for yourself my field, the one in the land of Benjamin in Anathoth, because the right to acquire it belongs to you, and you are the elder. And I knew that it was the word of the Lord, and I acquired the field of Hanamel son of my father's brother, and I paid him seventeen shekels of silver, and I wrote it in a deed, and I sealed it, and I called witnesses, and I weighed the silver in a balance. And I took the sealed book of the possession, and I gave it to Baruch son of Neriah son of Maaseiah, in the eyes of Hanamel son of my father's brother, and in the eyes of the men standing by and writing in the book of the possession, and in the eyes of the Jews in the court of the prison. And I commanded Baruch in their sight, saying, Thus said the Lord almighty: Take this book of possession and the book having been read, and you will place it into an earthen vessel so that it might remain many days. Because the Lord said thus, fields and houses and vineyards will still be acquired in this land. And I

prayed to the Lord after I gave the book of possession to Baruch son of Neriah, saying, O Lord who exists, you made the heaven and the earth by your great strength, and by your high and lofty arm, nothing will be hidden from you, doing mercy to thousands, and repaying the sins of fathers into the bosoms of their children after them; the great God, the strong one, Lord of great counsel, and mighty in works, the great God the almighty, and Lord of great name; your eyes are on the ways of the sons of men, to give to each according to his way; Who made signs and wonders in the land of Egypt until this day, and in Israel, and among the inhabitants of the earth; and you made for yourself a name, as it is this day, and you brought out your people Israel from the land of Egypt with signs and with wonders, with a mighty hand, and with a high arm, and with great visions, and you gave them this land, which you swore to their fathers, a land flowing with milk and honey. And they entered and they took it, and they did not hear your voice, and they did not walk in your commandments; all things which you commanded them they did not do, and you made all these evils happen to them. Behold, a crowd has come into the city to seize it, and the city was given into the hands of the Chaldeans who are warring against it because of the sword and the famine; as you spoke, thus it came to pass. And you say to me, Acquire for yourself the field with silver, and I wrote a deed, and I sealed it, and I called witnesses, and the city was given into the hands of the Chaldeans. And the word of the Lord came to me, saying, I am the Lord, the God of all flesh; will anything be hidden from me? Therefore thus said the Lord the God of Israel, this city will be

given over into the hands of the king of Babylon, and he will take it, and the Chaldeans will come fighting against this city, and they will burn this city with fire, and they will burn down the houses in which they burned incense upon their roofs to Baal, and poured out libations to other gods, to provoke me to anger. Because the sons of Israel and the sons of Judah alone were doing evil in my eyes from their youth. Because this city was the object of my anger and my wrath, from the day they built it until this day, so that I must remove it from my face, because of all the wickedness of the sons of Israel and Judah, which they did to embitter me, they themselves and their kings and their rulers and their priests and their prophets, the men of Judah, and those dwelling in Jerusalem, and they turned toward me their back, and not their face. And I taught them early and often, but they did not listen to receive instruction. And they placed their defilements in the house where my name was called upon it, with their impurities. And they built the altars to Baal in the valley of the son of Hinnom, to offer up their sons and their daughters to King Moloch, which I did not command them, and it did not come up into my heart to do this abomination, so as to cause Judah to sin. And now thus said the Lord the God of Israel concerning the city which you say will be handed over into the hands of the king of Babylon by sword and by famine and by pestilence: Behold I gather them from all the land where I scattered them in my wrath and my anger and in great indignation, and I will return them to this place and I will settle them in safety. And they will be to me a people, and I will be to them a God. And I will give them another way and another

heart, to fear me all the days, and for the good of them and their children after them. And I will make with them an eternal covenant, which I will not turn back from, and I will give my fear into their heart, so that they will not depart from me. And I will visit to do good to them, and I will plant them in this land in faith, and with all my heart, and with all my soul. Because thus said the Lord: just as I brought upon this people all these great evils, thus I will bring upon them all the good things which I spoke concerning them. And fields will still be acquired in the land which you say will be impassable to men and beasts and was handed over into the hands of the Chaldeans. And they will acquire fields with silver, and you will write a document and seal it, and you will call witnesses in the land of Benjamin and around Jerusalem and in the cities of Judah and in the cities of the mountain and in the cities of the shephelah and in the cities of the negev, because I will restore their fortunes.

40

And the word of the Lord came to Jeremiah a second time, and he was still bound in the courtyard of the prison, saying, Thus said the Lord, making the earth and forming it, to establish it, the Lord is his name: Cry out to me, and I will answer you, and I will declare to you great and mighty things, which you have not known. Because thus said the Lord concerning the houses of this city and concerning the houses of the king of Judah, the ones having been torn down into stakes and ramparts to fight against

the Chaldeans and to fill it with the dead men whom I struck in my anger and in my wrath, and I turned away my face from them concerning all their wickednesses. Behold, I bring up to her healing and remedy, and I will reveal to them, and I will heal her, and I will make both peace and faith. And I will turn back the colony of Judah and the colony of Israel, and I will build them just as before. And I will cleanse them from all their injustices in which they sinned against me, and I will not remember their sins in which they sinned against me and revolted from me. And it will be a joy and praise, and a greatness to all the people of the earth, who will hear all the good things which I will do, and they will fear and be deeply moved concerning all the good things, and concerning all the peace which I will make for them. Thus said the Lord, still it will be heard in this place, which you say is deserted of men and cattle, in the cities of Judah, and outside Jerusalem, the desolated places, from there not being man and livestock: Voice of gladness, and voice of joy, voice of bridegroom, and voice of bride, voice of those saying, give thanks to the Lord almighty, because the Lord is good, because his mercy is forever; and they will bring gifts into the house of the Lord, because I will restore all the captivity of that land as before, said the Lord. Thus said the Lord of powers, still there will be in this wilderness place, where there is no man and beast, in all its cities lodgings of shepherds causing sheep to lie down, in cities of the mountainous region, and in cities of the shephelah, and in cities of the negev, and in land of Benjamin, and in the areas around Jerusalem, and in cities of Judah; still sheep will pass by upon

the hand of one counting, said the Lord.

41

The Word that came to Jeremiah from the Lord, when Nebuchadnezzar king of Babylon, and all his army, and all the land of his rule were waging war upon Jerusalem and upon all the cities of Judah, saying, Thus said the Lord, go to Zedekiah king of Judah, and you will say to him, thus said the Lord, this city will surely be handed over into the hands of the king of Babylon, and he will seize it, and he will burn it with fire, and you will not be saved from his hand, and you will surely be seized, and you will be given into his hands, and your eyes will see his eyes, and you will enter into Babylon. But hear the word of the Lord, Zedekiah king of Judah. Thus says the Lord, you will die in peace, and as they wept for your fathers who reigned before you, they will weep for you, Woe, Lord, and they will mourn you to Hades, because I spoke the word, said the Lord. And Jeremiah spoke all these words to King Zedekiah in Jerusalem. And the army of the king of Babylon was waging war against Jerusalem, and against the cities of Judah, and against Lachish, and against Azekah, because these were left among the cities of Judah as fortified cities. The word that came to Jeremiah from the Lord, after king Zedekiah made a covenant with the people to proclaim a release, to send away each man's male servant and each man's female servant, the Hebrew male and the Hebrew female, free, so that no man should enslave anyone

from Judah. And all the nobles and all the people who had entered into the covenant agreed to send away each his male slave and each his female slave and let them go free. And the word of the Lord came to Jeremiah, saying, Thus said the Lord, I made a covenant with your fathers in the day which I brought them out from the land of Egypt, from the house of slavery, saying, when six years are fulfilled, you will send away your brother the Hebrew, who will be sold to you, and he will work for you six years, and you will send him out free, and they did not hear me, and they did not incline their ear. And they returned today to do what is right before my eyes, to proclaim the release of each man's neighbor, and they made a covenant before me in the house over which my name was called. And you turned back and you profaned my name by turning back each man his male slave and each man his female slave, whom you had sent away free according to their own will, to be to you as male slaves and female slaves. Because of this, thus said the Lord, You have not listened to me, to call for release each one for his neighbor; behold I call for release for you to the sword, and to death, and to famine, and I will give you to dispersion to all the kingdoms of the earth; And I will give the men who have transgressed my covenant, who have not kept my covenant which they made before me, the calf which they made to serve, the rulers of Judah, and the rulers, and the priests, and the people; And I will give them to their enemies, and their corpses will be food for the birds of heaven and the beasts of the earth. And Zedekiah king of Judea, and their rulers I will give into the hands of their enemies, and the power of the king of Babylon to

those who run away from them. Behold I command, says the Lord, and I will return them into this land, and they will make war upon it, and they will take it, and they will burn it up in fire, and the cities of Judah, and I will give them desolate from those inhabiting.

42

The word that came to Jeremiah from the Lord in the days of Jehoiakim king of Judah, saying, Go to the house of the Rechabites, and you will bring them into the house of the Lord, into one of the courts, and you will give them wine to drink. And they led out Jeconiah son of Jeremiah son of Habazin, and his brothers, and his sons, and all the house of the Rechabites, and they brought them into the house of the Lord into the chamber of the sons of Jonah, son of Ananias, son of Gedaliah the man of God, which is near the house of the rulers which is above the house of Maaseiah son of Shallum, the one guarding the court. And I set before them a jar of wine and cups, and I said, Drink wine. And they said, We will not drink wine, because Jonadab son of Rechab our father commanded us, saying, You and your sons will not drink wine until eternity, and you will not build houses, and you will not sow seed, and you will not have a vineyard, because you will dwell in tents all your days, so that you may live many days upon the land upon which you dwell. And we heard the voice of Jonadab our father, not to drink wine all our days, we and our wives and our sons and our daughters,

and not to build houses to dwell in, and we had no vineyard and field and seed. And we dwelt in tents, and we heard, and we did according to all things which Jonadab our father commanded us. And it came to pass when Nebuchadnezzar went up against the land that we said to enter, and we entered into Jerusalem from the face of the force of the Chaldeans and from the face of the force of the Assyrians, and we dwelt there. And the word of the Lord came to me, saying, Thus says the Lord: Go and say to the people of Judah and to those dwelling in Jerusalem, Will you not receive instruction to hear my words? The sons of Jonadab son of Rechab kept the word which he commanded his children not to drink wine, and they did not drink, and I spoke to you at dawn, and you did not listen. And I sent to you my children the prophets, saying, Turn back each one from his evil way, and make your practices better, and do not go after other gods to serve them, and you will dwell upon the land which I gave to you and to your fathers, and you did not incline your ears, and you did not listen. And the sons of Jonadab son of Rechab kept the commandment of their father, but this people have not listened to me. Therefore, thus said the Lord, Behold, I bring upon Judah and upon the inhabitants of Jerusalem all the evils which I spoke against them. Because of this the Lord said thus: since the sons of Jonadab son of Rechab heard the commandment of their father to do just as their father commanded them, a man of the sons of Jonadab son of Rechab standing before me will not fail all the days of the earth.

43

In the fourth year of Jehoiakim son of Josiah king of Judah, the word of the Lord came to me, saying, Take for yourself a scroll of a book, and write upon it all the words which I spoke to you concerning Jerusalem, and concerning Judah, and concerning all the nations, from the day I spoke to you from the days of Josiah king of Judah, until this day. Perhaps the house of Judah will hear all the evils which I consider doing to them, so that they might turn away from their evil way, and I will be merciful to their injustices and to their sins. And Jeremiah called Baruch son of Neriah, and he wrote from the mouth of Jeremiah all the words of the Lord which he spoke to him on a scroll of a book. And Jeremiah commanded Baruch, saying, I am kept, I am not able to enter into the house of the Lord. And you will read this scroll in the ears of the people in the house of the Lord, on the day of fasting, and in the ears of all Judah who are coming from their cities, you will read to them. Perhaps their plea for mercy will fall before the face of the Lord, and they will turn away from their evil way, because the wrath and the anger of the Lord are great, which he spoke upon this people. And Baruch did according to all that Jeremiah commanded him, to read the words of the Lord from the book in the house of the Lord. And it came to pass in the eighth year of king Jehoiakim in the ninth month, they proclaimed a fast before the Lord, all the people in Jerusalem and the house of Judah. And Baruch was reading the words of Jeremiah from the book in the house of the Lord, in the

house of Gemariah son of Shaphan the scribe, in the upper court in the vestibule of the new gate of the house of the Lord, and in the ears of all the people. And Micaiah son of Gemariah son of Shaphan heard all the words of the Lord from the book. And he went down into the house of the king, into the house of the scribe, and behold, there all the rulers were sitting: Elishama the scribe, and Delaiah son of Shelemiah, and Jonathan son of Achbor, and Gemariah son of Shaphan, and Zedekiah son of Ananias, and all the rulers. And Micaiah reported to them all the words which he heard Baruch reading in the ears of the people. And all the rulers sent Jehudi son of Nethaniah, son of Shelemiah, son of Hushai, to Baruch son of Neriah, saying, The scroll from which you are reading in the ears of the people, take it into your hand and come. And Baruch took the scroll and went down to them. And they said to him, Read it to us again, and Baruch read. And it came to pass when they heard all the words, they took counsel each one with his neighbor, and they said, Let us report to the king all these words. And they asked Baruch, saying, Where did you write all these words? And Baruch said, Jeremiah reported all these words to me from his own mouth, and I wrote them in a book. And they said to Baruch, Go and hide yourself, you and Jeremiah, let no man know where you are. And they entered to the king into the court, and they gave the scroll to keep in the house of Elishama, and they reported to the king all these words. And the king sent Jehudi to take the scroll, and he took it from the house of Elishama, and Jehudi read it aloud to the king and to all the rulers who were standing around the king. And the king was sitting in the winter house,

and a fire brazier was before him. And it came to pass as Jehudi was reading three or four columns, he cut them off with the scribe's razor, and threw them into the fire upon the brazier, until all the scroll was consumed in the fire upon the brazier. And they did not seek, and the king and his servants who heard all these words did not tear their garments. And Elnathan and Gedaliah urged the king not to burn the scroll. And the king commanded Jerahmeel son of the king, and Seraiah son of Esriel, to seize Baruch and Jeremiah, and they were hidden. And the word of the Lord came to Jeremiah after the king burned the scroll with all the words which Baruch wrote from the mouth of Jeremiah, saying, Again, you take another scroll and write all the words that were upon the scroll which king Jehoiakim burned, and you will say, Thus said the Lord: You burned this scroll, saying, Why did you write upon it, saying, The king of Babylon will surely enter and will destroy this land, and man and livestock will cease upon it? Because of this, thus said the Lord concerning Jehoiakim king of Judah: there will not be for him one sitting upon the throne of David, and his corpse will be thrown in the heat of the day and in the frost of the night. And I will visit punishment upon him, and upon his race, and upon his children, and I will bring upon him, and upon the inhabitants of Jerusalem, and upon the land of Judah, all the evils which I spoke to them, but they did not listen. And Baruch took another scroll and wrote upon it from the mouth of Jeremiah all the words of the book which Jehoiakim burned up, and still more words were added to it like these.

44

And Zedekiah son of Josiah reigned instead of Jehoiakim, whom Nebuchadnezzar made king over Judah. And he himself and his children and the people of the land did not listen to the words of the Lord, which he spoke through Jeremiah. And king Zedekiah sent Jehucal son of Shelemiah, and Zephaniah son of Maaseiah the priest to Jeremiah saying, Pray indeed for us to the Lord. And Jeremiah came and passed through the middle of the city, and they did not put him into the prison house. And Pharaoh's army went out from Egypt, and the Chaldeans heard about them, and they went up against Jerusalem. And the word of the Lord came to Jeremiah, saying, Thus said the Lord, thus you will say to the king of Judah who sent to you to seek me: behold, the army of Pharaoh that went out to you for help will return to the land of Egypt, and the Chaldeans themselves will return and will wage war upon this city and will capture it and will burn it with fire. Because the Lord said thus, do not suppose in your souls, saying, The Chaldeans will flee and go away from us, because they will certainly not depart. And if you strike all the force of the Chaldeans who are fighting you, and some pierced through men should be left behind, each one in his place, these will rise up and burn this city with fire. And it came to pass when the army of the Chaldeans withdrew from Jerusalem before the army of Pharaoh, Jeremiah went out from Jerusalem to go into the land of Benjamin to buy property there among the people. And it came to pass he was in the gate of Benjamin, and there was a

man with whom he was lodging, Saruia son of Shelemiah, son of Ananias, and he seized Jeremiah, saying, You are fleeing to the Chaldeans. And he said, Falsehood! I am not fleeing to the Chaldeans, but he did not listen to him, and Zeruiah seized Jeremiah and brought him to the rulers. And the rulers were enraged at Jeremiah, and they struck him, and they sent him into the house of Jonathan the scribe, because they had made this into a house of prison. And Jeremiah came into the house of the pit, and into the vaulted cell, and he sat there many days. And Zedekiah sent and called him, and the king asked him secretly to say if there is a word from the Lord. And he said, It is: you will be delivered into the hands of the king of Babylon. And Jeremiah said to the king, What wrong have I done to you, and your children, and this people, that you put me into a prison house? And where are your prophets who prophesied to you, saying that the king of Babylon would not come upon this land? And now, Lord king, let my plea for mercy fall before you; and why do you send me back to the house of Jonathan the scribe? And I will certainly not die there. And the king commanded, and they threw him into the prison house, and they gave him one bread a day, from outside where they bake, until the bread ran out in the city; and Jeremiah sat in the courtyard of the prison.

45

And Shephatiah son of Nathan, and Gedaliah son of Pashhur, and Jehucal son of Shelemiah heard the words which Jeremiah

was speaking to the people, saying, Thus said the Lord, The one dwelling in this city will die by sword and by famine, and the one going out to the Chaldeans will live, and his soul will be as a discovery, and he will live. Because the Lord said thus, this city will surely be handed over into the hands of the force of the king of Babylon, and he will seize it. And they said to the king, Let that man indeed be put to death, because he himself weakens the hands of the men of war who remain in the city, and the hands of all the people, speaking to them according to these words, because this man does not prophesy peace to this people but evil things. And the king said, Behold, he is in your hands, because the king was not able to act against them. And they threw him into the pit of Malchiah the son of the king, which was in the court of the prison, and they lowered him into the pit, and in the pit there was no water, but only mud, and he was in the mud. And Abdemelech the Ethiopian heard, while he himself was in the house of the king, that they put Jeremiah into the pit, and the king was in the gate of Benjamin, and he went out to him and spoke to the king and said, you have done evil in what you did to kill this man by famine, because there is no longer bread in the city. And the king commanded Ebed Melech, saying, Take with you from here thirty men, and bring him up from the pit, so that he should not die. And Abdemelech took the men and entered into the underground house of the king, and took from there old rags and old ropes, and threw them to Jeremiah into the pit, and said, Place these underneath the ropes, and Jeremiah did thus. And they dragged him with the ropes, and they brought him up from the pit, and Jeremiah sat in the court

of the prison. And the king sent and called him to himself into the house of Aselisel, which was in the house of the Lord, and the king said to him, I will ask you something, and do not hide anything from me. And Jeremiah said to the king, If I declare to you, will you not put me to death? And if I advise you, you will not hear me. And the king swore to him, saying, As the Lord lives who made this soul for us, I will not kill you, nor will I give you into the hands of these men. And Jeremiah said to him, Thus said the Lord, if you go out to the leaders of the king of Babylon, your soul will live, and this city will not be burned in fire, and you and your house will live. And if you do not go out, this city will be given into the hands of the Chaldeans, and they will burn it with fire and you will not be saved. And the king said to Jeremiah, I have concern about the Jews who have fled to the Chaldeans, that they not give me into their hands, and that they will mock me. And Jeremiah said, They will not hand you over; listen to the word of the Lord which I say to you, and it will be better for you, and your soul will live. And if you do not wish to go out, this is the word which the Lord showed me. And behold all the women who were left behind in the house of the king of Judah were being led out to the rulers of the king of Babylon, and these were saying, they deceived you, and your peaceful men will prevail against you, and they will make your foot sink in the mire, they turned away from you, and they will lead out your women and your children to the Chaldeans, and you will not be saved, because you will be seized by the hand of the king of Babylon, and this city will be burned up. And the king said to him, Let no man know about these words, and you will not die.

And if the rulers hear that I spoke to you, and they come to you, and they say to you, Declare to us, what did the king say to you? Do not hide it from us, and we will not kill you; and what did the king say to you? And you will say to them, I cast my plea for mercy before the king's eyes, so that he would not send me back to the house of Jonathan to die there. And all the rulers came to Jeremiah, and they asked him, and he reported to them according to all these words which the king commanded him, and they fell silent, because the word of the Lord was not heard. And Jeremiah sat in the courtyard of the prison until the time when Jerusalem was captured.

46

And it came to pass in the ninth month of Zedekiah king of Judah, Nebuchadnezzar king of Babylon came with all his army against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah, in the fourth month, on the ninth of the month, the city was broken through, and all the leaders of the king of Babylon entered and sat down in the middle gate: Nergal Sharezer and Samgar Nebo and Nebushazban and Nergal Sharezer Rab Mag, Nebo Sarsekim, and the remaining leaders of the king of Babylon. And they sent and took Jeremiah from the court of the prison and gave him to Gedaliah son of Ahikam, son of Shaphan, and they led him out, and he sat in the midst of the people. And the word of the Lord came to Jeremiah in the court of the prison, saying, Go and say to Ebed Melech the Ethiopian,

Thus said the Lord the God of Israel: Behold, I bring my words upon this city for evil and not for good. And I will save you in that day, and I will not give you into the hands of the men whom you fear from their face, because I will surely save you, and you will not fall by the sword, and your soul will be a discovery, because you have trusted in me, says the Lord.

47

The word that came from the Lord to Jeremiah, after Nebuzaradan the chief cook sent him from Ramah, when he took him in chains, in the midst of the exiles of Judah who had been led into Babylon. And the chief cook took him and said to him, The Lord your God spoke these evils upon this place. And the Lord did it, because you sinned against him, and you did not hear his voice. Behold, I have loosed you from the handcuffs upon your hands. If it is good in your sight to come with me into Babylon, then I will set my eyes upon you. If not, depart, return to Gedaliah son of Ahikam son of Shaphan, whom the king of Babylon appointed in the land of Judah, and dwell with him in the midst of the people in the land of Judah, or wherever seems good in your eyes to go, and go, and the chief cook gave him gifts and sent him. And he came to Gedaliah at Mizpah, and he sat in the midst of his people who had been left behind in the land. And all the leaders of the force in the field heard, they themselves and their men, that the king of Babylon appointed Gedaliah in the land, and they entrusted to him their men and

women, whom he did not settle into Babylon. And there came to Gedaliah at Mizpah Ishmael son of Nethaniah, and Johanan son of Kareah, and Seraiah son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah son of the Maacathite, they themselves, and their men. And Gedaliah swore to them and to their men, saying, Do not be afraid of the Chaldeans; dwell in the land, and serve the king of Babylon, and it will be better for you. And behold I sit before you in Mizpah, to stand before the Chaldeans who come upon you, and you gather wine and fruit and oil, and put them into your vessels, and dwell in the cities of which you have taken possession. And all the Jews in Moab, and among the sons of Ammon, and those in Idumea, and those in all the land, heard that the king of Babylon had given a remnant to Judah, and that he had appointed over them Gedaliah son of Ahikam. And they came to Gedaliah into the land of Judah, into Mizpah, and they gathered wine, and very much fruit, and oil. And Johanan son of Kareah, and all the leaders of the force who were in the fields, came to Gedaliah at Mizpah, and they said to him, Do you really know that Baalis king of Ammon sent Ishmael to you to strike your soul? And Gedaliah did not believe them. And Johanan said to Gedaliah secretly in Mizpah, I will go indeed and I will strike Ishmael, and let no one know, lest he strike your soul, and all Judah, the ones gathered to you, be scattered, and the remnant of Judah perish. And Gedaliah said to Johanan, Do not do this thing, because what you say concerning Ishmael is false.

48

And it came to pass in the seventh month, Ishmael son of Nethaniah son of Elishama, from the family of the king, came with ten men to Gedaliah at Mizpah, and they ate bread there together. And Ishmael arose, and the ten men who were with him, and they struck Gedaliah, whom the king of Babylon appointed over the land, and all the Jews who were with him in Mizpah, and all the Chaldeans who were found there. And it came to pass on the second day after he had struck Gedaliah, and no man knew. And men came from Shechem and from Salem and from Samaria, eighty men, having shaved their beards and having torn their garments and cutting themselves, with manna and frankincense in their hands, to bring into the house of the Lord. And Ishmael went out to meet them; they were going along weeping; and he said to them, Come in to Gedaliah. And it came to pass, when they had entered into the middle of the city, he slaughtered them and threw them into the well. And ten men were found there, and they said to Ishmael, Do not kill us, because we have treasures in the field, wheat and barley, honey and oil. And he passed by, and he did not kill them in the midst of their brothers. And the well into which Ishmael threw all whom he struck there, this is a great well, which king Asa made because of Baasha king of Israel, this Ishmael filled with the wounded. And Ishmael turned back all the people having been left behind in Mizpah, and the daughters of the king, whom the chief cook had entrusted to Gedaliah son of

Ahikam, and he went away to the beyond of the sons of Ammon. And Johanan son of Kareah heard, and all the leaders of the force with him, all the evils which Ishmael did, and they brought all their camp, and they went to make war against him, and they found him by much water in Gibeon. And it came to pass, when all the people with Ishmael saw Johanan and the leaders of the force with him, they returned to Johanan. And Ishmael was saved with eight men, and went away to the sons of Ammon. And Johanan and all the leaders of the force with him took all the remnants of the people whom he brought back from Ishmael, powerful men in war, and the women, and the rest, and the eunuchs whom they brought back from Gibeon, and they departed and settled in Geruth Chimham, which is near Bethlehem, to go into Egypt from the face of the Chaldeans; because they feared their face, because Ishmael had struck down Gedaliah, whom the king of Babylon appointed in the land.

49

And all the leaders of the force, and Johanan, and Azariah son of Maaseiah, and all the people from small to great approached Jeremiah the prophet, and they said to him, Let our plea indeed fall before your face, and pray to the Lord your God concerning this remnant, because we have been left few from many, just as your eyes see. And let the Lord your God declare to us the way in which we will go and the word which we will do. And Jeremiah

said to them, I have heard. Behold, I will pray for you to the Lord our God according to your words, and it will be that the word which the Lord God answers I will declare to you. I will not hide a word from you. And they themselves said to Jeremiah, Let the Lord be among us as a just and faithful witness if we do not do according to every word which the Lord may send to us. And whether good or evil, we will hear the voice of the Lord our God, to whom we are sending you, so that it may become better for us, because we will hear the voice of the Lord our God. And it came to pass after ten days, the word of the Lord came to Jeremiah. And he called Johanan, and the leaders of the force, and all the people from small to great, and he said to them, thus said the Lord, if you remain in this land, I will build you up, and I will not tear you down, and I will plant you, and I will not uproot you, because I have relented concerning the evils which I did to you. Do not fear the king of Babylon, whom you fear; do not fear him, says the Lord, because I am with you, to deliver you and to save you from their hand. And I will give you mercy, and will have mercy on you, and I will return you to your land. And if you say, We will not remain in this land, so as not to hear the voice of the Lord, because We will enter into the land of Egypt, and we will not see war, and we will not hear the voice of a trumpet, and we will not hunger for bread, and we will dwell there, therefore hear the word of the Lord. Thus said the Lord: If you set your face toward Egypt and enter there to dwell, then it will be that the sword which you fear will find you in the land of Egypt, and the famine which you are concerned about will overtake you in Egypt, and there you will die. And all the men

and all the foreigners who have set their face toward the land of Egypt to dwell there will perish by the sword and by the famine, and there will not be anyone of them saved from the evils which I am bringing upon them. Because thus said the Lord, just as my wrath dripped upon the inhabitants of Jerusalem, thus my wrath will drip upon you when you have entered into Egypt, and you will be untrodden, and subject, and a curse, and a reproach, and you will not see this place any longer. What the Lord spoke to you, the remnant of Judah: do not enter into Egypt. And now, knowing, you will know that you have acted wickedly in your souls, having sent me saying, Pray for us to the Lord, and according to all things which the Lord will speak to you, we will do. And you did not hear the voice of the Lord, who sent me to you. And now you will perish by sword and by famine in the place where you wish to enter to dwell.

50

And it came to pass, as Jeremiah ceased saying to the people all the words of the Lord which the Lord sent him to them, all these words, that Azariah son of Maaseiah said, and Johanan son of Kareah, and all the men who had said to Jeremiah, saying, Lies! The Lord did not send you to us saying, Do not enter into Egypt to dwell there, but Baruch son of Neriah incites you against us, so that you should give us into the hands of the Chaldeans to put us to death and to exile us to Babylon. And Johanan, and all the leaders of the force, and all the people did not hear the voice of

the Lord to dwell in the land of Judah. And Johanan and all the leaders of the force took all the remnants of Judah who had returned to dwell in the land, the powerful men, and the women, and the remaining infants, and the daughters of the king, and the souls which Nebuzaradan left behind with Gedaliah son of Ahikam, and Jeremiah the prophet, and Baruch, son of Neriah, and they entered into Egypt, because they did not hear the voice of the Lord, and they entered into Tahpanhes. And the word of the Lord came to Jeremiah in Tahpanhes, saying, take for yourself great stones and hide them in the vestibule in the gate of the house of Pharaoh in Tahpanhes, in the sight of the men of Judah, and you will say, thus said the Lord, behold I am sending and will bring Nebuchadnezzar king of Babylon, and he will set his throne above these stones which you hid, and he will lift his weapons upon them, and he will enter and will strike the land of Egypt, those for death to death, and those for exile to exile, and those for the sword to the sword. And he will burn fire in the houses of their gods, and he will set them ablaze, and he will carry them away captive, and he will clean the land of Egypt, just as a shepherd cleans his garment, and he will go out in peace, and he will shatter the pillars of Heliopolis in On, and he will burn up their houses in fire.

51

The word that came to Jeremiah to all the Jews dwelling in the land of Egypt, and to those sitting in Migdol, and in Tahpanhes,

and in the land of Pathros, saying, Thus said the Lord the God of Israel, you have seen all the evils which I brought upon Jerusalem, and upon the cities of Judah; and behold they are desolate without inhabitants because of their wickedness, which they did to provoke me to anger, having gone to burn incense to other gods, whom you did not know. And I sent to you my children the prophets at dawn, and I sent them, saying, Do not do this thing of defilement which I hated. And they did not hear me, and they did not incline their ear to turn away from their evils, so as not to burn incense to other gods. And my anger dripped, and my wrath was kindled in the gates of Judah and outside Jerusalem, and they became a desolation and untrodden as this day. And now thus said the Lord almighty, Why do you do great evils against your souls? Why cut off from you man and woman, infant and nursing child from the midst of Judah, so that no one of you be left, by provoking me to anger with the works of your hands, burning incense to other gods in the land of Egypt into which you came to dwell, so that you might be cut off and so that you might become a curse and a reproach among all the nations of the earth? Have you not forgotten the evils of your fathers, and the evils of the kings of Judah, and the evils of your rulers, and the evils of your women, which they did in the land of Judah and outside Jerusalem? And they have not ceased until this day, and they have not held fast to my commands, which I gave before their fathers. Therefore thus said the Lord, behold I set my face to destroy all the remnants in Egypt, and they will fall by the sword and by famine, and they will perish from the small to the great, and they will be a reproach, and a

destruction, and a curse. And I will punish those dwelling in the land of Egypt, as I punished Jerusalem, by sword and by famine, and no one of the remnant of Judah who are living in the land of Egypt will be saved to return to the land of Judah, to which they hope in their souls to return there; they will not return, except those who have escaped. And all the men who knew that their women burn incense, and all the women, a great assembly, and all the people sitting in the land of Egypt, in Pathros, answered Jeremiah, saying, As for the word which you spoke to us in the name of the Lord, we will not listen to you, because we will certainly do every word that goes out from our mouth, to burn incense to the queen of heaven and to pour out libations to her, just as we and our fathers and our kings and our rulers did in the cities of Judah and outside Jerusalem; and we were filled with bread and we became prosperous and we saw no evils. And as we ceased offering incense to the queen of heaven, we were all diminished, and we perished by sword and by famine. And when we burned incense to the queen of heaven and poured out drink offerings to her, did we make cakes for her and pour out drink offerings to her without our men? And Jeremiah said to all the people, to the powerful and to the women and to all the people who had answered him with words, saying, Did not the Lord remember the incense which you burned in the cities of Judah and outside Jerusalem, you and your fathers and your kings and your rulers and the people of the land? And did it occur to him? And the Lord was no longer able to bear the wickedness of your deeds and the abominations which you committed, and your land became a desolation and impassable

and a curse as it is this day, because of the incense you burned and the sins you committed against the Lord, and you did not listen to the voice of the Lord, and you did not walk in his commands and in his law and in his testimonies, and these evils seized you. And Jeremiah said to the people and to the women, Hear the word of the Lord. Thus said the Lord the God of Israel, you women with your mouth spoke, and with your hands fulfilled, saying, we will certainly do our agreements which we have agreed, to burn incense to the queen of heaven and to pour out to her libations; you have remained steadfast to your agreements, and you have certainly done them. Therefore hear the word of the Lord, all Judah sitting in the land of Egypt: behold I swore by my great name, said the Lord, that my name shall no longer be in the mouth of all Judah to say, The Lord lives, in all the land of Egypt. Because I am watching over them to harm them and not to do good, and all of Judah, those dwelling in the land of Egypt, will perish by sword and by famine until they are consumed. And those saved from the sword will return to the land of Judah few in number, and the remnant of Judah, the ones who have taken position in the land of Egypt to dwell there, will know whose word will remain. And this is the sign to you, that I will punish you with evil things. Thus said the Lord, behold I give Hophra king of Egypt into the hands of his enemy, and into the hands of the one seeking his soul, just as I gave Zedekiah king of Judah into the hands of Nebuchadnezzar king of Babylon his enemy, and the one seeking his soul. The word which Jeremiah the prophet spoke to Baruch son of Neriah, when he was writing these words in the book

from the mouth of Jeremiah, in the fourth year of Jehoiakim son of Josiah king of Judah. Thus said the Lord upon you Baruch, because you said, Alas, alas, because the Lord added toilsome toil to me, I slept in groanings, I found no rest. Say to him, thus said the Lord, Behold, what I built, I am tearing down, and what I planted, I am plucking up. And will you seek great things for yourself? Do not seek, because behold I am bringing evils upon all flesh, says the Lord, and I will give your soul as a prize in every place where you might go.

52

Zedekiah being twenty-one years old when he began to reign, he reigned eleven years in Jerusalem; and the name of his mother was Hamutal, daughter of Jeremiah, from Libnah. And it came to pass in the ninth year of his reign, in the ninth month, on the tenth of the month, that Nebuchadnezzar king of Babylon came with all his army against Jerusalem, and they besieged it and built around it with four-sided stones in a circle. And the city came into distress, until the eleventh year of king Zedekiah, in the ninth month, and the famine grew severe in the city, and there was no bread for the people of the land. And the city was broken through, and all the men, the warriors, went out by night by way of the gate between the wall and the outer wall, which was by the garden of the king, and the Chaldeans were around the city in a circle, and they went the way into the arabah. And the army of the Chaldeans pursued after the king, and they

overtook him in the plains beyond Jericho, and all his men were scattered from him. And they seized the king and led him to the king of Babylon at Riblah, and he spoke to him with judgment. And the king of Babylon slaughtered the sons of Zedekiah before his eyes, and he slaughtered all the rulers of Judah in Riblah. And he blinded Zedekiah's eyes, and he bound him in fetters, and the king of Babylon led him into Babylon, and he put him into a mill house until the day he died. And in the fifth month, on the tenth of the month, Nebuzaradan the chief cook, standing before the king of Babylon, came into Jerusalem, and he burned the house of the Lord and the house of the king and all the houses of the city, and every great house he burned with fire. And the army of the Chaldeans who were with the chief cook tore down every wall around Jerusalem. And the chief cook left behind the remnants of the people as vinedressers and as farmers. And the Chaldeans broke in pieces the bronze pillars in the house of the Lord, and the bases, and the bronze sea in the house of the Lord, and they took their bronze, and they carried it away into Babylon. The chief cook took the crown, and the bowls, and the fleshhooks, and all the bronze vessels in which they ministered, and the firepans, and the basins, and the basins, and the lampstands, and the censers, and the cups, which were golden, and which were silver. And the two pillars, and the one sea, and the twelve bronze calves underneath the sea, which king Solomon made for the house of the Lord, of which there was no weight of their bronze. And the pillars were thirty-five cubits in height, the height of one pillar, and a cord of twelve cubits encircled it, and its thickness was four fingers

around, and a bronze capital was upon them, and five cubits was the length, the projection of one capital, and a net and pomegranates were upon the capital around, all things bronze, and according to these things for the second pillar, eight pomegranates per cubit for the twelve cubits. And the pomegranates were ninety-six on one part, and all the pomegranates were a hundred upon the net around. And the chief cook took the first priest, and the second priest, and the ones guarding the way, and one eunuch who was overseer of the men of the warriors, and one eunuch who was overseer of men of the warriors, and seven renowned men who were in the face of the king, who were found in the city, and the scribe of the forces, the one enrolling the people of the land, and sixty men from the people of the land, who were found in the midst of the city. And Nebuzaradan the chief cook of the king took them and led them to the king of Babylon into Riblah. And the king of Babylon struck them in Riblah, in the land of Hamath. And it came to pass in the thirty-seventh year of the exile of Jehoiakim king of Judah, in the twelfth month, on the twenty-fourth of the month, Evil Merodach king of Babylon, in the year which he reigned, took the head of Jehoiakim king of Judah, and shaved him, and led him out from the house in which he was being guarded, and spoke good things to him, and gave his throne above the kings who were with him in Babylon, and changed his prison garment, and he was eating bread continually before him all the days which he lived. And the arrangement was given to him continually from the king of Babylon from day to day, until the day on which he died.

Lamentations

1

How the city that was filled with peoples sat alone? She became like a widow; though she was filled among nations and ruling in lands, she became subject to tribute. Weeping she wept in the night, and her tears were upon her cheeks, and there exists no one to comfort her from among all those who loved her; all those who loved her rejected her, they became her enemies. Judea was carried away because of her humiliation and because of the multitude of her slavery; she dwelt among nations, she found no rest; all her pursuers seized her in the midst of her distress. The roads of Zion mourn because no one comes to the feast, all her gates are destroyed, her priests groan, her virgins are being led away, and she is embittered within herself. Those afflicting her became the head, and her enemies prospered, because the Lord humbled her for the multitude of her ungodlinesses. Her infants went into captivity before the afflicting one. And all her beauty was taken away from the daughter of Zion; her rulers became like rams not finding

pasture, and they went without strength before the pursuer. Jerusalem remembered the days of her humiliation and her rejections, all her desires that were from ancient days, when her people fell into the hands of the oppressor, and there was no one to help her. Her enemies, having seen, laughed at her dwelling. Jerusalem sinned a sin, because of this she became a tossing; all the ones glorifying her humbled her; for they saw her nakedness, and indeed she groaning turned back. Her uncleanness was before her feet; she did not remember her end, and she was brought down excessively; there is no one to comfort her. Behold, Lord, my humiliation, because the enemy has become great. He stretched out his hand oppressing all her desires; for she saw nations enter into her sanctuary, which you commanded not to enter into your assembly. All her people are groaning, seeking bread; they gave her treasures for food, to restore the soul; see, Lord, and look upon her, because she has become dishonored. All you who pass by the way, turn and see if there is any pain like my pain, which came to pass; the Lord humbled me in the day of his fierce anger when he spoke against me. From his height he sent fire, he brought it down into my bones; he spread out a net for my feet, he turned me back; he made me desolate, suffering pain the whole day. My impieties have been watched over; they were entangled in my hands; they went up upon my neck; my strength became weak, because the Lord gave pains into my hands; I will not be able to stand. The Lord removed all my strong ones from my midst, he called a time against me to crush my chosen ones; the Lord trod the winepress for the virgin daughter of Judah; for these things I

weep. My eye brought down water because the one comforting me, the one restoring my soul, was removed far from me; my sons became destroyed because the enemy was strengthened. Zion spread out her hands, but there is no one to comfort her; the Lord commanded concerning Jacob that those around him should be his adversaries; Jerusalem became like an unclean thing among them. The Lord is righteous, because I have rebelled against his mouth; hear indeed all the peoples, and see my pain; my maidens and my young men went into captivity. I called my lovers, but they deceived me; my priests and my elders failed in the city, because they sought food for themselves so that they might restore their souls, and they did not find any. Behold, Lord, I am distressed, my belly is troubled, and my heart is turned within me, because I was utterly embittered, outside the sword has bereaved me, just as death is in the house. Hear indeed that I groan, there is no one to comfort me; all my enemies heard of my troubles, and they rejoiced because you did it; you brought on the day, you called the time, they became like me. Let all their wickedness enter before your face as evils, and deal with them as you gleaned, in the manner which they made a gleaning concerning all my sins, because my groanings are many, and my heart is grieved.

2

How the Lord has darkened the daughter of Zion in his anger! He cast down from heaven to earth the glory of Israel, and he

did not remember his footstool. In the day of his anger the Lord drowned, not sparing; he tore down all the beautiful things of Jacob in his wrath, he brought down the fortifications of the daughter of Judah to the earth, he profaned her king and her rulers. He broke off every horn of Israel in the anger of his wrath, he turned his right hand back from the face of the enemy, and he kindled a flame as fire in Jacob, and he devoured all things around. He stretched his bow as an enemy adversary, he made firm his right hand as an adversary, and he killed all the desires of my eyes in the tent of the daughter of Zion, he poured out his wrath as fire. The Lord became as an enemy, he swallowed up Israel, he drowned her palaces, he destroyed his strongholds, and he multiplied humiliation and abasement to the daughter of Judah. And he spread out his dwelling as a vine, he destroyed his festival; the Lord forgot what he made in Zion, festival and sabbath, and he provoked king and priest and ruler with the indignation of his anger. The Lord rejected his altar, he cast off his sanctuary, he shattered her fortified walls in the hand of the enemy, they raised their voice in the house of the Lord as on the day of a feast. And he turned to destroy the wall of the daughter of Zion; he stretched out a measuring line, he did not turn back his hand from trampling down, and the outer wall mourned, and the wall with one accord became weak. Her gates were sunk into the earth, he destroyed and shattered her bars, her king and her ruler are among the nations, there is no law, and indeed her prophets have not seen a vision from the Lord. They sat down on the ground, the elders of the daughter of Zion were silent, they put dust upon their heads, they girded

themselves with sackcloth, they brought down to the ground the virgin leaders in Jerusalem. My eyes have failed with tears, my heart was troubled, my glory was poured out to the ground, because of the destruction of the daughter of my people, as infant and nursing child faint in the streets of the city. They said to their mothers, Where is the grain and wine? As they are weakened like the wounded in the streets of the city, as their souls are poured out into the bosom of their mothers. What will I testify to you, or what will I compare you to, O daughter of Jerusalem? Who will save and comfort you, virgin daughter of Zion? Because your cup of crushing has been made great, who will heal you? Your prophets saw vain things and folly for you, and they did not reveal your injustice to turn back your captivity, and they saw vain oracles and deceptions for you. All those passing by the way clapped their hands at you, they hissed and shook their heads at the daughter of Jerusalem. They will say, Is this the city, the crown of gladness of all the earth? All your enemies opened wide their mouth against you, they hissed and gnashed their teeth, and they said, we have swallowed her down; this is the day which we were expecting, we found it, we saw it. The Lord did what he considered, he completed his word which he commanded from ancient days; he tore down and did not spare, and he caused the enemy to rejoice over you, he exalted the horn of your oppressor. Their heart cried out to the Lord, O walls of Zion, bring down tears like torrents day and night; do not give yourself rest, let not the apple of your eye be silent. Rise up, cry out in the night at the beginning of your watch, pour out your heart like water before the face of the

Lord, lift up your hands toward him concerning the lives of your infants who are fainting from famine at the head of every street. Behold, Lord, and look upon whom you have treated thus with contempt; should women eat the fruit of their womb? A cook made a gleaning of grapes—will infants nursing at breasts be murdered? Will you kill a priest and prophet in the sanctuary of the Lord? Child and old man slept in death; my virgins and my young men went into captivity, you killed by sword and by famine, in the day of your anger you slaughtered, you did not spare. He called a day of festival against my sojourning all around, and there was no one saved or left behind in the day of the Lord's anger, just as I had nurtured and multiplied all my enemies.

3

I am a man who has seen poverty by the rod of his anger upon me. He took me and led me away into darkness, and not into light. He turned his hand against me the whole day, he wore out my flesh and my skin, he crushed my bones. He rebuilt against me and encircled my head and labored; he made me sit in dark places as the dead of eternity. He has built against me, and I cannot go out; he has made my chains heavy. And indeed I will cry out and I will shout, he has shut out my prayer. He blocked my roads, he barricaded my paths, he was like a bear lying in wait, he himself was a lion to me in hiding, he pursued me when I turned aside, and he stopped me, he made me desolate. He

stretched his bow and set me up as a target for an arrow. He brought the arrows of his quiver into my kidneys. I became a laughingstock to all my people, their song all day long. He filled me with bitterness, he made me drunk with gall, and he cast out my teeth by vote; he fed me ashes, and he pushed away my soul from peace; I forgot good things. And my victory has perished, and my hope from the Lord. I remembered my poverty, and my bitterness and gall will be remembered from persecution, and my soul will meditate deeply upon me. I will set this into my heart, therefore I will endure. The Lord is good to those who endure for him, the soul that seeks him is good, and it will endure, and it will be at rest for the salvation of the Lord. It is good for a man, when he takes up a yoke in his youth, that he will sit alone, and he will be silent, because he has taken it upon himself. He will give his cheek to the one who strikes him, he will be filled with reproaches; because the Lord will not reject forever. Because the one who humbled will have mercy, and according to the multitude of his mercy, he did not reject from his heart, and he humbled the sons of man. To humble all prisoners of the earth under his feet, to turn aside the judgment of a man before the face of the Most High, to condemn a man when he is being judged, the Lord did not say. Who spoke in this way, and it came to pass? The Lord did not command. The evils and the good will not go out from the mouth of the most high. Why should a living man grumble, a man about his sin? Our way was searched out and examined, and we will return to the Lord. Let us lift up our hearts in our hands toward the Most High in heaven. We have sinned, we acted impiously, and you were not

appeased. You covered yourself in anger and drove us away; you killed and did not spare. You covered yourself with a cloud because of prayer, to shut me out and drive me away. You placed us in the midst of the peoples. All our enemies have opened their mouth wide against us. Fear and anger came upon us, exaltation and destruction. My eye will bring down streams of water upon the destruction of the daughter of my people. My eye was swallowed up, and I will not be silent so that there be no rest, until the Lord looks down and sees from heaven. My eye brings grief to my soul because of all the daughters of my city. They hunted me relentlessly like a sparrow; all my enemies without cause tried to kill me in a pit, and they placed a stone upon me. Water was poured out over my head; I said, I am cut off. I called upon your name, Lord, from the lowest pit. You heard my voice. Do not hide your ears from my supplication. You drew near to help me. On the day I called upon you, you said to me, do not fear. You have judged the judgments of my soul, Lord; you redeemed my life. You have seen my disturbances, Lord; you have judged my case. You saw all their vengeance, all their schemes against me. You heard their reproach, all their thoughts against me, the lips of those rising up against me, and their plots against me the whole day, their sitting down and their rising up; look upon their eyes. You will give them recompense, Lord, according to the works of their hands. You will give them a shield, the toil of my heart. You will pursue them in anger, and you will utterly destroy them from under the heaven, Lord.

4

How will gold be darkened? Will the good silver be changed? The holy stones were poured out at the head of every street. The precious sons of Zion, the ones exalted in gold, how were they reckoned as earthenware vessels, works of a potter's hands? Even serpents bare their breasts and nurse their young, but the daughter of my people has become cruel, like an ostrich in the wilderness. The tongue of the nursing child clung to his throat from thirst, infants asked for bread, there is no one to break it for them. Those who ate luxuries perished in the streets; those who were nursed in scarlet embraced dung heaps. And the lawlessness of the daughter of my people was magnified beyond the lawlessness of Sodom, which was overthrown as in an instant, and no hands labored upon it. Her Nazirites were purer than snow, they shone brighter than milk, they were ruddy, their appearance was more than sapphire stone. Their appearance has become darker than soot, they were not recognized in the streets, their skin clung to their bones, they dried up, they became like wood. Better were those wounded by the sword than those wounded by famine; they went away pierced through from lack of the produce of the fields. Hands of compassionate women boiled their children, they became food for them, in the destruction of the daughter of my people. The Lord completed his wrath, he poured out his angry wrath, and he kindled a fire in Zion, and it devoured her foundations. The kings of the earth did not believe, all those inhabiting the inhabited world, that an

enemy and oppressor would enter through the gates of Jerusalem. From the sins of her prophets and the injustices of her priests, who poured out just blood in her midst. Her watchmen were shaken in the streets, they were defiled with blood so that they could not touch their garments. Depart, unclean ones, call them, depart, depart, do not touch, because they were kindled, and indeed they were shaken; say among the nations, they will not continue to sojourn. The face of the Lord divided them, he will not continue to look upon them; they did not respect the face of priests, they did not show mercy to prophets. While we still existed, our eyes failed as we were looking out in vain for help. We looked to a nation that was not saving us, they hunted our little ones so that they could not walk in our streets. Our time has drawn near, our days have been fulfilled, our time is present. Those pursuing us became lighter than the eagles of heaven; they flew out upon the mountains, they ambushed us in the wilderness. The Spirit of our face, Christ the Lord, was captured in their pits, of whom we said, In his shadow we will live among the nations. Rejoice and be glad, daughter of Idumea dwelling upon the land, and indeed the cup of the Lord will pass through upon you, you will be drunk and you will pour out. Your lawlessness has come to an end, daughter of Zion, he will not continue to exile you; he has attended to your lawlessness, daughter of Edom, he has uncovered your impieties.

5

Remember Lord, what has become of us; look upon and see our reproach. Our inheritance has been turned over to strangers, our homes to foreigners. We have become orphans, there is no father, our mothers are like widows. We drank our water with silver, our wood came upon our neck in exchange; we were pursued, we labored, we were not given rest. Egypt gave a hand, Assyria for their fullness. Our fathers sinned, they no longer exist, and we have borne their lawless deeds. Slaves took possession of us; there is no one redeeming us from their hand. We will bring in our bread in our souls, from the face of the sword of the desert. Our skin was scorched like an oven, shriveled from the ravages of famine. They humbled women in Zion, virgins in the cities of Judah. Rulers were hanged by their hands, elders were not honored. The Chosen Ones took up weeping, and young men grew weak under the wood. And the elders ceased from the gate, the chosen ones ceased from their psalms. Destroyed is the joy of our hearts, our chorus was turned into mourning; the crown of our head has fallen; woe to us, because we have sinned. Because of this there was pain, our heart became painful, because of this our eyes were darkened. Upon Mount Zion, because it was destroyed, foxes went through it. But you, Lord, will dwell forever, your throne from generation to generation. Why will you forget us forever, will you leave us behind for such a long time? Turn us, Lord, toward you, and we will be turned back, and renew our days just as before. Because you have utterly rejected us, you were exceedingly angry with us.

Job

1

A man was in the land of Ausitis, whose name was Job, and that man was true, blameless, righteous, god-fearing, abstaining from every evil thing. There were born to him seven sons and three daughters. And his livestock was seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and very many servants, and great works were his upon the land, and that man was the most noble of those from the east. Traveling together, his sons were making drink with one another each day, taking along at the same time their three sisters to eat and drink with them. And when the days of drinking were completed, Job would send and purify them, rising up in the morning, and he offered sacrifices for them according to their number, and one calf for sin for their souls; for Job said, Perhaps my sons have thought evil things toward God in their minds. Thus Job did this continually. And it came to pass on this day, and behold the messengers of God came to stand before the Lord, and the devil came with them. And the

Lord said to the devil, Where have you come from? And the devil, answering the Lord, said, Having gone around the earth and having walked about under heaven, I am here. And the Lord said to him, Have you turned your mind to my servant Job? Is there not one like him upon the earth? A blameless man, true, God-fearing, abstaining from every evil thing? And the devil answered and said before the Lord, Does Job not revere the Lord for nothing? Have you not put a hedge around him and his house and all that he has on every side? And have you blessed the works of his hands? And you have made his livestock numerous upon the earth? But send your hand and touch all that he has; indeed he will bless you to your face. Then the Lord said to the devil, Behold, all that is his I give into your hand, but do not touch him. And the devil went out from the Lord. And it was on this day, the sons of Job and his daughters were drinking wine in the house of their eldest brother. And behold a messenger came to Job, and said to him, The pairs of oxen were plowing, and the female donkeys were grazing beside them, and the captors came and took them captive, and they killed the servants with swords; but I alone escaped to report to you. While this one was still speaking, another messenger came and said to Job, Fire fell from heaven and burned up the sheep, and it devoured the shepherds likewise; but I alone, having been saved, came to report to you. While this one was still speaking, another messenger came and said to Job, the horsemen formed three bands against us, and surrounded the camels, and took them captive, and killed the servants with swords; but I alone was saved, and came to report to you. While this one was still

speaking, another messenger came saying to Job, Your sons and your daughters were eating and drinking at their elder brother's house when suddenly a great wind came from the wilderness and struck the four corners of the house, and the house fell upon your children, and they died; but I alone was saved, and I came to report to you. Thus Job rose up and tore his own garments, and he cut the hair of his head, and falling on the ground, he bowed down, and he said, I myself went out naked from my mother's womb, and naked I will depart there; the Lord gave, the Lord took away; as it seemed good to the Lord, thus it came to pass; may the name of the Lord be blessed. In all these things that happened to him, Job did not sin before the Lord, and he did not attribute folly to God.

2

And it came to pass on this day, and the messengers of God came to stand before the Lord, and the devil came in the midst of them to stand before the Lord. And the Lord said to the devil, From where do you come? Then the devil said before the Lord, Having passed through under heaven and having walked about the entire world, I am present. And the Lord said to the devil, Have you considered therefore my servant Job, that there is none like him upon the earth? An innocent, true, blameless, god-fearing man, abstaining from every evil, and still he holds to innocence; but you said to destroy his possessions in vain. Taking up, the devil said to the Lord, Skin for skin, a man will

pay as much as he has for his soul. But send out your hand and touch his bones and his flesh, and he will surely curse you to your face. And the Lord said to the devil, Behold, I hand him over to you; only preserve his soul. And the devil went out from the Lord, and he struck Job with evil sores from his feet to his head. And he took a potsherd so that he might scrape the discharge, and he was sitting upon the dung heap outside the city. After much time had advanced, his wife said to him, Until when will you endure? And he, having looked intently, said to her, You spoke just as one of the foolish women. If we received the good things from the hand of the Lord, will we not endure the evils? In all these things that happened to him, Job did not sin with his lips before God. Having heard of all the evils that had come upon him, his three friends each arrived from his own country to him: Eliphaz the king of the Temanites, Bildad the tyrant of the Shuhites, Zophar the king of the Minaeans; and they arrived to him with one accord, to comfort and visit him. Having seen him from afar, they did not recognize him, and crying out with a great voice they wept, each one tearing his own robe and sprinkling earth. They sat beside him seven days and seven nights, and no one of them spoke; for they saw the blow was terrible and exceedingly great.

3

After this Job opened his mouth, and cursed his day, saying, May the day perish in which I was born, and the night in which they

said, Behold a male. That night might be darkness, and let the Lord from above not seek it, nor let light come into it. But let darkness and shadow of death seize it, let gloom come upon it. Let that day and that night be cursed, let darkness carry it away. Let it not be among the days of the year, nor let it be counted among the days of the months. But let that night be pain, and let not gladness come upon it, nor joy. But let the one who curses that day curse it, the one who is about to subdue the great sea monster. Let the stars of that night be darkened; let it endure, and not come into illumination, and not see the Morning Star rising. Because it did not shut the gates of my mother's womb, for it would have freed pain from my eyes. Why did I not die in the womb? I came out from the womb, and did I not perish immediately? Why did the knees meet me? Why did I nurse at the breast? Now having fallen asleep I would have been at rest, and having slept I would have rested with kings and councilors of the earth who boasted over their swords, or with rulers who had much gold, who filled their houses with silver. Or I would have been just as a miscarriage coming out from a mother's womb, or just as infants who did not see light. There the impious exhausted their angry spirit, there the weary in body rested. With one accord, the eternal ones did not hear the voice of a tax collector. The small and the great are there, and the servant fearing his lord. Why has light been given to those in bitterness? Life is given to souls in pain, who long for death and do not obtain it though digging for it just as for treasures, but they become exceedingly joyful if they should happen upon it. Death is rest for a man, for God has closed him in. For groaning comes

before my food, and I weep, held by fear. For the fear that I pondered came to me, and what I had feared met me. I had neither peace nor rest nor repose, but anger came to me.

4

Taking up the conversation, Eliphaz the Temanite says, Has it not often been spoken to you in weariness? But who will endure the strength of your words? For if you have admonished many, and comforted weak hands, and raised up the weak with words, and put courage around knees that were unable. But now pain has come upon you and touched you, you were troubled. Is not your fear in folly, and your hope and the wickedness of your way? Remember therefore, who has perished being pure, or when have the true ones perished root and all? According to the manner in which I saw those plowing strange things, those sowing them will reap pains for themselves. From the command of the Lord they will perish, and from the spirit of his anger they will be destroyed. The strength of a lion, the voice of a lioness, and the pride of serpents was extinguished. The ant lion perished from not having food, but the lion cubs left one another. But if some true word had become in your words, nothing evil of these things would have met you; will not my ear receive extraordinary things from him? By fear and by nightly sound falling upon men, horror and trembling met me, and greatly shook my bones, and a spirit came upon my face, and my hairs and flesh shuddered. I arose and did not recognize

anything, I saw but there was no form before my eyes, only a breeze and a voice I heard. What for? Will not a mortal be clean before the Lord? Or is a man blameless from his deeds? If he does not trust his children but devised something crooked against his messengers. He struck the inhabitants dwelling in clay houses, from which we ourselves are also from the same clay, in the manner of a moth, and from morning until evening they are no longer, because they were not able to help themselves, they perished. For he breathed upon them and they were dried up; they perished because they did not have wisdom.

5

Call upon, but will someone listen to you, or will you see any of the holy messengers? For wrath kills the foolish, and zeal brings death to the one who has wandered. I have seen the foolish taking root, but their way of life was immediately devoured. May their sons be far from salvation, and may they be crushed at the doors of lesser men, and there will be no one rescuing. For the righteous will eat what those gathered together, but they themselves will not be removed from evils; let their strength be drained out. For toil does not come out from the earth, nor does pain sprout from the mountains. But man is born to toil, and the young of the vulture fly to the high places. But indeed I will make supplication to the Lord, and I will call upon the Lord the master of all, the one who does great and unsearchable things, glorious and extraordinary things, of which there is no number,

the one who gives rain upon the earth, sending water upon the land under heaven, the one who lifts the lowly to the heights, and raises up those who have perished, frustrating the plans of the crafty, so that their hands will not accomplish anything true, the one who catches the wise in their own wisdom, and he has confounded the counsel of the cunning. Darkness will meet them in the daytime, and at noon may they grope as in night, may they perish in war, and may the powerless one escape from the hand of the ruler. Let hope be for the powerless, and may the mouth of the unjust be stopped up. Blessed is the man whom the Lord rebuked, and do not reject the instruction of the Almighty. For he himself makes one feel pain, and again he restores; he struck, and his hands healed. Six times he will deliver you from distresses, and in the seventh, evil will not touch you. In famine he will deliver you from death, and in war he will release you from the hand of iron. He will hide you from the scourge of the tongue, and you should not fear coming evils. You will laugh at the unjust and lawless ones; and you should not fear wild beasts; for wild beasts will be at peace with you. Then you will know that your house will be at peace, and the way of life of your tent will not sin. You will know that your seed is much, and your children will be just as all the grass of the field. You will come to the tomb just as ripe grain is harvested at the right time, or just as a heap of the threshing floor is gathered in at the right season. Behold, we have searched out these things thus; these are what we have heard; but you know for yourself if you have done anything.

6

Job taking up says, For if someone would set up my anger, and lift my pains in a balance together, indeed it will be heavier than sand of the coast; but as it seems my words are worthless. For the arrows of the Lord are in my body, whose wrath drinks up my blood; whenever I begin to speak, they pierce me. What for? Does not a wild donkey cry out, but only when seeking food? And will an ox burst out with voice having the food upon a manger? Will bread be eaten without salt? But is there any taste in empty words? For my anger is not able to cease; for I see my food roaring just as the smell of a lion. For if he would grant it and my request should come, and the Lord would give my hope. Let the Lord, having begun, wound me, but let him not destroy me in the end. Let my city be a tomb, upon whose walls I was leaping; I will not spare it, for I did not lie about the holy words of my God. For what is my strength, that I should endure? What is my time, that my soul endures? Is my strength not the strength of stones? Or is my flesh bronze? Or had I not trusted him? But help from me is absent. Mercy has refused me, and the Lord's visitation has overlooked me. My nearest ones did not look upon me, just as a failing torrent, or just as a wave they passed by me. Those who were cautious of me now have fallen upon me just as snow or frozen ice. Just as what melted when heat occurred was not recognized for what it was, thus I too was abandoned by all, I perished and I became homeless. See the ways of the Temanites, the paths of the Sabeans, you who are

observing. And those trusting in cities and money will owe shame. But you treated me mercilessly, so that having seen my wound you were afraid. What for? Surely I did not ask you, or am in need of your strength, so that you save me from enemies, or deliver me from the hand of rulers? Teach me, and I will be silent; if I have been led astray in something, tell me. But as it seems, the words of truth are worthless things, for I do not ask for strength from you. Nor will your reproof with words stop me, nor will I endure your utterance of a word. Except that you fall upon an orphan and leap upon your friend. Now, having looked into your faces, I will not lie. Sit down indeed, and let it not be unjust, and again come together with what is just. For there is no unrighteousness in my tongue, or does my throat not practice understanding?

7

Is not the life of man upon the earth a place of trial? And is his life just as the life of a hired worker for a single day? Or just as a servant fearing his Lord and having obtained shadow? Or just as a hired worker waiting for his wages? Thus I too have endured empty months, and nights of pains have been given to me. If I fall asleep, I say, When will it be day? But when I stand up, again, when will it be evening? And I become full of pains from evening until morning. My body is defiled in the rottenness of worms, and I melt clods of earth from scraping ichor. My life is lighter than talk, and it has perished in empty hope. Remember

therefore that my life is but a breath, and my eye will never again see good. The eye that sees me will not look upon me, your eyes are on me, and I am no more. Just as a cloud cleared away from heaven. For if a man goes down into Hades, he will not go up again, nor will he return to his own house, nor will his place know him anymore. But therefore I will not spare my mouth; I will speak, being in necessity; I will open the bitterness of my soul, being afflicted. Am I sea or dragon, that you have set a guard upon me? I said that my bed will comfort me, and I will offer a word privately to myself on my bed. You terrify me with dreams, and you overwhelm me with visions. You will deliver my soul from my spirit, and my bones from death. For I will not live forever, so that I may be patient; depart from me, for my life is empty. For what is man, that you have magnified him? Or that you give your attention to him? Or will you keep watch over him until the morning? And will you judge him to rest? How long will you not allow me, nor let me go, until I swallow my spittle? If I have sinned, what will I be able to do, O you who know the minds of men? Why did you place me as your adversary, and am I a burden to you? Why will you not make forgetfulness of my lawlessness, and cleansing of my sin? But now I will depart into the earth, and I will no longer rise early.

8

And Bildad the Shuhite took up and said, How long will you speak these things, wordy spirit of your mouth? Will the Lord

not do wrong in judging? Will the one who made all things disturb justice? If your sons sinned before him, he sent them into the hand of their lawlessness. But you, rise early to the Lord Almighty in supplication. If you are clean and true, he will listen to your prayer, and he will restore to you a way of life of righteousness. Therefore your beginning will be small, but your end will be very great. Ask the first generation, and search out the race of the fathers. For we are of yesterday, and we do not know; for our life upon the earth is a shadow. Or will not these teach you and declare and bring forth words from their hearts? Does papyrus flourish without water, or will the rush grow tall without drink? While still being upon the root and not being harvested, does not every plant dry up before it drinks? Thus therefore will be the end of all those forgetting the Lord; for the hope of the ungodly will perish; for his house will be uninhabited; but his tent will turn out to be a spider's web. If he leans upon his house, it will not stand; but when he takes hold of it, it will not endure; for he is moist from the sun; and his branch will come out from his decay. He sleeps upon a gathering of stones, and he will live in the midst of pebbles. If it swallows him up, the place will deny him; have you not seen such things, that such is the destruction of the ungodly, but from the earth another will sprout up? For the Lord will not reject the innocent, but he will not receive any gift of the ungodly. But he will fill the mouth of true ones with laughter, and their lips with confession. But their enemies will put on shame, and the way of life of the ungodly will not be.

9

And Job, taking up, says, In truth I know that it is thus; for how will a mortal be righteous before the Lord? For if he wishes to be judged with him, he will not obey him, so that he might not answer one word of his out of a thousand. For he is wise in mind, mighty and great; who has endured after becoming hard against him? The one who makes the mountains ancient and they do not know it, the one who overturns them with anger; The one who shakes the heaven from its foundations, and its pillars are shaken; The one who speaks to the sun and it does not rise, and seals up the stars; The one who stretched out the heaven alone, and walks as upon ground upon the sea; The one who makes the Pleiades and the Evening Star and Arcturus, and the storehouses of the South; The one who makes great and unsearchable things, glorious and extraordinary things, of which there is no number. If he passes over me, I will not see; if he passes by me, I will not know it. If he releases, who will turn back? Or who will say to him, What did you do? For he himself has turned away anger; by him the sea monsters under heaven were bent. But if he will obey me, or distinguish my words. For if I am righteous, he will not hear me; I will make supplication for his judgment. And if I call and he does not answer, I do not believe that he has heard my voice. Let not darkness utterly destroy me; but he has made many of my wounds in vain. For he does not allow me to breathe again; and he has filled me with bitterness, because indeed he is strong and prevails; who

therefore will stand against his judgment? For if I am righteous, my mouth will act impiously; and if I am blameless, I will become crooked. For whether I acted impiously, I do not know in my soul, except my life is taken away. Therefore I said, anger destroys the great and the ruler, but the wicked die by an extraordinary death while the righteous are mocked, for they have been handed over into the hands of the ungodly, he covers the faces of her judges; but if it is not he, who is it? My life is lighter than a runner; they fled and did not see. Or is there a trace of the path of ships, or of a flying eagle seeking food? For if I say something, I will forget speaking and will groan, having bowed down my face; I am shaken in all my limbs, for I know that you will not leave me innocent. Since I am impious, why did I not die? For if I should wash myself with snow and cleanse myself with clean hands, you have dipped me sufficiently in filth, and my garment has abhorred me. For he is not a man like me, that I should answer him, that we should come together to judgment. If only there was a mediator for us, reproving and hearing between us both. Let Him remove the rod from me, and let His fear not terrify me, and I will not be afraid, but I will speak; for I do not understand this way.

10

Being weary in my soul, groaning I will let loose upon him my words; I will speak in bitterness of my soul being afflicted, and I will say to the Lord, do not teach me to be impious; and why

have you judged me thus? Or is it good to you if I do wrong? Because you have renounced the works of your hands, but you have paid attention to the council of the ungodly. Or do you see just as a mortal sees? Or will you see just as man sees? Is your life human, or are your years those of a man, that you have searched out my lawlessness and tracked down my sins? You know that I did not act impiously, but who is the one rescuing from your hands? Your hands fashioned me and made me, after these things you changed and struck me. Remember that you formed me from clay, but you are turning me back into earth again. Did you not pour me out like milk and curdle me like cheese? You clothed me with skin and flesh, and you knit me together with bones and sinews. Life and mercy you placed beside me, and your visitation guarded my spirit. Having these things in yourself, I know that you can do all things; but nothing is impossible for you. For if I sin, you guard me, and you have not made me innocent from lawlessness. For if I act impiously, woe to me, and if I am righteous, I am not able to lift up my head, for I am full of dishonor. I am hunted like a lion for slaughter; for again, having changed, you destroy me terribly, renewing your testing of me; and you treated me with great anger, and you brought trials upon me. Why then did you bring me out from the womb? I should have died, and no eye should have seen me, and I should have been as though I had not existed. Why was I not released from the womb to the tomb? Or is not my life's time little? Allow me to rest a little, before I go to the place from where I will not return, into a dark and gloomy land, into a land of eternal darkness, where there is no light, nor

any sight of the life of mortals.

11

And taking up, Zophar the Naamathite says, Will the one saying many things be answered in return? Or does the eloquent speaker think he is righteous? Blessed is he who is born of woman; he is short lived. Don't use many words, for isn't there one who will answer back to you? For do not say that I am pure in my deeds and blameless before him. But how would the Lord speak to you and open his lips with you? Then he will declare to you the power of wisdom, that it will be double what concerns you, and then you will know that what came to you from the Lord is worthy of what you have sinned. Or will you find a trace of the Lord, or have you arrived at the extremities which the Almighty made? The heaven is high, and what will you do? But what do you know of things deeper than those in Hades? Or is its measure longer than the earth, or than the width of the sea? If he should destroy all things, who will say to him, What did you do? For he himself knows the works of lawless ones, and having seen strange things he will not overlook them. But man swims in words; and a mortal born of woman is equal to a wild donkey. For if you placed your heart pure, and you stretch out hands toward him, if something lawless is in your hands, make it far from you, and let not injustice lodge in your way of life. For thus your face will shine forth just as pure water, and you will strip off filth, and you will not fear. And you will forget the toil just as

a wave having passed by, and you will not be alarmed. And your prayer will be just as the Morning Star, and from midday life will rise to you. And you will be trusting, because hope is yours, and from anxiety and care peace will appear to you. For you will be at rest, and there will not be one warring against you. And many having changed will entreat you. But salvation will abandon them; for their hope is destruction, and the eyes of the ungodly will melt.

12

Job, taking up, says, Then you are the people, or will wisdom die with you? And indeed my heart is with you. For a righteous and blameless man was born to be mocked; for at a fixed time he was prepared to fall by others, and his houses to be plundered by lawless ones; but nevertheless let no one who is wicked trust that he will be innocent, all who provoke the Lord, as if there will not also be an examination of them. But indeed ask the four-footed animals if they might say to you, and the birds of heaven if they might report to you. The earth will tell you thoroughly if it declares to you, and the fish of the sea will explain to you. Who therefore has not known in all these things that the hand of the Lord made these? Is not in his hand the soul of all living, and the spirit of every man? For the ear distinguishes words, and the throat tastes food. With much time comes wisdom, and with much life comes knowledge. With him are wisdom and power; with him are counsel and understanding. If he casts it down,

who will build? If he shuts against men, who will open? If he should hinder the water, he will dry up the land; but if he touches it, he will have destroyed it having overturned it. With him are power and strength; to him belong knowledge and understanding. He leads councilors away as captives, and he drove the judges of the land out. He sat kings upon thrones, and he girded their loins with a belt. He sent away priests as captives, but he destroyed rulers of the land. He reconciles the lips of the faithful, and he knows the understanding of elders. Pouring out dishonor upon rulers, but he healed the lowly. Uncovering deep things from darkness, he led out the shadow of death into light. Deceiving nations and destroying them, overthrowing nations and guiding them. Changing the hearts of the rulers of the earth, and he led them astray in a way that they did not know. May they grope in darkness and not in light, and may they wander just as one who is drunk.

13

Behold, my eye has seen these things, and my ear has heard. And I know as much as you know, and I am not more foolish than you. Nevertheless, I will speak to the Lord, and I will rebuke before him if he wishes. You are unjust physicians and healers of all evils. If only you would be silent, and it would turn out to be wisdom for you. Hear the refutation of my mouth, and pay attention to the judgment of my lips. Do you not speak before the Lord, and utter deceit before him? Or will you draw

back? You yourselves become judges. It is good if he should search you out, for if you will be added to him while doing all things, he will nonetheless rebuke you; but if you will show partiality secretly, will not his whirlpool whirl you? The fear from him will fall upon you, and your pride will turn out equal to ashes, and the body is clay. Be silent so that I will speak, and I may rest from anger, taking my flesh in my teeth, and I will place my soul in my hand. If the ruler should overpower me, since indeed he has begun, I will indeed speak and I will rebuke him before him. And this will turn out for me into salvation, for deceit will not enter before him. Hear, hear my words, for I will declare while you are hearing. Behold, I am near to my judgment; I know that I will be shown righteous. For who is the one to be judged by me, so that I should now be silent and die? But if you grant me two things, then I will not hide from your face. Keep your hand away from me, and do not let your fear terrify me. Then you will call, and I will answer you, or you will speak, and I will give you an answer. How many are my sins and my lawless deeds? Teach me who they are. Why do you hide from me, and do you consider me your enemy? Will you be afraid of a leaf being moved by the wind, or do you oppose me like grass being carried by the wind? Because you wrote down evils against me, and you put on me the sins of my youth. You placed my foot in restraint, you kept watch over all my works, and you have come to the very roots of my feet. It grows old like a wineskin, or just as a moth-eaten garment.

14

A mortal born of a woman is short-lived and full of anger; like a flower that has bloomed he falls away, and flees like a shadow, and will not stand. Did you not make an account of this and make this enter into judgment before you? For who will be clean from filth? But no one, even if his life upon the earth is one day; his months are numbered by him; you set a time, and he shall not pass beyond it. Stand away from him, so that he may rest and may be pleased with life, just as the hired worker. For there is hope for a tree, for if it is cut down, it will still sprout again, and its shoot will not fail. For if its root should grow old in the earth, and its trunk should die in rock, from the scent of water it will blossom, and it will produce harvest, just as a newly planted thing. But a man having died has gone away, and a mortal having fallen is no more. For in time the sea is made scarce, and the river, having been deprived, was dried up. But man having fallen asleep will not arise until heaven is sewn together, and they will not be awakened from their sleep. If only you had kept me in Hades and hidden me until your wrath would cease, and you would appoint me a time in which you might remember me. For if a man dies, will he live again having completed the days of his life? I will endure until I come into being again. Then you will call, and I will answer you, and do not reject the works of your hands. You have numbered my practices, and will not any of my sins pass by you? You have sealed my lawlessnesses in a bag, and you have marked whether I transgressed anything

unwillingly. And yet a falling mountain will crumble away, and a rock will wear away from its place. Waters wear away stones, and floods wash away the soil of the earth, and you destroy man's endurance. You drove him to the end, and he went away; you set your face against him, and you sent him away, but though his sons have become many, he does not know; and if they become few, he does not understand. But his flesh suffered pain, and his soul mourned.

15

Taking up the discussion, Eliphaz the Temanite says, Will a wise man give an answer of a spirit of understanding, and has he filled his belly with pain, reproving with words which are not necessary, and with words in which there is no benefit? Have you not cast off fear and spoken such words before the Lord? You are guilty by the words of your mouth, and you did not discern the words of rulers. Your mouth will expose you and not I, and your lips will testify against you. What for? Were you born before all other people? Or were you fixed before the dunes? Or have you heard of the Lord's formation? Or did God use you as a counselor? But has wisdom come to you? For what do you know that we do not know? Or what do you understand that we do not? And indeed there is an old man, even an ancient one, among us, older in days than your father. You have been scourged for the few things in which you have sinned, but you have spoken very excessively. What did your heart dare? Or

what have your eyes brought, that you have let anger burst forth before the Lord, and you have brought out such words from your mouth? For who, being mortal, will be blameless? Or how can one born of a woman be righteous? If he does not trust the holy ones, and heaven is not pure before him. Ea is an abhorred and unclean man, drinking injustice like drink. I will declare to you, listen to me, the things which I have indeed seen, I will declare to you what the wise will say, which their fathers did not hide. To them only was given the land, and no foreigner came upon them. The entire life of the ungodly is in anxiety, and numbered years are given to the tyrant. His fear is in his ears; whenever he seems to be already at peace, his destruction will come. Let him not trust to turn away from darkness, for he has already been commanded into the hands of iron, and he has been appointed as food for vultures; and he knows in himself that he remains for a corpse; and a dark day will whirl him, and necessity and tribulation will seize him, just as a general in the front rank falling; Because he has lifted his hands before the Lord, and before the almighty Lord he has stiffened his neck. He ran against him with insolence, in the thickness of the back of his shield. Because he covered his face with his fat, and he made a collar upon his thighs. May he be lodged in deserted cities, may he enter into uninhabited houses; what those prepared, others will carry away. Neither will he be enriched, nor will his possessions remain; he will not cast a shadow upon the earth, nor will he escape the darkness; the wind will wither his shoot, and his flower will fall off. Let him not believe that he will endure, for it will turn out empty for him. His cutting will be

destroyed before its time, and his branch will not grow thick. May it be harvested like an unripe grape before its time, and may it fall off like a flower of the olive tree. For the testimony of the ungodly is death; and fire will burn the houses of bribe takers; and in the belly he will receive pains, and empty things will turn out for him, and his belly will bear deceit.

16

Taking up, Job says, I have heard many such things; you are all comforters of evils. What for? Is there not order to the words of spirit? Or what will trouble you if you answer? And I will speak as you do; if indeed your soul were in place of mine, then I would assail you with words; but I would shake my head at you. Let strength be in my mouth, and I will not spare the movement of my lips. For if I speak, the wound will not pain me; but if I am silent, will I be wounded any less? But now he has made me weary, foolish, and decayed, and you have seized me. It became a testimony, and my falsehood rose up in me and answered back to my face. Using anger he struck me down, he gnashed his teeth at me, the arrows of his pirates fell upon me. He drove in the points of eyes, he struck me sharply in the knees, and with one accord they ran down upon me. For the Lord handed me over into the hands of unjust ones, and he threw me upon ungodly ones. While I was at peace, he scattered me; having taken me by the hair, he plucked me out; he set me up as a target. They surrounded me with spears, throwing them into my kidneys;

without sparing me, they poured out my bile into the earth. They struck me down, corpse upon corpse; they ran toward me in strength. They sewed sackcloth upon my skin, but my strength was extinguished in the dust. My belly has been burned up from weeping, and shadow is upon my eyelids. But nothing unjust was in my hands, and my prayer was pure. Earth, do not cover over the blood of my flesh, nor let there be a place for my cry. And now behold, my witness is in the heavens, and my advocate is in the highest places. May my petition arrive to the Lord, and may my eye shed tears before him. Let there be reproof to a man before the Lord, and to the son of the man near to him. But my numbered years have come, and I will go by a way from which I will not return.

17

I am being destroyed, carried by the wind, and I need burial, but I do not receive it. I beseech you while I am suffering, and for what have I done this? Strangers stole my possessions. Who is this? Let it be bound to my hand. Because you have hidden their heart from wisdom, because of this you will not exalt them. He will declare wickedness to their portion, but their eyes melted over their sons. You placed me as a byword among nations, and I became laughter to them. For my eyes have been hardened from anger, I have been besieged greatly by all. He had true wonder at this, but the just would rise up against the lawless. May he have his own way faithful, and clean of hands may he take up

courage. But all of you, press on and come now, for I do not find truth in you. My days passed by with a roar, and the joints of my heart were broken. I placed night into day, the light near from the face of darkness. For if I wait, hades is my house, and my bed is made in darkness. I called upon Death to be my father, and decay to be my mother and sister. Where therefore is my hope still, or will I still see my good things? Or will they go down with me into Hades? Or will we go down with one accord upon the mound?

18

And Bildad the Shuhite, taking up the word, says, How long will you not cease? Stop, so that we ourselves might speak too. Why have we been silent before you just as four-footed animals? He has used wrath on you; for if you should die, will the world under heaven be uninhabited? Or will mountains be destroyed from their foundations? And the light of the ungodly will be extinguished, and their flame will not continue. His light is darkness in his way of life, and the lamp over him will be extinguished. May very few hunt down his possessions, and may his counsel be overthrown. His foot has been thrown into a snare; in a net he might be entangled. Let snares come upon him, and it will overpower him while he thirsts. His rope has been hidden in the earth, and his trap is upon the path for him. Pains may destroy him all around, and many may come around his foot in narrow famine, and an extraordinary fall has been

prepared for him. May the branches of his feet be eaten, and death will devour his beautiful things. May healing break forth from his way of life, and may necessity hold him by a royal cause. He will dwell in his tent at night, his possessions will be scattered over with sulfur. His roots will be dried up from beneath, and his harvest will fall upon him from above. May his memorial perish from the earth, and a name will exist for him upon the outer face. May He cast him from light into darkness. He will not be known among his people, nor will his house be saved under heaven. But others will live in his places; the last ones groaned over him, and wonder seized the first ones. These are the homes of the unjust, and this is the place of those not knowing the Lord.

19

And Job, responding, says, How long will you make my soul weary and tear me down with words? Know only that the Lord made me thus. You speak against me; without being ashamed, you attack me. Yes, indeed in truth I was led astray, but a deceiver lodges with me. Even so, because you exalt yourselves against me and assail me with reproach. Know therefore that the Lord is the one who has troubled me, and he has raised his stronghold against me. Behold, I laugh at reproach, I will not speak; I will cry out, and there is no judgment anywhere. I have been walled around in a circle, and I will not cross; he has placed darkness upon my face. He stripped the glory from me

and took away the crown from my head. He tore me apart all around and I departed, and he cut down my hope just as he would a tree. He used terrible anger toward me, and he considered me just as an enemy. With one accord his trials came upon me, and ambushers surrounded my paths. My brothers withdrew from me, they knew strangers rather than me; but my friends have become unmerciful; my nearest ones did not acknowledge me, and those who knew my name forgot me. Neighbors of the house and my maidservants, I was a foreigner before them. I called my servant, and he did not obey; but my mouth was begging. And I entreated my wife, and I called out flattering to the sons of my concubines. But they have rejected me forever; when I rise up, they speak against me. Those who saw me abhorred me; those whom I had loved rose up against me. My flesh has rotted in my skin, and my bones are held in my teeth. Have mercy on me, have mercy on me, O friends, for it is the hand of the Lord that has touched me. Why do you pursue me just as the Lord does? But are you not filled from my flesh? Who would grant for my words to be written and them to be placed in a book for the age, with iron stylus and lead, or to be engraved in rocks? I know that everlasting is the one who is about to release me, to raise up upon earth my skin that endures these things; for from the Lord these things were accomplished for me, which I myself understand, which my eye has seen, and not another, but all things have been completed for me in my bosom. If you will say, What will we say before him, and will we find the root of the matter in him? Be cautious indeed, you too, of covering, for wrath will come upon the lawless, and then they

will know where their substance is.

20

But taking up, Zophar the Naamathite says, I did not suppose you would speak against these things thus, and do you not understand more than I? I will hear the instruction that shames me, and a spirit from my understanding answers me. Have you not known these things from long ago, from when man was placed upon the earth? The gladness of the ungodly is an extraordinary fall, and the joy of the lawless is destruction; if his gifts should go up into heaven, and his sacrifice might touch the clouds. For when he might seem to have already been firmly established, then he will finally perish; but those who know him will say, where is he? Just as a spread out dream will not be found, but it flew away just as a nightly apparition. The eye looked aside, and it will not add, and his place will no longer perceive him. The weaker ones destroyed his sons, but his hands kindled pains. His bones were filled with his youth, and it will lie down with him upon the mound. If wickedness becomes sweet in his mouth, he will hide it under his tongue. He will not spare it, and he will not abandon it, and he will gather it in the middle of his throat, and he will not be able to help himself. The gall of an asp is in his belly. Wealth being gathered unjustly will be vomited out, a messenger will drag him out from his house. He would suck the wrath of serpents, and the tongue of a serpent should kill him. May he not see the milking of nomads, nor

pastures of honey and butter. He labored for empty and vain things, wealth from which he will not taste; just as a hard grape unchewed and unswallowed. For he shattered the houses of many powerful men; and he seized their way of life, and did not restore it. There is no salvation for him in the things that exist; in his desire he will not be saved. There is no remnant left for his food, because of this his good things will not flourish. When it seems already to have been filled, he will be afflicted, and every necessity will come upon him. If he fills his belly, let wrath of anger be sent upon him, let pains rain upon him, and he will not be saved from the hand of iron; let a bronze bow wound him. An arrow might go through his body, and stars be in his ways of life; fears may walk upon him, and he endure all darkness; unquenchable fire will devour him, and a stranger harm his house. Heaven will uncover his lawless deeds, and earth will rise up against him. May destruction drag his house to its end, may the day of anger come upon him. This is the portion of an ungodly man from the Lord, and the possession of what belongs to him from the overseer.

21

Taking up his reply, Job says, Hear, hear my words, so that I might not have this consolation from you. Lift me up, and I will speak, then you will not mock me. What for? Is not my complaint against a man? Or why will I not be angry? When you look intently at me, you will marvel, placing your hand upon

your jaw. For if I remember, I have been eager; but pains grip my flesh. Why do the ungodly live, have grown old, and have wealth? Their seed is according to the soul, and their children are in the eyes. Their houses prosper, and fear is nowhere, and a whip from the Lord is not upon them. Their cow did not give birth prematurely, but their pregnant one was saved and did not miscarry. They remain as eternal sheep, and their children play, having taken up the psaltery and lyre, and they rejoice with the voice of a psalm. They completed their life in good things, and they slept in the rest of Hades. He says to the Lord, Depart from me, I do not wish to know your ways. Why is he sufficient that we should serve him? And what benefit is there in meeting him? For the good things were in their hands, and he does not look upon the works of the ungodly. Nevertheless, the lamp of the ungodly will be extinguished, destruction will come upon them, and birth pangs from anger will seize them. They will be just like chaff before the wind, or just like dust which the whirlwind carried away. Should his possessions fail his sons, he will repay him and he will know. May his eyes see his own slaughter, and may he not be saved from the Lord. For what is his concern with his house after him, when the number of his months has been cut off? Is the Lord not the one who teaches understanding and knowledge? But does he himself distinguish murders? This one will die in the strength of his integrity, whole and prospering and flourishing. His entrails are full of fat, and his marrow is poured out. But he dies with a bitter soul, having eaten nothing good. With one accord they sleep upon the earth, and rottenness covered them. So I know that you press upon me with daring. So

you will say, where is the house of the ruler? And where is the shelter of the tents of the ungodly? Ask those passing by on the road, and you will not disregard their signs. That the wicked is spared for the day of destruction, he will be led away for the day of anger. Who will declare to his face his way, and what he has done? Who will repay him? And he himself was carried away into tombs, and he himself kept watch upon heaps. The pebbles of the torrent have become sweet for him, and every man will follow after him, and countless ones have gone before him. How then do you comfort me with emptiness? But it is nothing for me to cease from you.

22

Taking up the word, Eliphaz the Temanite says, Is the Lord not the one teaching understanding and knowledge? For what does it matter to the Lord if you were blameless in your deeds? Or what benefit is there if you spread out your way? Or will he reprove you for your words and enter into judgment with you? Is not your wickedness great, and are not your sins countless? You took pledges from your brothers for no reason, and you took away clothing from the naked. You did not even give water to the thirsty to drink, but you deprived the hungry of a morsel; you marveled at the face of certain ones, and you settled those upon the earth. You sent away widows empty, and you mistreated orphans. Therefore snares surrounded you, and extraordinary war pressed hard upon you. The light became

darkness for you, and while you slept, water covered you. Does not the one dwelling in the high places watch over? But he humbled those who were carried away by insolence. And you said, What did the strong one know? Or does he judge according to the darkness? A cloud is his hiding place and he will not be seen, and he passes through the circle of heaven. Will you not guard the eternal path which righteous men trod, who were seized untimely? A river is flowing upon their foundations, those saying, Lord, what will he do to us? Or what will the Almighty bring upon us? Who filled their houses with good things, but the counsel of the ungodly is far from him. Having seen this, the righteous laughed, but the blameless mocked. If their substance was not destroyed, fire will devour their remnant. Become hard indeed; if you endure, then your fruit will be among good things. Receive instruction from his mouth, and take up his words in your heart. If you turn back and humble yourself before the Lord, you have put your unjust way of life far from you. You will place upon a mound in the rock, and as the rock of the torrent Sophir. The Almighty will therefore be your helper against enemies, and he will restore you pure just as refined silver. Then you will speak boldly before the Lord, having looked up into heaven cheerfully. When you have prayed to him, he will hear you, and he will grant you to fulfill your vows. He will restore to you a way of life of righteousness, and upon your ways there will be light. Because you humbled yourself, you will say, He acted arrogantly, and he will save the one with downcast eyes. He will deliver the innocent, and you will be saved by your clean hands.

23

And taking up, Job says, And indeed I know that the complaint is from my hand, and his hand has become heavy because of my groaning. Who then would know that I might find him and come to the end? I might say my own judgment and fill my mouth with reproofs. I might know the remedies which he will say to me, and I might perceive what he will tell me. And he will come upon me in great strength, then he will not threaten me. For truth and reproof are from him, and may he bring my judgment to the end. For if I will go first and am no longer, but am upon the last, what do I know? When he goes to the left I cannot grasp him, when he turns to the right I cannot see him. For he already knows my way; but he has tested me just as gold. I will go out in his commandments, for I kept his ways, and I will not turn aside from his commandments, and I will not pass by, and in my bosom I hid his words. If even he himself decided thus, who is the one who spoke against him? For he himself wished it, and he did it. Because of this I have been eager for him; but being admonished, I cared for him. The Lord softened my heart, and the Almighty made me eager. For I did not know that darkness would come upon me, and gloom covered my face.

24

Why do seasons escape the Lord's notice, and why do the ungodly cross boundaries, seizing the flock with the shepherd?

They led away the orphans beast of burden, and they took a widow's ox as a pledge. They turned aside the powerless from the just way, and with one accord the meek of the earth were hidden. They became like donkeys in a field, having left their own rank on my behalf; his bread was made sweet for the younger ones. They harvested a field before the proper time, though it was not theirs; the powerless worked the vineyards of the ungodly without pay and without food. They laid many to rest naked without garments, but they took away the clothing of their soul. They are moistened from the drops of the mountains; because they do not have shelter for themselves, they clothed themselves with rock. They seized an orphan from the breast, and they humbled the one who had been driven out. They put naked ones to bed unjustly, and they took away the morsel from the hungry. In narrow places they unjustly lay in ambush, and they did not know a just way. They were cast out from the city and their own houses, and the soul of infants groaned greatly. But why hasn't he himself made an inspection of these things? While they were upon earth they did not recognize it, and they did not know the way of righteousness, nor did they go on its paths. Having known their works, he handed them over into darkness, and by night he will be as a thief. And the eye of the adulterer watched for the darkness, saying, No eye will notice me, and he put a covering on his face. He dug through houses in darkness; by day they sealed themselves in; they did not recognize light. Because to them the morning is unanimously the shadow of death, because he will recognize the terror of the shadow of death. He is light upon the face of water, let their

portion be cursed upon the earth, and let their plants appear upon dry earth; for they seized the armful of orphans. Then his sin was remembered; and just as the mist of dew became invisible; and may what he did be repaid to him, and may every unjust one be crushed like incurable wood. He did not treat the barren woman well, and he had no mercy on the widow. In anger he destroyed the powerless ones; having risen up therefore, he may not trust in his own life. Having been weakened, let him not hope to be healed, but he will fall by disease. For his exaltation harmed many, but he was withered just as mallow in heat, or just as ears of grain having fallen away of itself from the stalk. If not, who is the one saying I speak falsely, and he will reduce my words to nothing?

25

Taking up his reply, Bildad the Shuhite says, What prelude or fear is there from him who makes harmony in the highest? For let no one suppose that there is deception for pirates; but upon whom will an ambush from him not come? For how will a mortal be righteous before the Lord? Or who born of a woman could cleanse him? If he commands the moon, and it does not shine forth, and the stars are not pure before him. How much more is man rottenness, and the son of man a worm.

26

Taking up the matter, Job says, To whom are you attached, or whom are you about to help? Is it not the one who has great strength and whose arm is mighty? To whom have you given counsel? Doesn't he have all wisdom? Whom will you follow? Not to the one who has the greatest power? To whom did you announce the words? But whose breath is it that has gone out from you? Will not giants and his neighbors be brought forth from beneath the water? Hades is naked before him, and there is no covering for destruction. Stretching out the north upon nothing, hanging the earth upon nothing. He binds water in his clouds, and the cloud underneath it is not torn; he holds the face of the throne, spreading out his cloud upon it. He drew a boundary upon the face of the water, until the end of light with darkness. The pillars of heaven were shaken, and they were astonished at his rebuke. By strength he stopped the sea, and by knowledge the sea monster was crushed. The bars of heaven fear him, and by command he put to death a rebel dragon. Behold, these are only parts of his ways, and we hear only a whisper of a word about him; but who knows the strength of his thunder when he acts?

27

And adding still, Job said to the introduction, God lives, who has thus judged me, and the almighty who has embittered my soul, if indeed my breath is still present, and divine spirit remaining in my nose, my lips will not speak name, nor will my soul

meditate on unjust things. May it not be for me to declare you righteous until I die, for I will not put away my innocence. Paying attention to righteousness, I will indeed not abandon it, for I am not conscious of myself having done anything wrong. But may my enemies be just as the destruction of the ungodly, and those rising up against me, just as the destruction of the lawless. And who is there hope for the ungodly because he holds on? Having trusted in the Lord, will he therefore be saved? Or will God hear his supplication? Or when necessity comes upon him, does he not have some freedom of speech before him? Or will he hear him because he called upon him? But indeed I will declare to you what is in the hand of the Lord, which is from the almighty, I will not lie. Behold, you all know that you apply empty things upon empty things. This is the portion of an ungodly man from the Lord, and the possession of rulers will come from the Almighty upon them. If their sons become many, they will be for slaughter; but if they reach adulthood, they will beg. His survivors will die by death, and no one will have mercy on their widows. If he should gather silver just as earth, and should prepare gold equal to mud, the righteous will acquire all these things, and the true will possess his money. His house turned out just as moths does, and just as a spider's does. A rich man will lie down and will add nothing; he opened his eyes and he is not. The pains met him just as water, and by night darkness snatched him away. Scorching heat will take him up and he will depart, and it will winnow him from his place. And he will hurl upon him and will not spare him, he will flee from his hand in flight. He will clap his hands at them, and he will hiss at him

from his place.

28

For there is a place where silver comes from, and a place where gold is refined. For iron indeed comes from earth, but bronze is quarried like stone. He set order to darkness, and he himself searches out exactly every end, the stone of darkness and the shadow of death. The cutting off of a torrent from dust, but those forgetting the righteous way grew weak and were shaken from mortals. The earth, from it bread will come out, underneath it was turned as if by fire. Its stones are sapphire, and its mound is gold. The path, no bird knew it, and the eye of a vulture did not look upon it; And the sons of the arrogant did not tread it, a lion did not pass upon it. In flinty rock he stretched out his hand, and he destroyed mountains from the roots. He tore through the whirlpools of rivers, and my eye saw every honored thing. And he uncovered the depths of rivers, and he brought his power to light. But from where was the wisdom found? What kind of place is that of knowledge? A mortal does not know its way, nor indeed was it found among men. The Abyss said, It is not in me, and the sea said, It is not with me. He will not accept confinement in place of her, and silver will not stand as an exchange for her. And it will not be compared with gold of Ophir, with precious onyx and sapphire. Gold and glass will not equal it, and its exchange will not be vessels of gold. Lofty things and the abyss will not be remembered, and draw wisdom

concerning the innermost things. The topaz of Ethiopia will not be equal to it, nor will it be compared with pure gold. But from where was the wisdom found? What kind of place is understanding? It has escaped the notice of all people, and it was hidden from the birds of heaven. Destruction and Death said, We have heard of its fame. God established its way well, and he himself knows its place. For he himself watches over all things under heaven, knowing the things in the earth, all things which he made, the weight of winds, the measures of water when he made them; thus having seen he numbered them, and a way in the thunder of voices. Then he saw it and explained it; having prepared it, he traced it out. And he said to man, Behold, the fear of God is wisdom, and to abstain from evils is knowledge.

29

And still adding, Job said to the preface, Who would place me as in the months before, in the days of which God guarded me? As when his lamp was shining over my head, when by his light I was going in darkness. When I was weighing heavy upon the roads, when God was making visitation of my house. When I was very wooded, and the children were around me. When my roads were flowing with butter, and my mountains were flowing with milk. When I was going out early in the morning in the city, and in the streets my seat was placed. Having seen me, young men hid themselves, but all the elders stood. But the Strong Ones

ceased speaking, having placed a finger upon their mouths. Those who heard blessed me, and their tongue was glued to their throat. Because the ear heard and blessed me, but the eye, having seen me, turned aside. For I rescued a poor man from the hand of a ruler, and I helped an orphan who had no helper. The blessing of the perishing would come upon me, and the mouth of a widow blessed me. I had put on righteousness, and I clothed myself with judgment like a robe. I was an eye to the blind and a foot to the lame. I was a father to the helpless, and I searched out justice which I did not know. I broke the jaws of the unjust, and I snatched away plunder from the middle of their teeth. I said, My age will grow old just as the trunk of a phoenix, I will live a long time. The root has been opened up upon water, and dew will lodge in my harvest. My glory is empty with me, and my bow is in his hand. Having heard me, they paid attention, and they were silent at my counsel. They did not add to my word, but they became overjoyed whenever I was speaking to them. Just as the thirsting earth expects the rain, so these expect my speech. If I laughed at them, they would not believe, and the light of my face did not fall away. I chose their way and sat as ruler, and I dwelt like a king among troops, as one who urges those who suffer.

30

But now the least ones mocked me, now they admonish me in turn, whose fathers I despised, whom I did not consider worthy

of my shepherd dogs. And indeed, why should the strength of their hands matter to me? Destruction came upon them completely. Barren in lack and famine, those fleeing yesterday into waterless distress and hardship. The ones surrounding unsalted things upon the sounding, whose food was unsalted things, dishonored and despised, lacking every good thing, who were also chewing roots of wood because of great famine. Thieves rose up against me, whose houses were caves of rocks; between echoing places they will cry out, those who were living under wild brushwood. Sons of fools and of the dishonored, their name and glory extinguished from the earth. But now I am their lyre, and they have me as a byword. They abhorred me, withdrawing far away, and they did not spare spittle from my face. For he opened his quiver and harmed me, and he sent out the bridle of my face. Upon the right of a shoot they rose up against me, they stretched out their foot, and they made a way upon me with their paths of destruction. My paths have worn away, for they stripped off my robe; he has pierced me with his missiles. It has been decided for me as he wishes; I am engulfed in pains. My pains return, my hope has gone away just as a spirit, and my salvation has gone away just as a cloud. And now my soul will be poured out upon me, and days of pains grip me. At night my bones are in confusion, and my sinews have been loosened. In great strength he took hold of my robe, just as the collar of my tunic surrounded me. You have considered me equal to mud, and my portion is in earth and ash. I have cried out to you and you do not hear me, they stood and observed me. They attacked me mercilessly, and you scourged me with a

mighty hand. You placed me in pains, and you cast me away from salvation. I know that death will destroy me, for earth is the house for every mortal. For if only I might be able to subdue myself, or at least having begged another, he will do this for me. I wept for every powerless one, I groaned when I saw a man in need; and while I was holding to good things, behold days of evils met me instead. My belly has boiled over and it will not be silent, days of poverty have overtaken me. I have gone groaning without a muzzle, and I stand in the assembly crying out. I have become a brother of sirens and a companion of ostriches. My skin has been darkened greatly, and my bones have been darkened from heat. My lyre has turned to mourning, and my psalm to weeping for me.

31

I made a covenant with my eyes, and I will not look upon a virgin. And what did God apportion from above, and what is the inheritance of the Almighty from the highest places? Woe, destruction to the unjust, and alienation to those who do lawlessness. Won't he himself see my way and count all my steps? If I have walked with mockers, if my foot has hastened to deceit—I stand in a righteous balance, and the Lord knows my innocence—if my foot has turned aside from the way, if my heart has followed my eye, if I have touched gifts with my hands, then may I sow and others eat, and may I become rootless upon the earth. If my heart has followed after another

man's wife, if I became one lying in wait at her door, then let my wife please another, and let my children be humbled. Wrath is uncontrollable at the defiling of a man's wife. For fire is burning upon all the parts, nor if it should come upon the roots would it destroy them. If I despised the case of my servant or of my female servant when they brought a complaint against me, what will I do if the Lord examines me? And if there is also some oversight, will I make an answer? Were not those also in the womb, just as I was? We have become in the same womb. The unable did not fail in the need which they once had, and I did not cause the widow's eye to waste away. If I ate my morsel alone and did not share with the orphan—because from my youth I brought them up as a father, and from my mother's womb I guided them. If I overlooked a naked person perishing and did not clothe him—if the unable did not bless me, and their shoulders were not warmed from the shearing of my lambs. If I raised my hand against an orphan, trusting that great help remains for me—then may my shoulder fall away from the collarbone, and may my arm be broken from the elbow. For fear of the Lord restrained me, I will not bear his gain. If I made gold my trust, if I also trusted in precious stone, if I also rejoiced when my wealth became great, if I also set my hand upon countless things. Or do we not see the shining sun failing, and the moon waning? For it is not upon them: And if my heart was secretly deceived, and if having placed my hand upon my mouth I kissed it. And this then would be reckoned to me the greatest lawlessness, because I lied before the Lord the Most High. If I also rejoiced over the fall of my enemies, and my heart said,

Well done. My ear would then hear my curse, and I would then be spoken of by my people while being harmed. My female servants have also often said, Who would give us his flesh so we could be filled? Though I was very good; outside a stranger was not lodged, and my door was opened to everyone who came; if also sinning unintentionally I hid my sin; for I was not turned aside by the great crowd of the multitude from confessing before them; if also I allowed a powerless one to go out my door with empty bosom; Who might give someone to hear me? If I had not feared the hand of the Lord—and a written agreement which I had against someone, I would have put it upon my shoulders as a crown and read it, and if I had not torn it and given it back, having taken nothing from the debtor; If ever the land groaned because of me, if also its furrows wept with one accord; If also I ate its strength alone without paying honor, if also I grieved the soul of the lord of the land by taking it; Instead of wheat therefore let there go out to me nettle, and instead of barley bramble. And Job ceased speaking.

32

His three friends were silent, no longer speaking against Job, for Job was righteous before them. And Elihu the son of Barachel the Buzite from the family of Ram, of the land of Ausitis, was angered; and he was angered at Job exceedingly, because he declared himself just before the Lord. And he was angered exceedingly at the three friends also, because they were not able

to answer against Job, and they made him to be ungodly. Elihu waited to give an answer to Job, because they were older than him. And Elihu saw that there was no answer in the mouth of the three men, and he was angry with his anger. Taking up the word, Elihu the son of Barachel the Buzite said, I am indeed younger in years, but you are elders, therefore I kept quiet, having feared to declare my own knowledge to you. I said that it is not time that speaks, but that in many years they know wisdom. But there is a spirit in mortals, and it is the breath of the Almighty that teaches. The long-lived are not wise, nor do the elders know judgment. Therefore I said, Hear me, and I will declare to you what I know. Give ear to my words; for I will speak while you are hearing until you examine with words, and until I understand you, and behold there was not for Job one from you refuting, answering his words; so that you might not say, we have found wisdom, having joined it to the Lord. And you permitted a man to speak such words. They were terrified, they no longer answered, words departed from them. I waited, for I did not speak, because they stood and did not answer. Taking up the conversation, Elihu says, I will speak again, for I am full of words, for the spirit of my belly compels me. And my stomach is just as a bound wineskin of new wine boiling, or just as the burst bellows of a coppersmith. I will speak, so that I may rest, having opened my lips, for I will not be ashamed of man, but indeed nor will I be intimidated by any mortal. For I do not know how to show partiality; if I did, moths would eat me.

33

But Job, hear my words and give ear to my speech. For I opened my mouth, and my tongue spoke. My heart is pure in words, and the understanding of my lips is pure in thought. The divine Spirit made me, and the breath of the Almighty teaches me. If you are able, give me an answer, endure these things, stand against me, and I against you. You have been formed from clay, as I have been; we have been formed from the same. My fear will not whirl you, nor will my hand be heavy upon you. Except you said in my ears; I have heard the voice of your words; because you say, I am clean not having sinned, I am blameless, for I have not acted lawlessly; but he found blame against me; and he considers me as an adversary. He placed my foot in wood, and he guarded all my ways. How can you say, I am righteous, and he has not answered me? For the one above mortals is eternal. But you say, Why has he not heard every word of my case? For the Lord speaks once, and a second time. In a dream or in nightly meditation, when terrible fear falls upon men in their slumberings upon a bed—then he reveals the mind of men; he terrified them in such forms of fear. He turned away a man from injustice, and he rescued his body from the fall. He spared his soul from death, and spared him from falling in war. Again, he rebuked him with suffering upon his bed, and the multitude of his bones grew numb. He might not be able to accept any food of grain, and his soul will desire food, until his flesh should rot and his bones might show empty. His soul drew

near to death, and his life was in hades. If there are one thousand death-bearing messengers, not one of them will wound him, if he perceives in his heart to turn back toward the Lord, and declares to a man his own blame, and shows his folly, he will hold fast so as not to fall into death. And he will renew his body just as ointment upon a wall, and he will fill his bones with marrow. And he will soften his flesh just as an infant's, and he will restore him as a full-grown man among men. Having prayed to the Lord, it will be acceptable to him, and he will enter with a cheerful face with confession, and he will restore righteousness to men. Then the man will blame himself, saying, What have I been doing? And he did not examine me as I was worthy of that which I sinned. Save my soul from coming into destruction, and my life will see light. Behold, the strong one works all these things in three ways with a man. And he rescued my soul from death, so that my life may praise him in the light. Give ear, Job, and hear me; be silent, and I will speak. If you have words, answer me; speak, for I wish you to be justified. If not, you listen to me, be silent and I will teach you.

34

But taking up the word, Elihu says, Hear me, you wise ones; you who know, give ear. Because the ear tests words, and the throat tastes food. Let us choose judgment for ourselves; we may know among ourselves what is good. Because Job has said, I am righteous; the Lord has taken away my judgment. He lied

against my judgment; my arrow is violent without injustice. Who is a man like Job, drinking mockery like water? Not having sinned nor having acted impiously, nor even having shared with those doing lawless things, to go with the ungodly. For do not say that there will not be a visitation of man, and a visitation to him from the Lord. Therefore, you who are understanding of heart, hear me: may it not be for me to act impiously before the Lord, and to disturb the just before the Almighty. But he repays a man just as each one of them does, and he will find him in a man's path. Do you think the Lord will do strange things, or the Almighty will disturb judgment, who made the earth? Who is the one making the things under heaven, and all the things within? For if he wished to hold together and restrain the spirit from him, all flesh will die with one accord, and every mortal will depart into earth, from where he was formed. See that you do not admonish, listen to these things, give ear to the voice of words. Behold the one hating lawless things and destroying the wicked, being eternally just. The one saying to a king, You act lawlessly, is impious, most impious to the rulers. Who is not ashamed of the face of the honored, nor knows to establish honor for the strong to have their faces admired. But it will turn out empty for them, the crying out and needing a man; for they acted unlawfully, those turning aside being unable. For he himself is an observer of the deeds of men, and nothing which they do has escaped his notice. Nor will there be a place for those doing lawless things to hide, because he will no longer set it upon man. For the Lord watches over all, comprehending unsearchable, glorious, and extraordinary things of which there

is no number. The one who knows their works will turn night and they will be humbled. He extinguished the ungodly, and they are visible before him. Because they turned aside from the law of God and did not recognize his ordinances, so as to bring upon him the cry of the poor, he will hear the cry of the poor. And he himself will provide quietness, and who will condemn? And if he hides his face, who will see him? And against a nation, and against a man alike. He is ruling a man, an actor, from the difficulty of the people. To the strong one saying, I have taken, I will not take a pledge; I will see without myself; you show me if I have done injustice, I will not do it again. Won't he repay it from your resources, since you reject it? Because you will choose and not I? Speak what you have known. Therefore, those understanding of heart will say these things, and a wise man has heard my word. But Job did not speak with understanding; his words were not with knowledge. But indeed learn, Job, do not still give answer just as the foolish do, so that we do not add to our sins, and lawlessness will be reckoned upon us by speaking many words before the Lord.

35

And Elihu, taking up the matter, says, What is this that you considered in judgment? Who are you, that you said, I am righteous before the Lord? I will give an answer to you and to your three friends. Look up into heaven and see; and examine the clouds, how high they are above you. If you have sinned,

what will you do? But if you have even acted lawlessly in many things, what are you able to do? Since you are righteous, what will you give him? Or what will he take from your hand? Your impiety affects a man like you, and your righteousness affects a son of man. Being falsely accused by the multitude, they will cry out; they will cry out because of the arm of the many. And he did not say, Where is the God who made me, who appoints nightly guards, who divides me from the four-footed animals of the earth, and from the birds of heaven? There they will cry out, but you will not hear, and from the insolence of the wicked. For the Lord does not wish to see absurdities, for he himself is the Almighty. He is an observer of those contributing to lawless things, and he will save me; but be judged before him, if you are able to praise him, as he is even now. Because there is no one examining his anger, and he did not know of any great transgression; and Job vainly opens his mouth, in ignorance he multiplies words.

36

And adding still more, Elihu says, Remain with me a little longer, so that I will teach you; for there is still a word in me. Having taken up my knowledge from afar, I will speak just things in my works based on truth, and you will not wrongly understand unjust words. Know that the Lord will not reject the innocent; he will not keep alive the ungodly who are strong in heart, and he will give judgment to the poor. He will not take away his eyes

from the righteous, and with kings on a throne, he will seat them in victory, and they will be exalted. And those who have been bound in chains will be held fast in the cords of poverty. And he will declare to them their works and their transgressions, because they have become strong. But he will hear the righteous, and he said that they will turn back from injustice. If they hear and serve, they will complete their days in good things and their years in beauty. But he does not save the ungodly, because they do not wish to know the Lord, and because they were disobedient when being admonished. And the hypocrites in heart will store up anger, they will not cry out, because he has bound them. Therefore let their soul die in youth, and their life be wounded by messengers, in return for which they oppressed the weak and powerless, and he will bring forth judgment of the meek. And he additionally deceived you from the mouth of an enemy, with an abyss pouring down underneath it, and your table descended full of richness. Judgment will not be lacking from the righteous, and wrath will be upon the ungodly, through the impiety of gifts which they were receiving for injustices. Let not your mind willingly turn you away from the prayer of those who are in need and helpless, and do not spend the night with all those who are strengthening their power, so that peoples may rise up in their place, but take care that you do not do wicked things; for because of these things I have delivered you from poverty. Behold, the strong one will be strong in his strength; for who is a ruler over him? And who is the one examining his works? Or who is the one who said he did unjust things? Remember that his works are great, over

which men have ruled. Every man saw in himself how many mortals are wounded. Behold, the strong one is great, and we will not know him; the number of his years is infinite. The drops of rain are countable to him, and they will be poured out with rain into a cloud. Ancient things will flow, and he overshadowed the clouds upon the innumerable mortal. And if he understands the extensions of the cloud and the equality of his tent, behold he will stretch out his light upon him, and he covered the roots of the sea. For in them he will judge peoples, he will give food to the strong one. He covered the light with his hands, and he commanded concerning it in the meeting. The Lord will declare to his friend concerning him, about possession and about injustice.

37

And from this my heart was troubled, and it fell from its place. Hear the sound in the angry wrath of the Lord, and a decree from his mouth will go out. His dominion is under all the heaven, and his light is upon the wings of the earth. After him he will cry out with a voice, he will thunder with his insolent voice, and he will not hold them back because he will hear his voice. The strong one will thunder wonders in his voice; for he made great things which we did not know, commanding to the snow, Be upon the earth, and to the storm and rain, and to the storm of rains of his power. In the hand of every man he seals up, so that every man might know his own weakness. Beasts entered into

the shelter, and they rested upon a bed. From storehouses pains come upon us, and from extremities cold; and from the breath of the strong one he will give ice; and he steers the water as he wishes, and the cloud spreads over the chosen; he scatters the light of his cloud, and he himself will turn the circuits in guidance into their works; all things, as many as he commands them, these things have been arranged by him upon the earth, whether for instruction, whether for his land, or whether he will find him in mercy. Give ear to these things, Job; stand being admonished of the Lord's power. We know that God placed his works, having made light from darkness. He knows the separation of clouds, and the extraordinary falls of the wicked. Your robe is hot, and it rests upon the earth. Will you strengthen foundations with him for ancient things, strong as the appearance of cast metal? Why? Teach me what we will say to him. And let us cease saying many things. Does not a book or scribe stand by me, so that I, standing, might silence a man? And the light is not visible to all, it is far shining among the ancient things, just as his light upon clouds. From the North come clouds shining with golden light; upon these rest the great glory and honor of the almighty, and we do not find another equal to his strength; he who judges justly, do you not think he will hear? Therefore men will fear him, and the wise in heart will fear him.

38

After Elihu ceased from speaking, the Lord said to Job through a

whirlwind and clouds, Who is this one hiding counsel from me, holding words in his heart, and thinking to hide from me? Gird your loins like a man; I will ask you, and you will answer me. Where were you when I was laying the foundation of the earth? Tell me if you have understanding. Who set its measures, if you know? Or who is the one who brought a cord upon it? Upon what have its rings been fastened? Who is the one who threw the corner stone upon it? When the stars came into being, all my messengers praised me with a great voice. I blocked the sea with gates when it was bursting forth from the womb of the mother of light, and I placed a cloud as clothing for it, and I swaddled it with mist. I placed boundaries for it, putting bars and gates around it. I said to her, As far as this you will come, and you will not cross over, but your waves will be shattered within yourself. Or have I commanded the morning light upon you? And Morning Star, see his own order: to seize the wings of the earth, to shake out the impious from it? Or did you, having taken earth as clay, form a living creature and place him upon the earth speaking? You took away the light from the ungodly, and you broke the arm of the arrogant. Have you come upon the springs of the sea, and have you walked around in the footprints of the abyss? Are the gates of death opened to you by fear, and did the gatekeepers of Hades tremble when they saw you? Have you been instructed about the width of that which is under heaven? Tell me then, how great is she? In what land does light dwell? But what kind of place is the darkness? If you would lead me into their boundaries, if you know their paths—I know then that you were born at that time, and the number of your years is

great! Have you come upon the treasures of snow, and have you seen the treasures of hail? Are they laid up by you for the time of enemies, for the day of wars and battle? From where does frost go forth, or is the South Wind scattered under heaven? Who has prepared a flow for the violent rain and a way for the thunderstorms, to rain upon land where there is no man, a wilderness where no man exists in it, to satisfy the untrodden and uninhabited place, and to cause the green grass to sprout? Who is the father of rain? Who is the one who has given birth to clods of dew? From whose womb does the ice come forth? And who has given birth to the frost in heaven, which descends just as flowing water? Who has cowered at the face of the ungodly? Have you understood the bond of the Pleiades, and have you opened the fence of Orion? Or will you open the constellations in their time, and will you lead the evening star upon its hair? Do you know the turnings of heaven, or the things that happen under heaven with one accord? Will you call a cloud with your voice, and will a trembling of violent water obey you? Will you send thunderbolts, and will they go? And they will say to you, What is it? Who gave to women wisdom of weaving, or knowledge of embroidery? Who is the one numbering the clouds with wisdom, and who inclined heaven to earth? I have been poured out just as dust of the earth, and I have glued him just as a cube to a stone. Will you hunt food for lions, and will you fill the souls of serpents? For they have feared in their beds, and they sit lying in ambush in the woods. Who prepared food for the raven? For his young birds, wandering and seeking food, have cried out to the Lord.

39

If you knew the time of birth of the wild goats of the rocks, and you watched over the birth pains of the deer, and you counted their months full until their birth, and you released their birth pains, and you brought up their children without fear, and you will send away their birth pains, their children will break forth, they will be multiplied in offspring, they will go out, and they will not return to them. Who is the one who has set the wild donkey free? But who released his bonds? I made his way of life a wilderness, and his dwellings saltiness. Mocking the multitude of the city and not hearing the blame of the tax collector, he will survey the mountains as his pasture, and he seeks after every green thing. Will the unicorn wish to serve you or to sleep upon your manger? Will you bind his yoke with straps, or will he draw your furrows in the plain? You have trusted in him because his strength is great, and will you entrust your works to him? Will you believe that he will give back to you the seed and will bring in your threshing floor? The wing of those rejoicing is the ostrich, if it resembles the stork and hawk. Because she will leave her eggs on the earth and will warm them upon the dust, and she forgot that a foot will scatter them and beasts of the field will trample them. She hardened her own children, as though they were not hers; she labored in vain without fear. Because God withheld wisdom from it, and did not give it a share in understanding. At the proper time, he will lift up in height; he will laugh at the horse and its rider. Or did you give

the horse its strength, and did you clothe its neck with terror? But did you put full armor on him? His glory and his chest in daring. Digging up in the plain he exults, and he goes out into the plain in strength. Meeting a king, he laughs at him, and indeed he does not turn away from iron. The bow and sword exult upon him, and wrath will destroy the earth, and he will not believe until the trumpet signals. When the trumpet is sounding, he says, Well done! and from afar he smells war with leaping and shouting. Does the hawk stand motionless from your knowledge, having spread out its wings, observing toward the South? At your command the eagle is lifted up, and the vulture, having sat down upon his nest, lodges upon a prominence of rock and in a hidden place; being there he seeks food, his eyes observe from afar. His young are mixed in blood, and wherever there are dead, they are immediately found.

40

And the Lord God answered Job and said, Will the one who contends with the Almighty turn aside from judgment? But let the one who refutes God answer it. Taking up his reply, Job says to the Lord, Why am I still being judged, being admonished and reproving the Lord, hearing such things while being nothing? But what answer will I give to these things? I will place my hand upon my mouth. Once I have spoken, and to the second I will not add. And still taking up, the Lord said to Job from the cloud, No, but gird your loins like a man, I will ask you, and you answer

me. Do not reject my judgment; do you think I have dealt with you otherwise than so that you may appear righteous? Or do you have an arm like the Lord's, or do you thunder with a voice like his? Take up height and power indeed, and clothe yourself with glory and honor. Send messengers in anger, and humble every insolent person. Extinguish the arrogant and rot the impious immediately. Hide them into the earth with one accord, and fill their faces with dishonor. I will confess that your right hand is able to save. But indeed, behold beasts beside you eating grass like oxen. Behold indeed his strength is upon his loins, and his power is upon the navel of his belly. He set up his tail as a cypress, and his sinews are woven together. His sides are sides of bronze, and his ridge is cast iron. That is the beginning of the Lord's fabrication, having been made to be mocked by his messengers. Having come upon a steep mountain, he made joy for the four-footed beasts in Tartarus. He sleeps by trees of all kinds, among papyrus and reed and rush. And great trees with wild briers are shaded in it, and branches of the field. If a flood comes, he will not be alarmed; he is confident that the Jordan will rush into his mouth. He will receive him in his eye, acting crookedly he will pierce his nose. Will you draw in a dragon with a hook, and will you put a rope around his nose? Or will you bind a ring in his nostril, and will you pierce his lip with a bridle ring? Will he speak to you gently with supplication when necessary? Will he make a covenant with you? But will you take him as a slave forever? Will you play with him as with a bird? Or will you bind him like a sparrow for a child? Nations dwell in it, and Phoenician nations divide it. All the vessels having come

together could not carry one hide of his tail, and his head in fishermen's boats. Lay a hand on him, remembering the war that happens in his mouth, and let it happen no more.

41

Have you not seen him? Haven't you even marveled at the things being said? Do you not fear because it has been prepared for me? For who is the one who has opposed me? Or who will stand against me and endure? If all things under heaven are mine, I will not be silent concerning him, and he will have mercy with a word of power on the one equal to him. Who will reveal the face of his garment, and who would enter into the fold of his breastplate? Who will open the gates of his face? Fear is around his teeth. His entrails are bronze shields. And his bond is just like emery stone. One is joined to another, and no spirit will pass through it. A man will be joined to his brother; they are held together and they will not be separated. In his sneezing light shines forth, and his eyes are like the form of the Morning Star. From his mouth they go out as burning torches, and they are scattered into hearths of fire. From his nostrils goes out the smoke of a furnace burning with a fire of coals. His soul is coals, and flame goes forth from his mouth; and power lodges in his neck, destruction runs before him. The flesh of his body has been joined together; it pours down upon him, he will not be shaken. His heart is fixed as stone, and it stands like an unyielding anvil. But when he had turned, fear came upon the

four-footed beasts leaping on the earth. If spears, spear, and breastplate should meet him, they might do nothing. For he considers iron as straw and bronze as rotten wood. A bronze bow will not wound him; indeed, he considers a stone thrower grass. Hammers were reckoned as stubble, and he laughs at the shaking of the fiery javelin. His bedding is sharp pointed stakes, and all the gold of the sea is under him just as countless mud. He causes the abyss to boil up just as a bronze vessel, and he considers the sea just as an ointment pot, and the tartarus of the abyss just as a captive; he considered the abyss as a walking place. There is nothing upon the earth similar to him, made to be mocked by my messengers. He sees every high thing; and he himself is king of all those in the waters.

42

Taking up, Job says to the Lord, I know that you are able to do all things, and nothing is impossible for you. For who is hiding counsel from you? By sparing words, does he think to hide you? Who will announce to me the things which I did not know, great and wonderful things which I did not understand? Listen to me, Lord, so that I too may speak; I will ask you, and you will teach me. I had heard of you by the hearing of the ear formerly, but now my eye has seen you. Therefore I despised myself and melted away, and I consider myself earth and ashes. And it came to pass after the Lord spoke all these words to Job, the Lord said to Eliphaz the Temanite, you have sinned, you and your two

friends, for you spoke nothing true before me, as my servant Job did. Now take seven young bulls and seven rams, and go to my servant Job, and he will make a burnt offering on your behalf. But Job my servant will pray for you, because only if I accept him will I not destroy you; for if it were not for him, I would have destroyed you, since you did not speak what is true concerning my servant Job. And Eliphaz the Temanite went, and Bildad the Shuhite, and Zophar the Naamathite, and they did just as the Lord commanded them, and he forgave their sin through Job. The Lord increased Job; and when he had prayed also concerning his friends, he released the sin to them; and the Lord gave double as much as was before Job into a doubling. All his brothers and sisters heard all the things that had happened to him, and they came to him, and all who had known him from the first. And after eating and drinking with him they comforted him, and they marveled at all that the Lord had brought upon him. And each one gave to him one ewe lamb and a four drachma coin of gold and uncoined silver. And the Lord blessed the last things of Job more than the first; and his livestock was fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, one thousand female donkeys. And seven sons and three daughters are born to him. And he called the first Day, and the second Cassia, and the third Horn of Amalthea. And there were not found better than the daughters of Job in all under heaven; and their father gave them inheritance among their brothers. Job lived one hundred seventy years after the blow, and all the years he lived were two hundred forty, and Job saw his sons and his sons sons, a fourth generation. And Job died an

old man and full of days.

Daniel

1

In the third year of King Jehoiakim of Judea, Nebuchadnezzar king of Babylon arrived at Jerusalem and besieged it. And the Lord handed her over into his hands, and Jehoiakim the king of Judea, and some part of the sacred vessels of the Lord. And he carried them away into Babylon, into the land of Shinar, into the house of his god, and the vessels, and he deposited them in his idol temple. And the king said to Abiesdri his own chief eunuch to bring to him from the sons of the nobles of Israel and from the royal family and from the chosen ones young men without blemish and beautiful and knowledgeable in all wisdom and learned and intelligent and wise, and being strong so that they could be in the house of the king, and to teach them letters and the Chaldean language, and to give to them a portion from the house of the king each day and from the royal table and from the wine which the king drinks, and to train them for three years, and from these to set them before the king. And they were from the race of the sons of Israel, the ones from Judea: Daniel,

Ananias, Mishael, and Azariah. And the chief eunuch gave them names: Daniel Belshazzar, and Hananiah Shadrach. And to Mishael he gave the name Meshach, and to Azariah, Abednego. And Daniel considered in his heart that he might not be defiled by the king's dinner and by the wine which he drinks, and he asked the chief eunuch that he might not be defiled. And the Lord gave honor and favor to Daniel before the chief eunuch. And the chief eunuch said to Daniel, I am anxious about my lord the king, the one having appointed your food and your drink, that he might see your faces looking worse and weak compared to the young men of the foreigners being brought up with you, and I will risk my own neck. And Daniel said to Abiesdri, the appointed chief eunuch over Daniel, Ananias, Mishael, and Azariah, Test your servants for ten days, and let there be given to us some of the legumes of the land so that we may eat and drink water; and if our appearance appears worse compared to the other young men who are eating from the royal dinner, then deal with your servants as you wish. And he used this manner with them, and he tested them for ten days. And after the ten days, their appearance appeared beautiful and the condition of their body better than the other young men eating the royal dinner. And Abiesdri was taking away their dinner and their wine, and was giving legumes to them in return. And the lord gave the young men knowledge and understanding and wisdom in every grammatical skill. And he gave Daniel understanding in every word, vision, and dream, and in all wisdom. And after these days the king commanded to bring them in, and they were brought in by the chief eunuch to king Nebuchadnezzar. And the

king spoke with them, and none was found among the wise like Daniel and Hananiah and Mishael and Azariah, and they were with the king, and in every matter and understanding and instruction that the king sought from them, he found them ten times wiser than the sophists and the philosophers in all his kingdom, and the king glorified them and appointed them rulers, and showed them wise above all his own in affairs in all his land and in his kingdom. And Daniel was there until the first year of the kingdom of Cyrus, king of the Persians.

2

And in the second year of the kingdom of Nebuchadnezzar, it happened that visions and dreams fell upon the king and he was disturbed in his dream, and his sleep departed from him. And the king commanded the enchanters and the magi and the sorcerers of the Chaldeans to be brought in to report his dreams to the king, and having arrived they stood before the king and the king said to them, I have seen a dream and my spirit was troubled; I wish to know the dream. And the Chaldeans spoke to the king in Aramaic: O king, live forever! Declare the dream to your servants, and we will tell you the interpretation of it. The king answered and said to the Chaldeans, The word from me has departed; because if you do not declare to me the dream in truth and make known to me its interpretation, you will be made an example, and your possessions will be taken into the royal treasury. If you make clear the dream to me and announce its

interpretation, you will receive gifts of all kinds and you will be honored by me; make clear to me the dream and judge it. They answered a second time, saying, O King, tell the vision, and your servants will interpret it. And the king said to them, In truth I know that you are buying time, because you have seen that the matter has departed from me; therefore it will be just as I have commanded. If you do not report the dream to me truthfully and make clear its interpretation, you will be subjected to death; for you have conspired to speak false words against me until the time changes. Now therefore, if you tell me the dream which I saw in the night, I will know that you can reveal its interpretation as well. And the Chaldeans answered the king that no one on the earth will be able to tell the king what he has seen, just as you ask, and no king and no ruler asks any wise man and magician and Chaldean such a thing; and the word which you seek, o king, is burdensome and difficult, and there is no one who will make known these things to the king, except perhaps a messenger, whose dwelling place is not with any flesh; therefore it is not possible for it to happen just as you think. Then the king, having become gloomy and deeply grieved, commanded that all the wise men of Babylonia be led out. And it was decreed to kill all, and Daniel and all those with him were sought so that they might be destroyed together. Then Daniel spoke the counsel and judgment which he had to Arioch the chief executioner of the king, whom he commanded to bring out the wise men of Babylon, and he was inquiring of him saying, Officer of the king, concerning what has it been decreed so harshly by the king? Then Arioch made known the command to

Daniel. And Daniel entered quickly to the king, and he requested that time be given to him by the king, and he might show all things to the king. Then Daniel went away into his house to the companions Hananiah and Mishael and Azariah, showed them all things, and ordered them to seek fasting and supplication and mercy from the Lord the Most High concerning this mystery, so that Daniel and those with him might not be handed over to destruction together with the wise men of Babylon. Then the mystery of the king was revealed clearly to Daniel in a vision during that night. Then Daniel blessed the Lord the Most High, and having cried out he said, The name of the great Lord will be blessed into the age, because his wisdom and majesty is, and he himself changes times and times, removing kings and establishing them, giving wisdom to the wise and understanding to those being in knowledge, uncovering the deep and dark things and knowing the things in the darkness and the things in the light, and beside him is dissolution. To you, lord of my fathers, I confess and praise you, because you gave me wisdom and understanding, and now you have made known to me what I asked for, to make it clear to the king concerning these things. Daniel went to Arioch, the one who had been appointed by the king to kill all the wise men of Babylon, and said to him, Do not destroy the wise men of Babylon, but bring me to the king, and I will make clear each thing to the king. Then Arioch brought Daniel to the king in haste and said to him, I have found a wise man from among the captives of the sons of Judea, who will make everything known to the king. The king answered and said to Daniel, who was called Belshazzar in Chaldean, Will you be

able to make clear to me the vision which I saw and its interpretation? Having spoken out, Daniel said to the king, The mystery which the king has seen is not the declaration of wise men and of sorcerers and of enchanters and of chaldeans; but there is a god in heaven revealing mysteries, who made known to king Nebuchadnezzar which things must come to pass in the last days; and revealing mysteries he made known to you which things must come to pass. And to me, but not because of the wisdom being in me above all men, was this mystery revealed, but so that it might be made known to the king, what you understood in your heart was made known to me. And you, o king, have seen, and behold, one image, and that image was very great, and its surpassing appearance stood before you, and the appearance of the image was fearful. And its head was of fine gold, the chest and the arms were of silver, the belly and the thighs were of bronze, and the legs were of iron, the feet partly of iron and partly of clay. You have seen until a stone was cut from a mountain without hands, and it struck the image upon the feet of iron and clay and crushed them. Then the iron and the potsherd and the bronze and the silver and the gold became thin together, and became as if finer than chaff in a threshing floor, and the wind swept them away so that nothing was left of them, and the stone having struck the image became a great mountain, and struck all the earth. This is the vision; and we will speak the judgment before the king. You, o king, king of kings, and to you the lord of heaven gave the rule and the kingdom and the strength and the honor and the glory; in all the inhabited world he delivered under your hands men and wild

beasts and birds of heaven and the fish of the sea, to rule over all; you are the golden head. And after you a kingdom lesser than you will arise, and a third kingdom, another one of bronze, which will rule all the earth, and a fourth kingdom strong as iron, just as iron subdues all things, and as iron cuts down every tree, and all the earth will be shaken. And as you have seen her feet and the toes, partly of a clay potsherd and partly of iron, another kingdom will be divided, just as you saw the iron mixed together with the clay pottery. And the toes of the feet were partly iron and partly clay; part of the kingdom will be strong, and part will be broken. And as you saw the iron mixed together with the clay pottery, so they will be mixed together into the generation of men; but they will not be of one mind nor well disposed toward one another, just as not even the iron is able to be mixed together with the pottery. And in the times of these kings the God of heaven will set up another kingdom, which will be forever and will not be destroyed, and this kingdom will not leave it to another nation, but it will strike and will destroy these kingdoms, and itself will stand forever, just as you have seen a stone be cut from a mountain without hands, and it crushed the clay, the iron and the bronze and the silver and the gold. The great God signified to the king the things that will be in the last days, and the vision is exact, and its judgment is trustworthy. Then Nebuchadnezzar the king, having fallen upon his face to the ground, worshiped Daniel, and he commanded sacrifices and drink offerings to be made to him. And having cried out, the king said to Daniel, In truth, your god is god of the gods and lord of the kings, the one alone revealing hidden mysteries, because

you were able to make clear this mystery. Then King Nebuchadnezzar, having exalted Daniel and having given him great and many gifts, appointed him over the affairs of Babylon, and appointed him ruler and leader of all the wise men of Babylon. And Daniel asked the king that Shadrach, Meshach, and Abednego might be appointed over the affairs of Babylon, and Daniel was in the royal court.

3

In the eighteenth year Nebuchadnezzar the king, governing cities and lands and all the inhabitants upon the earth from India to Ethiopia, made a golden image, its height sixty cubits, and its width six cubits, and set it up in a plain of the enclosure of the land of Babylonia. And Nebuchadnezzar, king of kings and ruling over the whole inhabited world, sent to gather together all the nations and tribes and tongues, satraps, generals, governors and consuls, administrators and those in authority according to land, and all those throughout the inhabited world, to come to the dedication of the golden image which Nebuchadnezzar the king set up. Then consuls, generals, governors, leaders, great tyrants in authority, and all the rulers of the regions were gathered together to come to the dedication of the image which King Nebuchadnezzar set up. And those who had been summoned stood opposite the image which Nebuchadnezzar set up. And the herald proclaimed to the crowds: You are commanded, nations and regions, peoples and

tongues, when you hear the voice of the trumpet, pipe, and lyre, harp and psaltery, harmony and every kind of music, fall down and worship the golden image which King Nebuchadnezzar set up; and everyone who does not fall down and worship, in that very hour they will cast him into the burning furnace of fire. And in that time, when all the nations heard the voice of the trumpet and pipe and lyre, harp and psaltery and every sound of musical instruments, all the nations, tribes, and tongues fell down and worshipped the golden image which Nebuchadnezzar the king set up before them. At that time Chaldean men approached and slandered the Jews, and they said to King Nebuchadnezzar, O Lord king, live forever. You, O king, commanded and decreed that every man who hears the sound of the trumpet. At the sound of pipe and harp, lyre and psaltery and every kind of music, having fallen you shall worship the golden image, and whoever does not fall down and worship will be cast into the burning furnace of fire. There are some Jewish men whom you appointed over the land of Babylonia. Shadrach, Meshach, Abednego: those men did not fear your commandment and did not serve your idol and did not worship your golden image which you set up. Then Nebuchadnezzar, having become angry with wrath, commanded them to bring Shadrach, Meshach, and Abednego; then the men were brought to the king. And having seen them, Nebuchadnezzar the king said to them, Why, Shadrach, Meshach, Abednego, do you not serve my gods and do you not worship the golden image which I set up? And now if indeed you are ready at the same time as you hear the trumpet, pipe and lyre, harp and psaltery and harmony

and every sound of musicians, to fall down and worship the golden image which I set up; but if not, you know that if you do not worship, immediately you will be cast into the burning furnace of fire; and what god will deliver you from my hands? And answering, Shadrach, Meshach, and Abednego said to King Nebuchadnezzar, O King, we have no need to answer you concerning this command, for there is a god in the heavens, our lord, whom we fear, who is able to deliver us from the furnace of burning fire, and he will deliver us from your hands, O King. And then it will be clear to you, o king, that we neither serve your idol nor worship your golden image which you set up. Then Nebuchadnezzar was filled with anger, and the expression of his face was changed toward Shadrach, Meshach. And Abednego—and he commanded the furnace to be heated sevenfold more than it was necessary for it to be heated, and he commanded the strongest men of those in his forces, having bound Shadrach, Meshach, and Abednego, to throw them into the burning furnace of fire. Then those men were bound with their sandals and their tiaras upon their heads and their clothing, and were thrown into the burning furnace of fire. Since the king's command was urgent and the furnace was kindled seven times more than before, the men who had been appointed bound them and brought them to the furnace and cast them into it. Therefore the flame, having gone out from the furnace, set on fire and killed the men who had bound Azariah and those around him, but they themselves were preserved. Thus therefore Ananias and Azarias and Mishael prayed, and they sang hymns to the Lord, when the king commanded them

to be thrown into the furnace. And standing, Azariah prayed thus, and opening his mouth he confessed to the Lord together with his companions in the midst of the fire, the furnace being heated exceedingly by the Chaldeans. And they said, Blessed are you, Lord the God of our fathers, and praiseworthy and glorified is your name forever, because you are just in all that you have done to us, and all your works are true and your ways are straight and all your judgments are true. And you made true judgments according to all things which you brought upon us and upon your holy city of our fathers, Jerusalem, because you made all these things in truth and judgment because of our sins. Because we have sinned in all things and we have acted lawlessly by departing from you and we have sinned greatly in all things, and we did not obey the commandments of your law nor did we keep them, nor did we do just as you commanded us so that it might go well for us. And now all things that you brought upon us and all things that you did to us, you did in true judgment, and you delivered us into the hands of our lawless enemies and most hostile rebels, and to an unjust and most wicked king among all the earth. And now it is not possible for us to open our mouths; shame and disgrace have come upon your slaves and those who worship you. Do not hand us over to the end because of your name, and do not scatter your covenant. And do not take away your mercy from us, because of Abraham your beloved and because of Isaac your servant and Israel your holy one, as you spoke to them saying to multiply their descendants as the stars of heaven in multitude and as the sand beside the edge of the sea. Because, Master, we have been made

small among all the nations, and we are humble in all the earth today because of our sins; and there is not in this time a ruler and prophet nor a leader, nor a burnt offering nor a sacrifice nor an offering nor incense, nor a place to offer fruit before you and find mercy. But in a crushed soul and humbled spirit may we be received; as with burnt offerings of rams and bulls and as with ten thousands of fat lambs, thus let our sacrifice be before you today and make atonement following after you, because there is no shame for those trusting in you, and to be complete following after you. And now we follow completely with our whole heart and we fear you and we seek your face. Do not put us to shame, but show us mercy according to your gentleness and according to the multitude of your mercy, and deliver us according to your wonders and give glory to your name, Lord; and let all those showing evils to your servants be put to shame, and let them be put to shame from all power, and let their strength be crushed; let them know that you are the only Lord God and glorious upon the whole inhabited world. And the king's servants who threw them in did not stop burning the furnace. And when they threw the three at once into the furnace, the furnace was fiery sevenfold according to its heat, and when they threw them, the ones throwing them were above them, and the others were kindling naphtha and tow and pitch and brushwood underneath them. And the flame was spreading above the furnace for forty-nine cubits, and it went forth and burned those whom it found around the furnace of the Chaldeans. And a messenger of the Lord descended together with those around Azariah into the furnace and shook out the flame of fire from the furnace, and

made the middle of the furnace as if a spirit of dew whistling through, and the fire did not touch them at all, and did not grieve and did not trouble them. And having taken up their voices, the three as from one mouth were hymning and were glorifying and were blessing and were exalting God in the furnace saying, Blessed are you, Lord the God of our fathers, and praiseworthy and highly exalted forever; and blessed is your holy name of glory, and exceedingly praiseworthy and highly exalted forever and ever. Blessed are you in the temple of your holy glory, and exceedingly praised and supremely glorious unto the ages. Blessed are you upon the throne of the glory of your kingdom, and praised and exalted above all forever. Blessed are you who see the depths, sitting upon the cherubim, and praiseworthy and glorified forever. Blessed are you in the firmament of heaven, and praised and glorified for the ages. Bless the Lord, all you works of the Lord; sing praise and exalt him highly forever. Bless the Lord, messengers of the Lord; sing praise and exalt him highly forever. Bless the lord, heavens; sing praise and exalt him highly forever. Bless the lord, waters and all things above heaven; sing praise and exalt him highly forever. Bless the Lord, all you powers of the Lord; sing praise and exalt him highly forever. Bless the Lord, sun and moon; sing praise and exalt him highly forever. Bless the Lord, stars of heaven; sing praise and exalt him highly forever. Bless the Lord, all rain and dew; sing praise and exalt him highly forever. All you spirits, bless the Lord; sing praise and exalt him forever. Bless the lord, fire and heat; sing praise and exalt him highly forever. Bless the Lord, you cold and cold; praise and exalt him

forever. Bless the Lord, you dews and snows; praise and exalt him forever. Bless the Lord, ice and cold; sing praise and exalt him highly forever. Bless the Lord, frosts and snows; sing praise and exalt him exceedingly forever. Nights and days, bless the Lord; sing praise and exalt him highly forever. Bless the Lord, O light and darkness; sing praise and exalt him forever. Bless the Lord, you lightnings and clouds; praise and exalt him forever. Let the earth bless the Lord; let it sing hymns and exalt him exceedingly forever. Mountains and hills, bless the Lord; sing praise and exalt him forever. All growing things upon the earth, bless the lord; sing praise and exalt him forever. Bless the Lord, you rains and springs, sing praise and exalt him forever. Seas and rivers, bless the Lord; sing praise and exalt him forever. Bless the Lord, you sea monsters and all things moving in the waters; sing praise and exalt him highly forever. Bless the Lord, all you birds of heaven; sing praise and exalt him forever. Four footed animals and wild beasts of the earth, bless the lord; sing praise and exalt him highly forever. Bless the lord, you sons of men; sing praise and exalt him forever. Bless the Lord, Israel; sing praise and exalt him highly forever. Priests, bless the Lord; sing praise and exalt him forever. Slaves, bless the lord; sing praise and exalt him highly forever. Speak of the Lord, you spirits and souls of the righteous; sing praise and exalt him forever. Bless the Lord, you who are holy and humble of heart; sing praise and exalt him forever. Bless the Lord, Ananiah, Azariah, Mishael; sing praise and exalt him highly forever; because he rescued us from Hades, and he saved us from the hand of death, and he delivered us from the midst of the

burning flame, and he redeemed us from the fire. Give thanks to the Lord, because he is good. Because his mercy is forever. Bless the Lord, all you who revere him, the God of gods; sing praise and give thanks that his mercy is forever and ever. And it came to pass when the king heard them praising, and standing he observed them alive; then King Nebuchadnezzar marveled, and he arose hastily and said to his friends, Did we not cast three men bound into the middle of the fire? And I said to the king, Truly, O king. And the king said, Behold, I see four men released walking in the fire, and no destruction came upon them, and the appearance of the fourth is like a messenger of god. And the king, having approached the door of the furnace burning with fire, called them by name: Shadrach, Meshach. Abde. Come now, children of the God of gods, of the Most High, come out from the fire. Thus therefore the men went out from the midst of the fire. And the consuls, governors, and chief patriarchs, and the friends of the king were gathered, and they saw those men, that the fire did not touch their body, and their hair was not burned and their garments were not changed, nor was there a smell of fire on them. Responding, King Nebuchadnezzar said, Blessed is the Lord of Shadrach, Meshach, and Abednego. Who sent his messenger and saved his children who had hoped in him; for they rejected the command of the king and handed over their bodies to burning, so that they might not serve or worship another god but their god. And now I judge that every nation and all tribes and all tongues, whoever should blaspheme against the Lord the God of Shadrach, Meshach, Abednego, will be torn limb from limb and his house will be confiscated,

because there is no other god who will be able to rescue in this way. Thus then the king spoke to Shadrach. Having given authority upon the whole land to Meshach and Abednego, he appointed them rulers. Nebuchadnezzar the king to all the peoples, tribes, and tongues dwelling in all the earth: May peace be multiplied to you. It pleased me to declare to you the signs and wonders which the most high god did with me. As great and strong; his kingdom is an eternal kingdom, his authority is from generation to generation.

4

In the eighteenth year of the kingdom, Nebuchadnezzar said, I was at peace in my house, and flourishing upon my throne. I saw a dream and I was struck with awe, and fear fell upon me. I was sleeping upon my bed, and behold a high tree growing upon the earth, and its appearance was great, and there was not another like it. And his appearance was great, his peak was drawing near to heaven and his cavity reached to the clouds, filling the things under heaven; the sun and the moon were in him, they dwelt there and illuminated all the earth. His branches in length were about thirty stades, and underneath it all the beasts of the earth were shaded, and in it the birds of heaven were nesting; its fruit was abundant and good, and it supplied all the living creatures. I was beholding in my sleep, and behold, a messenger was sent in strength from heaven, and he called out and said to him, Cut it down and destroy it, for he

has been commanded from the Most High to uproot and render it useless. And thus he said, Leave one of his roots in the earth, so that with the beasts of the earth in the mountains he may graze on grass as an ox, and from the dew of heaven his body may be changed, and for seven years he may be fed with them, until he may know the lord of heaven has authority over all things in heaven and the things upon the earth, and whatever he wishes to do he does among them. Before me he was cut down in one day, and his destruction in one hour of the day, and his branches were given to every wind, and he was dragged and was thrown down, and he ate the grass of the earth, and he was handed over to guard, and he was bound in fetters and in bronze chains by them. I marveled exceedingly at these things, and my sleep departed from my eyes. And rising up in the morning from my bed, I called Daniel the ruler of the sophists and the leader of those judging dreams, and I recounted the dream to him, and he showed me its entire interpretation. Daniel marveled greatly and suspicion was pressing upon him, and being afraid, with trembling having seized him and his appearance having been changed, he moved his head and remained astonished for one hour, then he answered me with a gentle voice, O King, may this dream be for those who hate you and its interpretation come upon your enemies. The tree planted in the earth, whose appearance is great, you are, O king. And all the birds of heaven nesting in it, the strength of the earth and of the nations and of all the languages to the ends of the earth, and all the lands serve you. And that tree was lifted up and drew near to heaven and its top touched the clouds: you, O king, were

lifted up above all the men on the face of all the earth, your heart was lifted up in pride and in strength toward the Holy One and his angels; your works were seen, because you laid waste the house of the living God because of the sins of the sanctified people. And the vision which you saw, that a messenger was sent in strength from the lord, and that he said to remove the tree and to cut it down—the judgment of the great god will come upon you, and the most high and his messengers are running down upon you; they will lead you away into guard, and they will send you into a deserted place. And the root of the tree that was left, since it was not uprooted; the place of your throne will be preserved for you until the time and season. Behold, they are preparing against you, and they will flog you and bring the judgment upon you. The Lord lives in heaven and his authority is upon all the earth. Pray to him concerning your sins and redeem all your injustices with acts of mercy, so that gentleness may be given to you and you may become long-lived upon the throne of your kingdom, and it may not destroy you. Love these words, for my word is exact and your time is full. And upon completion of the words, Nebuchadnezzar, as he heard the judgment of the vision, kept the words in his heart. And after twelve months the king was walking around upon the walls of the city with all his glory and was passing through upon its towers, and answering he said, This is Babylon the great, which I built, and the house of my kingdom will be called for the honor of my glory by the strength of my power. If the word was in the mouth of the king, and upon completion of his word, he heard a voice from heaven. To you it is said, King Nebuchadnezzar, the

kingdom of Babylon has been taken away from you and it is given to another, to a despised man in your house. Behold, I appoint him upon your kingdom, and he will take over your authority and your glory and your luxury, so that you might know that the god of heaven has authority in the kingdom of men, and he will give it to whom he wishes; but until the rising of the sun another king will rejoice in your house, and he will seize your glory and your strength and your authority. And the messengers will pursue you for seven years, and you will not be seen nor will you speak with any man; they will feed you grass like an ox and your pasture will be from the green grass of the earth; behold, instead of your glory they will bind you, and another will have the house of your luxury and your kingdom, but in the morning all things will be accomplished upon you, Nebuchadnezzar king of Babylon, and nothing of all these things will fail to happen. I, Nebuchadnezzar, king of Babylon, was driven away for seven years; they fed me grass as an ox and I ate from the green grass of the earth. And after seven years I gave my soul to supplication, and I made petition concerning my sins before the face of the Lord, the God of heaven, and concerning my ignorances I prayed to the God of gods, the great one. And my hairs became as an eagle's wings, my nails as a lion's; my flesh and my heart were changed, I was walking around naked with the beasts of the earth. I saw a dream and suspicions seized me, and after a time deep sleep took me and drowsiness fell upon me. And upon completion of the seven years, the time of my redemption came, and my sins and my ignorances were fulfilled before the God of heaven, and I

besought the God of gods, the great one, concerning my ignorances, and behold, one messenger called me from heaven saying, Nebuchadnezzar, serve the holy God of heaven and give glory to the Most High; the kingdom of your nation is given back to you. In that time my kingdom was restored to me and my glory was given back to me. To the Most High I give thanks and I praise, to the one who created the heaven and the earth and the seas and the rivers and all things in them I confess and I praise, because he is God of gods and Lord of lords and King of kings, because he makes signs and wonders and alters times and seasons, removing the kingdom of kings and establishing others in their place. From now on I will serve him, and trembling has taken me from fear of him, and I praise all the holy ones; for the gods of the nations do not have in themselves strength to turn back the kingdom of a king to another king, and to kill and to make live, and to make great and fearful signs and wonders and to change exceedingly great things, just as the god of heaven did to me and changed great things upon me. I will offer sacrifices to the Most High concerning my soul all the days of my kingdom as a smell of fragrance to the Lord, and I and my people, the nation and my lands in my authority, will do what is pleasing before him. And as many as spoke against the god of heaven and as many as are caught speaking anything, these I will condemn to death. And king Nebuchadnezzar wrote a circular letter to all the nations in every place and regions and all the languages dwelling in all the lands, to generations and generations. Praise the Lord, the God of heaven, and offer sacrifice and offerings to him gloriously. I, king of kings, give thanks to him gloriously,

because he did thus with me; on that day he seated me upon my throne and my authority and my kingdom; I prevailed among my people and my greatness was restored to me.
Nebuchadnezzar the king to all the nations and all the lands and all those dwelling in them: may peace be multiplied to you at every time. And now I will show you the deeds which the great God did with me, and it seemed good to me to demonstrate to you and to your wise men that there is a God, and his wonders are great; his kingdom is a kingdom forever, his authority is from generation to generation. And he sent letters concerning all the things that had happened to him in his kingdom to all the nations under his kingdom. Belshazzar the king made a great banquet on the day of dedication of his palace; he called two thousand men. On that day Belshazzar, being lifted up from the wine and boasting, praised all the gods of the nations, the molten and carved ones, in his place, and he did not give praise to the Most High God. In that night fingers like those of a man appeared and inscribed upon the plaster of the wall of his house opposite the lamps Mene, Peres, Tekel. And the interpretation of them is: mene, it has been numbered; peres, it has been raised; tekel, it has been weighed.

5

Belshazzar the king made a great feast for his nobles. And he was drinking wine, and his heart was lifted up, and he said to bring the golden and the silver vessels of the house of God,

which Nebuchadnezzar his father brought from Jerusalem, and to pour wine in them for his companions. And it was brought, and they were drinking in them, and they were blessing their handmade idols, and they did not bless the god of eternity, the one having authority of their spirit. In that very hour, fingers like those of a man's hand appeared and wrote upon the plaster of the wall of his house opposite the light before king Belshazzar, and he saw a hand writing. And his appearance was changed, and fears and suspicions were urging him on. Therefore the king hastened and stood up, and he saw that writing, and the companions around him were boasting. And the king called out with a great voice to call the enchanters and sorcerers and Chaldeans and astrologers to report the interpretation of the writing. And they were entering to see the writing, and they were not able to give the interpretation of the writing to the king. Then the king set forth a command saying, Every man who might show the interpretation of the writing—he will clothe him in a purple robe, and he will place a golden necklace around him, and authority of the third part of the kingdom will be given to him. And the enchanters and sorcerers and treasurers were entering, and no one was able to report the interpretation of the writing. Then the king called the queen about the sign, and he showed her how great it is, and that no man is able to report to the king the interpretation of the writing. Then the queen spoke to him concerning Daniel, who was from the captivity of Judea, and said to the king, There was a knowledgeable and wise man surpassing all the wise men of Babylon, and a holy spirit is in him, and in the days of your father the king, he showed

extraordinary interpretations to Nebuchadnezzar your father. Then Daniel was brought in to the king, and answering, the king said to him, O Daniel, are you able to show me the interpretation of the writing? And I will clothe you in purple and I will put a golden necklace around you, and you will have authority over the third part of my kingdom. Then Daniel stood before the writing and read, and thus answered the king, This is the writing: It has been numbered, it has been reckoned, it has been raised, and the hand that wrote it stood. And this is their comparison. O King, you made a feast for your friends and you were drinking wine, and the vessels of the house of the living God were brought to you and you were drinking from them, you and your nobles, and you praised all the handmade idols of men, and you did not bless the living God, and your spirit is in his hand, and he gave your kingdom to you, and you did not bless him nor did you praise him. This is the interpretation of the writing: The time of your kingdom has been numbered, your kingdom ends; your kingdom has been cut short and has been completed, it is given to the Medes and the Persians. Then Belshazzar the king clothed Daniel in a purple robe, and placed a golden necklace around him, and he gave him authority over the third part of his kingdom. And the interpretation came upon Belshazzar the king, and the kingdom has been taken from the Chaldeans and it was given to the Medes and the Persians. And Artaxerxes the Mede took over the kingdom.

6

And Darius was full of days and glorious in old age. And he appointed one hundred twenty-seven satraps over all his kingdom, and over them three men as their leaders. And Daniel was one of the three men, having authority over all in the kingdom. And Daniel was clothed in purple and was great and glorious before Darius the king, because he was glorious and knowledgeable and intelligent, and a holy spirit was in him, and he was prospering in the affairs of the king which he was doing. Then the king planned to appoint Daniel over all of his kingdom and the two men, whom he appointed with him, and one hundred twenty-seven satraps. When the king purposed to appoint Daniel over all his kingdom, then the two young men took counsel and judgment among themselves with one another saying, since they were finding no sin nor fault against Daniel concerning which they might accuse him to the king, and they said, Come, let us establish a decree against him, that every man will not request a request and will not pray a prayer to any god for thirty days, but only to Darius the king; if not, he will die, so that they might defeat Daniel before the king, and he might be thrown into the pit of the lions. They knew that Daniel prays and petitions the Lord his God three times a day. Then those men approached and said before the king, We have established a decree and statute, that every man who makes a prayer or request to any god for thirty days, except to King Darius, will be thrown into the pit of lions. And thus King Darius set it up and ratified it. Daniel, having recognized the decree which was set up against him, opened windows in his upper room opposite Jerusalem, and he fell upon his face three times a day, just as he

was doing before, and he was praying. And they themselves watched Daniel, and they caught him praying three times each day. Then these men encountered the king and said, Darius, O king, did you not decree a decree that every man should not make a prayer nor make a petition to any god for thirty days but to you, O king? And if not, he will be thrown into the pit of lions? Having answered, the king said to them, The word is exact, and the decree remains. And they said to him, We adjure you by the decrees of the Medes and Persians that you not alter the command nor show favoritism, and that you not diminish anything of the things said, and that you punish the man who did not remain in this decree. And he said, I will do just as you say, and this stands with me. And they said, Behold, we found Daniel your friend praying and beseeching the face of his god three times a day. And being grieved, the king said for Daniel to be thrown into the lions pit, according to the decree which he had set up against him. Then the king was very grieved over Daniel, and he was trying to rescue him until the setting of the sun from the hands of the satraps, and he was not able to rescue him from them. And having cried out, Darius the king said to Daniel, Your God, whom you serve continually three times a day, he himself will deliver you from the hand of the lions; until morning, take courage. Then Daniel was thrown into the pit of the lions, and a stone was brought and was placed at the mouth of the pit, and the king sealed it with his own ring and with the rings of his nobles, so that Daniel should not be taken away by them or the king pull him up from the pit. Then the king returned to his palace and he lodged fasting, and he was

grieving about Daniel. Then the God of Daniel, taking care of him, shut the mouths of the lions, and they did not trouble Daniel. And King Darius rose early in the morning and took the satraps with him, and after going, he stood at the mouth of the lions pit. Then the king called to Daniel with a great voice with weeping, saying, O Daniel, do you then live, and has your God, whom you serve continually, saved you from the lions, and have they not harmed you? Then Daniel answered with a great voice and said, O King, I am still living, and God has saved me from the lions, because righteousness was found in me before him; and before you, O king, neither ignorance nor sin was found in me; but you listened to men deceiving kings and you cast me into the pit of the lions to destruction. Then all the forces were gathered together and they saw that the lions had not harmed Daniel. Then those two men who had testified against Daniel, they themselves and their women and their children, were thrown to the lions, and the lions killed them and crushed their bones. Then Darius wrote to all the nations and languages and regions dwelling in all his land, saying, Let all the men being in my kingdom be worshipping and serving the god of Daniel, for he himself is god, remaining and living for generations of generations until eternity. I Darius will be worshiping him and serving him all my days; for the handmade idols are not able to save, as the god of Daniel redeemed Daniel. And King Darius was added to his race, and Daniel was appointed over the kingdom of Darius, and Cyrus the Persian took over his kingdom.

7

In the first year of Belshazzar's reign over the land of Babylonia, Daniel saw a vision while upon his bed. Then Daniel wrote the vision that he saw in the main points of the account. Upon my bed I was seeing things in dreams by night, and behold, four winds of heaven fell upon the great sea. And four beasts were coming up from the sea, each different from the others. The first was like a lioness having wings like an eagle's; I was beholding until her wings were plucked, and she was raised from the earth, and stood upon human feet and a human heart was given to her. And behold another beast having the likeness of a bear, and it was raised up on one side, and three ribs were in its mouth between its teeth, and thus they said to it, Arise, devour much flesh. And after this I was watching another beast like a leopard, and four wings were stretched out above it, and the beast had four heads. And after these things I was beholding in a vision of the night a fourth beast, fearful, and its terror surpassing in strength, having great iron teeth. Eating and crushing, trampling in a circle with its feet, behaving differently from all the beasts before it; and it had ten horns, and many counsels were in its horns. And behold, another horn sprouted up in the middle of them, small among his horns, and three of the first horns were dried up because of him, and behold, eyes like human eyes were in this horn and a mouth speaking great things, and it was making war against the holy ones. I was beholding until thrones were placed, and the Ancient of Days

was sitting, having a garment like snow, and the hair of his head like clean white wool. The throne was like a flame of fire, its wheels burning fire. A river of fire was flowing, and a river of fire was going out before his face; a thousand thousands were serving him and ten thousand ten thousands were standing beside him; and the court sat and the books were opened. I was beholding then the voice of the great words which the horn was speaking; I was observing, and the beast was slain, and its body was destroyed and was given to the burning of fire. And he removed those around him from their authority, and a time of life was given to them until a time and a time. I was beholding in a vision of the night, and behold, upon the clouds of heaven one like a son of man was coming, and the Ancient of Days was present, and those standing by were present to him. And authority and royal honor were given to him, and all the nations of the earth according to their kinds and every glory serving him; and his authority is eternal authority which will not be taken away, and his kingdom, which will not be destroyed. And having been despondent, I, Daniel, in these things in the vision of the night, my thoughts were troubling me. I approached one of those standing and was seeking accurate information from him concerning all these things. Having answered, he says to me and made clear to me the interpretation of the words: These great beasts are four kingdoms which will perish from the earth, and the holy ones of the Most High will receive the kingdom, and they will possess the kingdom forever and ever. Then I was wishing to find out exactly concerning the fourth beast, the one destroying all things and exceedingly terrifying, and behold, his

teeth were iron and his claws were bronze, devouring all around and trampling with his feet. And concerning his ten horns upon his head, and the other one that grew up, and three fell out because of it, and that horn had eyes and a mouth speaking great things, and its appearance was greater than the others. I was observing that horn making war against the holy ones and prevailing over them, until the Ancient of Days came, and he gave the judgment to the holy ones of the Most High, and the time came and the holy ones took possession of the kingdom. And it was said to me concerning the fourth beast, that a fourth kingdom will be upon the earth, which will differ from all the earth, and will devour all the earth and will overthrow it and will crush it. And the ten horns of the kingdom are ten kings who will stand, and another king will stand after these, and he will differ in evils beyond the first and will humble three kings, and he will speak words against the Most High and will wear out the holy ones of the Most High, and he will intend to change times and law, and all things will be handed over into his hands until a time and times and half a time. And the judgment will sit, and they will destroy the authority, and they will deliberate to defile and destroy until the end. And he gave the kingdom and the authority and their greatness and the rule of all the kingdoms under heaven to a holy most high people to reign an eternal kingdom, and all authorities will be subjected to him and they will obey him until the end of the word. I Daniel was exceedingly overcome by astonishment, and my condition was changed in me, and I sustained the matter in my heart.

8

In the third year of Belshazzar's reign, I Daniel saw a vision after I saw the first one. And I saw in the vision of my dream, me being in Susa the city, which is in the land of Elymais, and I saw in the vision while I was still by the gate of Elam; having looked up I saw one great ram standing opposite the gate, and it had horns, and the horns were high; and the one was higher than the other, and the higher one was going up. And after these things I saw the ram butting with his horns toward the east and toward the north and toward the west and the south, and all the beasts could not stand before him, and there was no one rescuing from his hands, and he did as he wished and he was exalted. And I was considering, and behold, a male goat was coming from the west upon the face of the earth, and the goat had one conspicuous horn between his eyes. And he came upon the ram having the horns, which I saw standing by the gate, and he ran toward him in fierce anger. And I saw him approaching toward the ram, and he was angered at him, and he struck the ram and shattered his two horns, and there was no longer strength in the ram to stand before the goat, and he threw him down upon the earth and crushed him, and there was no one rescuing the ram from the goat. And the male goat prevailed exceedingly, and when he prevailed his great horn was broken, and four other horns went up behind it into the four winds of heaven. And from one of them one strong horn sprouted up, and it prevailed and struck toward the south and toward the east

and toward the north, and it was lifted up to the stars of heaven, and some of the stars were thrown down to the earth and were trampled by it, until the chief commander will rescue the captivity, and through him the mountains from eternity were thrown down, and their place and sacrifice was taken away, and he placed it on the ground to the earth, and they prospered and it came to pass, and the holy place will be made desolate. And sins came upon the sacrifice, and righteousness was cast to the ground, and it acted and prospered. And I heard another holy one speaking, and the other holy one said to the Phalmouni who was speaking, Until when will the vision stand, and the sacrifice having been lifted, and the sin of desolation having been given, and the holy things will be made desolate into trampling? And he said to him, Until evening and morning, two thousand three hundred days; and the holy place will be cleansed. And it came to pass while I, Daniel, was observing the vision and was seeking to understand it, and behold, there stood before me something like the appearance of a man. And I heard a man's voice from the middle of the Ulai, and he called and said, Gabriel, give that one understanding of the vision. And crying out, the man said, The vision is upon that command. And he came and stood next to where I was standing, and when he came I was troubled and I fell on my face, and he said to me Understand, son of man, for this vision is still for a future time. And while he was speaking with me I fell asleep with my face on the ground, and having touched me he raised me up where I was, and he said to me Behold I announce to you what will be at the end of the anger to the sons of your people, for it still remains until the time of

completion. The ram which you saw having the horns is king of the Medes and Persians, and the male goat is king of the Greeks, and the great horn in the middle between his eyes is the first king himself. And as for the four horns having been shattered and having gone up after him, four kings of his nation will arise, not according to their strength. And at the end of their kingdom, when their sins are complete, a shameless-faced king will arise, understanding riddles. And his strength will be strengthened, and not by his strength, and he will destroy wonderfully, and he will prosper and he will act, and he will destroy rulers and the people of the holy ones. And his thought will be upon the holy ones, and the falsehood will prosper in his hands, and his heart will be lifted up. He will be set, and by deceit he will destroy many, and he will stand upon the destruction of men and he will make a gathering by hand and he will give back. The vision of the evening and morning was found to be true, and now seal up the vision, for it is still for many days. I Daniel was weak for many days, and having risen up, I was conducting royal business again, and I was perplexed about the vision, and no one was understanding.

9

In the first year of Darius the son of Xerxes from the generation of the Medes, who reigned over the kingdom of the Chaldeans, in the first year of his kingdom I Daniel considered in the books the number of years when the command came to the land

through Jeremiah the prophet to raise up for the fulfillment of the reproach of Jerusalem, seventy years. And I set my face to the Lord God to seek prayer and mercy with fasting and sackcloth and ashes. And I prayed to the Lord the God. I confessed and I said, Behold, Lord, you are the great and strong and fearsome God, keeping the covenant and the mercy to those loving you and to those keeping your commandments. We have sinned, we have done wrong, we acted impiously, and we turned away and we have transgressed your commandments and your judgments. And we did not listen to your servants the prophets, who spoke in your name to our kings and our rulers and our fathers, and to every nation upon the earth. To you, Lord, belongs righteousness, and to us belongs shame of face, according to this day, to the men of Judah and those sitting in Jerusalem and to all the people of Israel, to the nearest and to the farther away in all the lands into which you scattered them there in the transgression which they transgressed before you. To us belongs the shame of face, and to our kings and rulers and to our fathers, because we have sinned against you. To the Lord belongs righteousness and mercy, because we turned away from you, and we did not listen to the voice of the Lord our God to follow your law which you gave before Moses and to us through your servants the prophets. And all Israel abandoned your law and they withdrew so as not to hear your voice, and the curse and the oath written in the law of Moses the servant of God came upon us, because we sinned against him. And he set up his commands upon us, as many as he spoke upon us and upon our judges, as many as you judged to bring upon us great evils, such

as had not come to pass under heaven just as they came to pass in Jerusalem. According to the things written in the covenant of Moses, all the evils came upon us, and we did not seek out the face of the Lord our God, to depart from our sins and to consider your righteousness, Lord. And the Lord God kept watch over the evils and brought them upon us, because the Lord our God is righteous in all that he does, and we did not listen to his voice. And now, master, lord, our God, the one who led out your people from Egypt with your mighty arm, and you made for yourself a name as it is to this day, we have sinned, we have acted lawlessly. Master, according to your righteousness let your wrath and your anger be turned away from your city Jerusalem, your holy mountain, because in our sins and in the ignorances of our fathers Jerusalem and your people, lord, are a reproach among all those surrounding us. And now hear, master, the prayer of your servant and my entreaties, and let your face shine upon your holy mountain, the deserted one, for the sake of your servants. Master. Pay attention, Lord, give your ear and hear me, open your eyes and see our desolation and your city, upon which your name was called; for we do not make our prayers before you based on our righteous deeds, but because of your mercy, Lord, be merciful. Lord, hear and act, and do not delay for your own sake, master, because your name was called upon your city Zion and upon your people Israel. And I was speaking, praying and confessing my sins and the sins of my people Israel, and begging in prayers before the Lord my God and concerning the holy mountain of our God; and while I was still speaking in my prayer, behold the man whom I saw in my sleep at the

beginning, Gabriel, being carried in speed, approached me at the hour of the evening sacrifice. And he approached and spoke with me and said, Daniel, I have just now come out to give you insight. At the beginning of your prayer a command went out from the Lord, and I came to show you, because you are precious and you should understand the command. Seventy weeks were decreed upon your people and upon the city of Zion to complete the sin and to make an end of injustices and to wipe away the injustices, and to understand the vision and to give eternal righteousness and to complete the visions and the prophet, and to anoint the holy of holies. And you will know and you will understand and you will rejoice and you will have found commands to answer, and you will build Jerusalem, a city for the Lord. And after sixty-two and seventy and seven, the anointing will be removed and will not be, and a kingdom of nations will destroy the city and the holy place with the christ, and his completion will come with anger and a time of completion; it will be warred against from war. And the covenant will rule over many, and again it will return, and it will be rebuilt into width and length and according to the completion of times, and after seventy-seven times and sixty-two years until the time of completion of war, and the desolation will be taken away when the covenant prevails for many weeks, and at the end of the week the sacrifice and the drink offering will be taken away, and upon the temple the abomination of desolations will be until completion, and completion will be given upon the desolation.

10

In the first year of Cyrus the king of the Persians, a command was shown to Daniel, who was called by the name Belshazzar, and the vision and the command were true, and the strong multitude will understand the command, and I considered it in a vision. In those days I, Daniel, was mourning for three weeks; I did not eat desirable bread, and meat and wine did not enter my mouth, I did not anoint myself with oil, until I completed the three weeks of days. And it came to pass on the twenty-fourth day of the first month, and I was upon the bank of the great river, which is the Tigris. And I lifted my eyes and I saw, and behold one man clothed in linen garments with his waist girded with linen, and light from his midst, and his mouth like the sea, and his face like the appearance of lightning, and his eyes like torches of fire, and his arms and his feet like flashing bronze, and the voice of his speech like the voice of tumult. And I, Daniel, saw this great vision, and the men who were with me did not see this vision, and a strong fear fell upon them, and they fled in haste. And I was left behind alone and I saw this great vision, no strength was left in me, and behold a spirit turned upon me into destruction, and I did not prevail. And I did not hear the voice of his speech; I was fallen upon my face upon the earth. And behold, a hand was brought near to me and raised me to my knees and to the soles of my feet. And he said to me, Daniel, you are a pitiable man, understand the commands which I speak to you, and stand in your place, for I was just now sent to

you. And when he spoke this command with me, I stood trembling. And he said to me, Do not fear, Daniel, because from the first day you set your face to understand and to humble yourself before the Lord your God, your words were heard, and I have come because of your words. And the general of the king of the Persians had stood against me for twenty-one days, and behold, Michael, one of the first rulers, came to help me, and I left him there with the general of the king of the Persians. And he said to me, I came to show you what will happen to your people in the last days, for the vision concerns days still to come. And when he spoke these commands to me, I put my face to the ground and I was silent. And behold, something like a man's hand touched my lips, and I opened my mouth and spoke, and I said to the one standing before me, Lord, when the vision turned upon my side upon me, there was no strength in me, so how will the servant be able to speak with his lord? And I became weak, and there is no strength in me, and no spirit is left in me. And he added and touched me as the appearance of a man, and also strengthened me, and said to me, You are a pitiable man, do not fear, be well, be courageous and be strong. And when he spoke with me I was strengthened and I said, Let my lord speak, because he has strengthened me. And he said to me, Do you know why I came to you? And now I will return to fight it out with the general king of the Persians, and I went out, and behold, a general of the Greeks was entering. And I will certainly show you the first things in the writing of truth, and no one was helping me concerning these things but Michael the messenger.

11

And in the first year of Cyrus the king, he said to me to strengthen and be courageous. And now I have come to show the truth to you. Behold, three kings have arisen in Persia, and the fourth will become rich with great wealth beyond all, and when he prevails in his wealth, he will rise up against every king of the Greeks. And a mighty king will stand, and he will rule over a great dominion, and he will do just as he wishes. And when he rises up his kingdom will be shattered and will be divided toward the four winds of heaven, not according to his strength nor according to his dominion which he ruled; because his kingdom will be uprooted, and it will pass to others besides these. And he will strengthen the kingdom of Egypt, and one of the rulers will overpower him and will rule with great power in his dominion. And at the completion of years he will bring them, and the king of Egypt will enter into the kingdom of the north to make treaties, and he will not prevail, because his arm will not maintain strength, and his arm will grow numb along with those journeying together with him, and it will remain for a time. And a plant will rise up from his root in his own right, and the king of the north will come against his power in his strength, and he will cause disturbance and he will prevail. And he will destroy their gods with their molten images, and their multitudes with the vessels of their desirable things, the silver and the gold, they will carry away into Egypt in captivity; and the king of the north will have a year. And the king of Egypt will enter into the

kingdom for a time, and he will return to his land, and his son will be stirred up, and he will gather an assembly of a great crowd, and he will enter against it sweeping through. He will pass through and he will return, and he will be provoked greatly. And the king of Egypt will be angered, and he will go out and he will make war with the king of the north, and he will set up a great crowd, and the assembly will be handed over into his hands, and he will take the assembly, and his heart will be exalted, and he will trouble many and he will not fear. And the king of the north will return and will gather an assembly from the city greater than the first one at the completion of a period of years, and he will enter into it against him with a great crowd and with many possessions. And in those times minds will rise up against the king of Egypt, and he will rebuild the fallen things of your nation, and he will rise up to raise up the prophecy, and they will stumble. And the king of the north will come, and he will turn back his spears and he will take the fortified city, and the arms of the king of Egypt will stand with his rulers, and he will not have strength to resist him. And the one entering against him will do according to his will, and there will be no one standing against him, and he will stand in the land, and all things in his hands will be accomplished. And he will set his face to come with force upon his work, and he will make treaties with him, and he will give him the daughter of a man to destroy her, but she will not stand and it will not be. And he will set his face toward the sea and he will take many, and he will turn back their reproachful anger by oath according to his reproach. He will turn his face to strengthen his land, and he will stumble and

he will fall, and he will not be found. And from his root will rise up a plant of the kingdom for resurrection, a man striking the king's glory; and in the last days he will be shattered, but not in anger nor in war; and he will rise up in his place, easily despised, and the king's glory will not be given to him; and he will come suddenly, a king will prevail in his inheritance. And he will crush the already crushed arms before his face. And after the covenant and people having been assembled with him, he will act deceitfully, and he will suddenly lay waste a city against a strong nation with a very small nation, and he will do things that his fathers did not do nor the fathers of his fathers; he will give plunder and spoils and money to them, and he will plot against the strong city, and his thoughts will be in vain. His strength and his heart will be raised up against the king of Egypt with a great army, and the king of Egypt will be stirred up to war with a very exceedingly strong army, but he will not stand, because schemes will be devised against him. And his anxieties will consume him and turn him away, and they will pass by, and it will be swept away, and many wounded will fall, and two kings alone will dine together and eat at one table, and they will speak lies and will not prosper; for still the completion is at an appointed time. And he will return to his land with many possessions, and his heart will be against the holy covenant; he will act and will return to his land. At the appointed time he will return and enter into Egypt, and it will not be as the first and the last. And the Romans will come and they will drive him out and they will rebuke him, and he will return, and they will be angry at the holy covenant, and he will act and he will return, and he

will consider against them in return for the fact that they abandoned the holy covenant. And forces from him will arise and they will defile the sanctuary of fear, and they will remove the sacrifice, and they will set up the abomination of desolation. And in sins of the covenant they will defile among a hard people, and the people knowing these things will prevail and will act, and those of the nation will give understanding to many, and they will stumble by the sword and will be worn out by it, and in captivity and in plunder for days they will be defiled. And when they are crushed, they will gather small strength, and many will be gathered together against them in the city and many as in an inheritance. And some of those who understand will stumble to cleanse themselves and to be chosen and to be purified until the time of completion; for there is still time until the appointed time. And the king will do according to his will, and he will be enraged and he will exalt himself above every god, and against the God of gods he will speak outrageous things, and he will prosper until the wrath is completed; for what is determined will happen to him. And he will not take care for the gods of his fathers, and he will not take care for desire of a woman, because he will be exalted in all, and strong nations will be subjected to him. He will move in his place, and he will honor a god whom his fathers did not know with gold and silver and precious stone. And in desires he will make cities and he will come into a strong stronghold with a foreign god; if he acknowledges it, he will multiply glory and he will rule over it greatly, and he will divide land as a gift. And at the time of completion the king of Egypt will be allied with him, and the

king of the north will be enraged at him with chariots and with many horses and with many ships, and he will enter into the land of Egypt. And he will come into my land, and many will be caused to stumble, but these will be saved from his hand: Edom and Moab and the chief of the sons of Ammon. And he will send forth his hand in the lands, and in the land of Egypt there will not be anyone in it being saved. And he will seize the places of gold and silver and all the treasures of Egypt, and the Libyans and Ethiopians will be in his forces. And a report will disturb him from the east and north, and he will go out in great anger and with a sword to destroy and kill many, and then he will set up his tent between the seas and the mountain of the holy desire, and the hour of his end will come, and there will be no one helping him.

12

And in that land Michael the great messenger will pass through, the one standing over the sons of your people; that day of distress, such as has not come to pass from when they became until that day; and in that day all the people who are found inscribed in the book will be exalted. And many of those sleeping in the breadth of the earth will rise up, some indeed into eternal life, some into reproach, some into dispersion and eternal shame, and those who understand will shine as luminaries of heaven, and those who strengthen my words like the stars of heaven forever and ever. And you, Daniel, cover the

commands and seal the book until the time of completion, until the many become utterly mad and the earth is filled with injustice. And I, Daniel, saw, and behold two others were standing, one on one side of the river and one on the other side. And I said to the one clothed in the linen garments above, When therefore is the completion of the wonderful things of which you have spoken to me, and the purification of these things? And I heard the one clothed in linen garments, who was above the water of the river, say Until when is the completion? and he lifted up his right hand and his left hand to heaven, and swore by the living god forever that it would be for a time, times, and half a time, the completion of the shattering of the power of the holy people, and all these things will be completed. And I heard but I did not understand at the time, and I said, Lord, what is the meaning of this word, and whose are these parables? And he said to me, Run, Daniel, because the commands are covered and sealed until many are tested and sanctified, and the sinners sin and all the sinners will not understand, and the thinking ones will pay attention. From the time the sacrifice is removed continually and the abomination of desolation is prepared to be set up, one thousand two hundred ninety days. Blessed is the one remaining faithful, and he will reach the thousand three hundred thirty-five days. And you, go and rest; for there are still days and hours until the fulfillment of completion, and you will rest and you will rise to your glory at the completion of days.

Ezra

1

And in the first year of Cyrus the king of the Persians, for the word of the Lord from the mouth of Jeremiah to be fulfilled, the Lord stirred up the spirit of Cyrus king of the Persians, and he commanded a proclamation in all his kingdom, and indeed in writing, saying, Thus said Cyrus king of the Persians, the Lord the God of heaven gave me all the kingdoms of the earth, and he himself visited upon me to build a house for him in Jerusalem in Judea. Who among you is from all his people? And his God will be with him, and he will go up to Jerusalem in Judea, and let him build the house of the God of Israel—he is the God in Jerusalem. And everyone who is left behind from all the places where he sojourns there, the men of his place will support him with silver, and gold, and goods, and livestock, along with the freewill offerings for the house of God which is in Jerusalem. And the rulers of the ancestral families of Judah and Benjamin rose up, and the priests and the Levites, all whose spirit God stirred up to go up to build the house of the Lord in Jerusalem. And all those

around them strengthened their hands with vessels of silver, with gold, with baggage, and with cattle, and with gifts, besides the voluntary offerings. And the king Cyrus brought out the vessels of the house of the Lord, which Nebuchadnezzar took from Jerusalem and gave them in the house of his god. And Cyrus the king of the Persians brought them out by the hand of Mithredath the treasurer, and counted them to Sheshbazzar the ruler of Judah. And this is the number of them: thirty golden basins, and one thousand silver basins, twenty-nine of a second sort, thirty golden bowls, and four hundred ten double silver ones, and one thousand other vessels. All the vessels of gold and silver were five thousand four hundred, all of them going up with Sheshbazzar from the exile from Babylon to Jerusalem.

2

And these are the sons of the land, the ones going up from the captivity of the colony which Nebuchadnezzar king of Babylon exiled to Babylon, and they returned to Jerusalem and Judah, each man to his city. The ones who came with Zerubbabel, Joshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah; the number of men of the people of Israel. Sons of Perez, two thousand one hundred seventy-two. The sons of Shephatiah, three hundred seventy-two. Sons of Ares, seven hundred seventy-five. Sons of Pahath-moab, of the sons of Jeshua and Joab, two thousand eight hundred and twelve. The sons of Elam, one thousand two hundred fifty-four.

The sons of Zatthua, nine hundred forty-five. The sons of Zaccai, seven hundred and sixty. Sons of Bani, six hundred forty-two. Sons of Babai, six hundred twenty-three. Sons of Asgad, one thousand two hundred twenty-two. The sons of Adonikam, six hundred sixty-six. The sons of Bagoue, two thousand fifty-six. The sons of Addin, four hundred fifty-four. Sons of Ater of Hezekiah, ninety-eight. Sons of Bassus, three hundred twenty-three. The sons of Jorah, one hundred and twelve. The sons of Asum, two hundred and twenty-three. Sons of Gaber, ninety-five. Sons of Bethlehem, one hundred twenty-three. Sons of Netophah, fifty-six. Sons of Anathoth, one hundred twenty-eight. The sons of Azmoth: forty-three. The sons of Kiriath Jearim, Chephirah, and Beeroth: seven hundred forty-three. Sons of Ramah and Gibeah, six hundred twenty-one. Men of Michmash, one hundred twenty-two. The men of Bethel and Ai, four hundred and twenty-three. The sons of Nabou: fifty-two. The sons of Magebis, one hundred fifty-six. Sons of Elam, one thousand two hundred fifty-four. The sons of Elam: three hundred and twenty. The sons of Lodad and Ono, seven hundred twenty-five. Sons of Jericho, three hundred forty-five. The sons of Senaah: three thousand six hundred and thirty. And the priests, sons of Jedaiah of the house of Joshua, nine hundred seventy-three. The sons of Emmer, one thousand fifty-two. Sons of Pashhur, one thousand two hundred forty-seven. Sons of Erem, one thousand and seven. And the Levites, sons of Joshua and Kadmiel, the sons of Hodaviah, seventy-four. The singing sons of Asaph, one hundred twenty-eight. Sons of the gatekeepers: sons of Shallum, sons of Ater, sons of Talmon, sons

of Akkub, sons of Hatita, sons of Shobai, all together one hundred thirty-nine. The Nethinim: sons of Suthia, sons of Asupha, sons of Tabaoth, sons of Kadesh, sons of Siaa, sons of Phadon, sons of Labano, sons of Agaba, sons of Akoub, sons of Agab, sons of Selami, sons of Anan, sons of Geddel, sons of Gaar, sons of Raia, sons of Rason, sons of Nekoda, sons of Gazem, sons of Azo, sons of Phase, sons of Basi, sons of Asena, sons of Mounim, sons of Nephousim, sons of Bakbouk, sons of Akoupha, sons of Arour, sons of Basaloth, sons of Maouda, sons of Arsa, sons of Barkos, sons of Sisera, sons of Thema, sons of Nasthie, sons of Atoupha. Sons of the slaves of Solomon: sons of Sotai, sons of Sephera, sons of Phadoura, sons of Ieela, sons of Darkon, sons of Gedel, sons of Saphatia, sons of Atil, sons of Phacherath, sons of Aseboeim, sons of Hemei. All the Nethinim and sons of Abdeselma, three hundred and ninety-two. And these are the ones having gone up from Tel Melah, Tel Harsha, Cherub, Addan, Immer: and they were not able to declare their family house and their descent, whether they are from Israel; Sons of Delaiah, sons of Tobiah, sons of Tobiah, sons of Nekoda, six hundred fifty-two. And from the sons of the priests: the sons of Labeia, the sons of Akkous, the sons of Barzillai, who took a wife from the daughters of Barzillai the Gileadite, and he was called by their name. The enrolled sought their writing, and it was not found, and they were excluded from the priesthood. And he said to them to abstain from eating from the holy of holies, until a priest should arise with the Urim and the Thummim. All the assembly together was forty-two thousand three hundred sixty, apart from their slaves and their maidservants, these were

seven thousand three hundred thirty-seven, and these singing men and singing women were two hundred. Their horses, seven hundred thirty-six; their mules, two hundred forty-five; their camels, four hundred thirty-five; their donkeys, six thousand seven hundred twenty. And some of the heads of the fathers, when they entered into the house of the Lord in Jerusalem, offered willingly for the house of God, to establish it on its foundation; according to their ability, they gave into the treasury of the work sixty-one thousand minas of pure gold, and five thousand minas of silver, and one hundred priestly tunics. And the priests sat, and the Levites, and those from the people, and the singers, and the gatekeepers, and the Nethinim in their cities, and all Israel in their cities.

3

And the seventh month arrived, and the sons of Israel were in their cities, and the people were gathered together as one man into Jerusalem. And Joshua the son of Jozadak and his brothers the priests arose, and Zerubbabel the son of Shealtiel and his brothers, and they built the altar of the God of Israel, to offer up upon it burnt offerings, according to what has been written in the law of Moses the man of God. And they prepared the altar on its foundation, because terror was upon them from the peoples of the lands; and burnt offerings went up on it to the Lord in the morning and in the evening. And they celebrated the feast of tents according to what was written, and burnt offerings day by

day in number according to the ordinance, the requirement of each day on its day. And after this the continual burnt offerings, and for the new moons and for all the consecrated feasts to the Lord, and for everyone willingly offering a voluntary offering to the Lord. On the first day of the seventh month they began to offer up burnt offerings to the Lord, and the house of the Lord was not founded. And they gave silver to the stonecutters and the carpenters, and food and drinks and oil to the Sidonians and the Tyrians, to bring cedar wood from Lebanon to the sea of Joppa, according to the permission of Cyrus king of the Persians granted to them. And in the second year of their coming to the house of God in Jerusalem, in the second month, Zerubbabel the son of Shealtiel and Joshua the son of Jozadak began, along with the remnant of their brothers the priests and the Levites, and all the ones coming from the captivity to Jerusalem, and they set up the Levites from twenty years old and above over the ones doing the work in the house of the Lord. And Joshua and his sons and his brothers, Kadmiel and his sons, sons of Judah, stood over those doing the works in the house of God; the sons of Henadad, their sons and their brothers, the Levites. And they laid the foundation to build the house of the Lord, and the priests stood clothed with trumpets, and the Levites, the sons of Asaph, with cymbals to praise the Lord according to the hands of David king of Israel. And they answered in praise and thanksgiving to the Lord, because he is good, because his mercy upon Israel is forever, and all the people shouted with a great voice in praise to the Lord at the foundation of the house of the Lord. And many of the priests and the Levites and rulers of the fathers, the elders

who saw the first house at its foundation and this house before their eyes, were weeping with a loud voice, and the crowd was shouting with gladness to raise up a song. And the people were not able to distinguish the sound of the shout of joy from the sound of the weeping of the people, because the people cried out with a great voice, and the voice was heard from afar.

4

And the ones afflicting Judah and Benjamin heard that the sons of the colony are building a house for the Lord God of Israel, and they drew near to Zerubbabel and to the rulers of the fathers, and they said to them, we will build with you, because we seek our God as you do, and we sacrifice to him from the days of Esarhaddon king of Assyria, the one who brought us here. And Zerubbabel and Joshua and the remnant of the rulers of the fathers of Israel said to them, It is not for you and us to build a house to our God, because we ourselves will build to the Lord our God, as Cyrus the king of Persia commanded us. And the people of the land were weakening the hands of the people of Judah, and they were hindering them from building, and hiring counselors against them to break their counsel all the days of Cyrus king of Persia, and until the kingdom of Darius king of Persia. And in the kingdom of Ahasuerus, and in the beginning of his kingdom, they wrote a letter against those dwelling in Judah and Jerusalem. And in the days of Artaxerxes, Mithredath, Tabeel, and the remaining fellow servants wrote in peace to

Artaxerxes king of the Persians; the tax collector wrote a document in Aramaic and it was translated. Rehum the commander and Shimshai the scribe wrote one letter concerning Jerusalem to King Artaxerxes. Rehum the commander and Shimshai the scribe and the rest of our fellow servants, the Dinaites, Apharsathchites, Tarpelites, Apharsites, Archevites, Babylonians, Susanchites, Dehavites, and the rest of the nations whom Asnappar the great and honored deported and settled in the cities of Samaria and the rest of the region beyond the river, judged these things. This is the copy of the letter which they sent to him: To King Artaxerxes, your servants, the men beyond the river. Let it be known to the king that the Jews who went up from you to us came into Jerusalem, the rebellious and wicked city, which they are building; and its walls have been repaired, and they have raised up its foundations. Now therefore let it be known to the king, that if that city is rebuilt, and its walls are completed, you will not receive tributes, nor will they give them, and this does evil to kings, and it is not permitted us to see the indecency of the king; because of this we sent and made known to the king, so that he may examine the book of records of your fathers, and you will find, and you will know, that that city is a rebellious city, doing harm to kings and lands, and insurrections of slaves happen in its midst from days of old, because of these things this city was laid waste. We therefore make known to the king that if that city should be built and its walls should be completed, there is not peace for you. And the king sent to Rehum the commander and Shimshai the scribe and their remaining fellow servants

dwelling in Samaria and the remaining ones beyond the river: Peace. And he says, the tax collector whom you sent to us was called before me. And by me a judgment was established, and we examined and found that that city from days of old rises up against kings, and rebellions and insurrections happen in it. And strong kings arose in Jerusalem, prevailing over the whole region beyond the river, and full taxes and tribute were given to them. And now make a judgment to stop those men, and that city will not be built anymore, so that being guarded by the judgment you may make no relaxation concerning this, lest destruction ever multiply into harm to the kings. Then the tax collector of King Artaxerxes read before Rehum the commander and Shimshai the scribe and his fellow servants, and they went with haste into Jerusalem and into Judah, and they stopped them with horses and force. Then the work of the house of God in Jerusalem ceased and was idle until the second year of the kingdom of Darius king of Persia.

5

And Haggai the prophet and Zechariah the son of Iddo prophesied to the Jews who were in Judah and Jerusalem in the name of the God of Israel. Then Zerubbabel the son of Shealtiel and Joshua son of Jozadak rose up, and they began to build the house of God in Jerusalem, and with them were the prophets of God helping them. At that time came upon them Tattenai governor beyond the river, and Shethar Bozenai, and their

fellow servants, and they said such things to them, Who gave you judgment to build this house, and to complete this supply? Then they said these things to them, What are the names of the men who are building this city? And the eyes of God were upon the captivity of Judah, and they did not stop them until a judgment was carried to Darius; and then a clarification of a letter was sent to the tax collector concerning this, which Tattenai, the governor of the region beyond the river, and Shethar Bozenai and their fellow servants the Apharsachites in the region beyond the river, sent to Darius the king; they sent words to him; and these things have been written in it: To Darius the king, all peace. Let it be known to the king that we journeyed into the land of Judea into the house of the great God, and it is being built with chosen stones, and wood is placed in the walls, and that work becomes skillful, and prospers in their hands. Then we asked those elders, and thus we said to them, Who gave you the authority to build this house and to complete this supply? And we asked them their names to make them known to you, so that we might write to you the names of the men who are their rulers. And they answered us with such a word, saying, we are slaves of the God of heaven and earth, and we are building the house which was built many years before this, and a great king of Israel built it and completed it for them. After our fathers provoked the God of heaven to anger, he gave them into the hands of Nebuchadnezzar king of Babylon the Chaldean, and he destroyed this house, and he deported the people into Babylon. But in the first year of Cyrus the king, Cyrus the king set a judgment that this house of God be built. And the

golden and silver vessels of the house of God, which Nebuchadnezzar brought out from the house in Jerusalem and carried them away into the temple of the king, Cyrus the king brought them out from the temple of the king and gave them to Sheshbazzar the treasurer, the one over the treasury, and said to him, Take all the vessels and go, place them in the house in Jerusalem into their place. Then that Sheshbazzar came and laid the foundations of the house of God in Jerusalem, and from then until now it has been being built, and it has not been completed. And now if it seems good to the king, let it be searched in the house of the treasury of the king in Babylon, so that you may know that a decree was established by king Cyrus to build that house of God in Jerusalem, and when the king has known concerning this, let him send to us.

6

Then King Darius made a decision, and he searched in the libraries where the treasure was stored in Babylon. And one scroll was found in a city in the treasury, and this record was written in it. In the first year of King Cyrus, Cyrus the king placed a judgment concerning the temple house of God in Jerusalem: let the house be built, and the place where they offer the sacrifices; and he placed the foundation height sixty cubits, its width sixty cubits; And three strong courses of stone, and one wooden course, and the expense will be given from the house of the king. And the silver and golden vessels of the house of God,

which Nebuchadnezzar brought out from the house in Jerusalem and brought into Babylon, let them be given and let them go into the temple in Jerusalem to the place where they were placed in the house of God. Now, governors beyond the river, Shethar Bozenai, and their fellow servants the Apharsachites who are beyond the river being far from there, now leave the work of the house of God; let the leaders of the Jews and the elders of the Jews build that house of God upon its place. And a judgment was established by me, that you should do nothing to interfere with the elders of the Jews concerning the building of that house of God; and from the king's possessions, the taxes from beyond the river, let expenses be carefully given to those men so that they not be hindered. And whatever is lacking, both young bulls and rams and lambs for burnt offerings to the God of heaven, wheat, salt, wine, oil, according to the word of the priests in Jerusalem, let it be given to them day by day whatever they may ask, so that they may be offering fragrance to the God of heaven and may pray for the life of the king and his sons. And by me a decree was established, that any man who will change this word, a beam will be pulled down from his house, and being set upright he will be struck upon it, and his house will be made a dunghill. And may the God whose name dwells there destroy every king and people who stretches out his hand to change or destroy the house of God in Jerusalem. I Darius have made a decree, let it be carefully done. Then Tattenai the governor beyond the river, Shethar Bozenai, and his fellow servants did carefully according to what King Darius sent. And the elders of the Jews and the Levites were

building in the prophecy of Haggai the prophet and of Zechariah son of Iddo; and they rebuilt and they completed it from the judgment of the God of Israel, and from the judgment of Cyrus, and Darius, and Artaxerxes kings of the Persians. And they completed this house until the third day of the month Adar, which is the sixth year of the kingdom of Darius the king. And the sons of Israel—the priests and the Levites and the remnant of the sons of the exile—made the dedication of the house of God in joy. And they brought for the dedication of the house of God one hundred young bulls, two hundred rams, four hundred lambs, twelve male goats for sin for all Israel according to the number of the tribes of Israel. And they set up the priests in their divisions, and the Levites in their divisions, for the service of God in Jerusalem, according to the writing of the book of Moses. And the sons of the exile celebrated the passover on the fourteenth of the first month. Because the priests and Levites were purified, every last one clean, they slaughtered the passover for all the sons of the exile and for their brothers the priests and for themselves. And the sons of Israel ate the passover, the ones from the exile, and everyone separating from the uncleanness of the nations of the land to join them, to seek out the Lord God of Israel. And they celebrated the feast of unleavened bread seven days in gladness, because the Lord gladdened them, and he turned the heart of the king of Assyria toward them to strengthen their hands in the work of the house of the God of Israel.

7

And after these things in the kingdom of Artaxerxes king of the Persians, Ezra went up, son of Seraiah, son of Azariah, son of Hilkiah, son of Shallum, son of Zadok, son of Ahitub, son of Amariah, son of Azariah, son of Meraioth, son of Zerahiah, son of Uzzi, son of Bukki, son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the first priest. This Ezra went up from Babylon, and he was a scribe swift in the law of Moses, which the Lord the God of Israel gave, and the king gave to him, because the hand of the Lord his God was upon him in all things which he was seeking. And they went up from the sons of Israel, and from the priests, and from the Levites. And the singers, and the gatekeepers, and the Nethinim came into Jerusalem in the seventh year of Artaxerxes the king. And they came into Jerusalem in the fifth month, this the seventh year of the king. Because on the first of the first month he established the ascent from Babylon, and on the first of the fifth month they came into Jerusalem, because the hand of his God was good upon him. Because Ezra gave in his heart to seek the law, and to do and to teach commandments and judgments in Israel. And this is the explanation of the decree which Artaxerxes gave to Ezra the priest, the scribe of the book of the words of the commandments of the Lord and his commands upon Israel. Artaxerxes king of kings to Ezra scribe of the law of the Lord God of heaven let the word and the answer be completed A decree has been established by me, that every one volunteering in my kingdom

from the people of Israel and the priests and Levites to go into Jerusalem, may go with you. From the face of the king and the seven counselors he was sent to examine Judea and Jerusalem by the law of their God which is in your hand. And into the house of the Lord, silver and gold, which the king and the counselors freely offered to the God of Israel who dwells in Jerusalem. And all the silver and gold, whatever you might find in all the land of Babylon, with the freewill offering of the people and of the priests who are offering freely for the house of God in Jerusalem. And set in order readily in this book all things approaching this: young bulls, rams, lambs, and their sacrifices, and their drink offerings; and you will bring them upon the altar of the house of your God in Jerusalem. And if it seems well to you and your brothers to do something with the remainder of the silver and the gold, do as pleasing to your God. And hand over the vessels being given to you for the service of the house of God before God in Jerusalem. And the remainder of the needs of the house of your God, whatever appears to you to give, you will give from the houses of the king's treasury and from me. I Artaxerxes the king have issued a decree to all the treasuries in the region beyond the river, that whatever Ezra the priest and scribe of the God of heaven might ask of you, let it be done readily, up to one hundred talents of silver, and up to one hundred cors of wheat, and up to one hundred baths of wine, and up to one hundred baths of oil, and salt without limit. All that is in the judgment of the God of heaven, let it be done; pay attention lest anyone should attempt anything against the house of the God of heaven, lest wrath come upon the kingdom of the

king and his sons. And it has been made known to you concerning all the priests and the Levites, singers, gatekeepers, Nethinim, and ministers of the house of God: let there be no tribute from them, you will not have authority to enslave them. And you Ezra, as the wisdom of God is in your hand, appoint scribes and judges, so that they may be judging all the people beyond the river, all the ones knowing the law of your God, and to the one not knowing you will make it known. And everyone who would not readily be doing the law of God and the law of the king, judgment will happen to him, whether death, or instruction, or penalty of life. And if into tradition. Blessed is the Lord the God of our fathers, who put this in the heart of the king, to glorify the house of the Lord in Jerusalem, and he inclined mercy toward me in the eyes of the king and his counselors and all the exalted rulers of the king, and I was strengthened as the good hand of God was upon me, and I gathered rulers from Israel to go up with me.

8

And these are the rulers of their fathers, the guides going up with me in the kingdom of Artaxerxes, the king of Babylon. From the sons of Phinehas, Gershom; from the sons of Ithamar, Daniel; from the sons of David, Hattush. From the sons of Shecaniah, and from the sons of Phoros, Zechariah, and with him the band of one hundred and fifty. From the sons of Pahath Moab, Eliana son of Seraiah, and with him two hundred males.

And from the sons of Zathoes, Sechenias son of Aziel, and with him three hundred males. And from the sons of Adin, Obeth son of Jonathan, and with him fifty males. And from the sons of Elam, Jeshaiah son of Athaliah, and with him seventy males. And from the sons of Shephatiah, Zebadiah son of Michael, and with him eighty males. And from the sons of Joab, Obadiah son of Jehiel, and with him two hundred and eighteen males. And from the sons of Baani, Shelomoth son of Josiphiah, and with him one hundred sixty males. And from the sons of Babi, Zechariah son of Babi, and with him twenty-eight males. And from the sons of Asgad, Johanan son of Akkatan, and with him one hundred ten males. And from the sons of Adonikam the last, and these are their names: Eliphalat, Jeiel, and Shemaiah, and with them sixty males. And from the sons of Bigvai, Uthai and Zabbud, and with him seventy males. And I gathered them to the river that comes to Evi, and we encamped there three days, and I examined the people and the priests, and I did not find any of the sons of Levi there. And I sent to Eleazar, to Ariel, to Shemaiah, and to Elnathan, and to Jarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam, and to Joiarib, and to Elnathan, men of understanding. And I brought them out to the rulers at the treasury of the place, and I put in their mouth words to speak to their brothers the Athineim at the treasury of the place, to bring to us singers into the house of our God. And they came to us as the hand of our God was good upon us, a prudent man from the sons of Mahli, son of Levi, son of Israel; and at the beginning his sons and his brothers came, eighteen. And Hashabiah and Jeshaiah from the sons of Merari, his

brothers and his sons, twenty. And from the Nethinim, whom David and the rulers gave for the service of the Levites, two hundred twenty Nethinim—all were registered by name. And I called a fast there at the river Ahava, to be humbled before our God, to seek from him a straight way for us and our children and all our possessions. Because I was ashamed to ask from the king for forces and horsemen to save us from the enemy on the way, because we had said to the king, The hand of our God is upon all those who seek him for good, and his power and his wrath are upon all those who forsake him. And we fasted, and we sought from our God concerning this, and he heard us. And I set apart twelve from the rulers of the priests, Seraiah and Hashabiah, and with them ten from their brothers. And I set up for them the silver and the gold and the vessels of the firstfruits of the house of our God, which the king and his counselors and his rulers raised, and all Israel who were found. And I placed in their hands six hundred fifty talents of silver, and one hundred silver vessels, and one hundred talents of gold, and twenty golden bowls worth one thousand darics, and vessels of gleaming good bronze, various and desirable as gold. And I said to them, You are holy to the Lord, and the vessels are holy, and the silver and the gold are voluntary to the Lord God of our fathers. Be watchful and keep watch until you stand before the rulers of the priests and the Levites and the rulers of the fathers houses in Jerusalem in the chambers of the house of the Lord. And the priests and the Levites received the weight of the silver and the gold and the vessels, to bring them into Jerusalem into the house of our God. And we departed from the river Ahava on

the twelfth of the first month to come into Jerusalem, and the hand of our God was upon us, and he rescued us from the hand of enemy and enemy on the road. And we came into Jerusalem, and we sat there three days. And it came to pass on the fourth day that we established the silver and the gold and the vessels in the house of our God into the hand of Meremoth son of Uriah the priest, and with him Eleazar son of Phinehas, and with them Jozabad son of Joshua, and Noadiah son of Benaiah the Levites. All things were in number and in weight, and all the weight was written. At that time the ones who had come from the captivity, the sons of the exile, brought burnt offerings to the God of Israel: twelve calves for all Israel, ninety-six rams, seventy-seven lambs, twelve goats for sin, all these burnt offerings to the Lord. And they gave the king's decree to the king's administrators and governors beyond the river, and they honored the people and the house of God.

9

And as these things were completed, the rulers approached me, saying, the people of Israel and the priests and the Levites have not separated from the peoples of the lands in their abominations, the Canaanite, the Ethi, the Perizzite, the Jebusite, the Ammonite, the Moabite, and the Moserite, and the Amorite, because they took from their daughters for themselves and their sons; and the holy seed was led astray among the peoples of the lands, and the hand of the rulers was in this unfaithfulness from

the beginning. And as I heard this word, I tore my garments, and I leaped up, and I plucked the hairs of my head and of my beard, and I sat appalled. And everyone pursuing the word of God of Israel was gathered together to me upon the unfaithfulness of the colony, and I sat appalled until the evening sacrifice. And at the evening sacrifice I arose from my humiliation, and having torn my garments, I leaped up and bowed upon my knees and stretched out my hands toward the Lord God, and I said, Lord, I am ashamed and embarrassed to lift up my face toward you, my God, because our lawless deeds have multiplied over our head, and our transgressions have become great reaching into heaven. From the days of our fathers we have been in great transgression until this day, and because of our lawless deeds we and our kings and our sons were delivered into the hand of the kings of the nations, to the sword and to captivity and to plundering and to shame of face, as it is this day. And now our God has shown us favor by leaving us a remnant for salvation and by giving us support in the place of his sanctuary, to enlighten our eyes and to give a small reviving in our slavery. Because we are slaves, and in our slavery the Lord our God has not abandoned us, and he inclined mercy upon us before the kings of the Persians, to give us reviving to raise up the house of our God, and to raise up its desolate places, and to give us a wall in Judah and Jerusalem. What might we say, our God, after this? Because we have forsaken your commandments which you gave us by the hand of your servants the prophets, saying, The land into which you are entering to inherit is a land defiled by the movement of the peoples of the nations in their abominations,

with which they have filled it from end to end in their uncleannesses. And now do not give your daughters to their sons, and do not take their daughters for your sons, and you will not seek their peace and their good forever, so that you may be strong, and you may eat the good things of the land, and you may leave it as an inheritance to your sons forever. And after all that has come upon us because of our wicked deeds and our great transgression, there is none like our God, because you have lightened our lawlessnesses and you gave us salvation: Yet we have returned to break your commandments and to intermarry with the peoples of the lands; do not be provoked with us until complete destruction, so that there be no remnant and no one being saved. Lord, the God of Israel, you are righteous, because we have been left as survivors as of this day; behold, we are before you in our transgressions, because it is not possible to stand before you because of this.

10

And as Ezra prayed, and as he confessed weeping and praying before the house of God, a very great assembly from Israel was gathered together to him, men and women and young men, because the people wept and raised up their weeping. And Sechenias son of Jehiel from the sons of Elam answered and said to Ezra, We have been unfaithful to our God and we have married foreign women from the peoples of the land, and now there is hope for Israel concerning this. And now let us make a

covenant with our God to cast out all the women and those born from them, as the council would advise. Arise and make them afraid with the commandments of our God, and let it be done according to the law. Rise up, because the word is upon you, and we are with you; be strong and do it. And Ezra stood up and made the rulers, the priests, and Levites, and all Israel swear to do according to this word, and they swore. And Ezra arose from before the house of God, and he went into the treasury of Johanan son of Eliashib, and he went there; he did not eat bread, and he did not drink water, because he was mourning over the unfaithfulness of the exiles. And they issued a proclamation in Judah and in Jerusalem to all the sons of the exile to gather together in Jerusalem. Everyone who does not come within three days, according to the council of the rulers and the elders, all his possessions will be devoted to destruction, and he himself will be separated from the assembly of the colony. And all the men of Judah and Benjamin were gathered into Jerusalem within the three days; this was the ninth month; on the twentieth of the month all the people sat in the broad place of the house of God because of the uproar among them concerning the word, and because of the winter. And Ezra the priest rose up and said to them, You have acted unfaithfully and you have taken foreign women to add to the transgression of Israel. And now give praise to the Lord God of our fathers, and do what is pleasing before him, and separate yourselves from the peoples of the land and from the foreign women. And all the assembly answered and said, This word of yours is a great thing to do for us. But the people are many, and the time is winter, and there is

no power to stand outside; and the work is not for one day and not for two, because we have multiplied wrongdoing in this matter. Let our rulers stand, and let all those in our cities who have taken foreign women come at appointed times, and with them the elders of each city and judges, to turn away the anger of the wrath of our God from us concerning this matter. Except Jonathan son of Asahel and Jahzeiah son of Tekoa were with me concerning this, and Meshullam and Shabbethai the Levite were helping them. And the sons of the exiles did thus. And Ezra the priest and men who were rulers of the fathers houses were set apart, all by name, and they sat down on the first day of the tenth month to investigate the matter. And they completed the inquiry among all the men who had married foreign women by the first day of the first month. And it was found from the sons of the priests who had taken foreign women, from the sons of Joshua son of Josedech, and his brothers Maaseiah, and Eliezer, and Jarib, and Gedaliah. And they pledged to send away their own wives, and offered a ram from the flock as a guilt offering for their transgression. And from the sons of Emmer, Hanani and Zabdiah. And from the sons of Hiram: Masael, and Elia, and Shemaiah, and Jeiel, and Uzziah. And from the sons of Pashhur: Elionai, Maaseiah, Ishmael, Nathanael, Jozabad, and Elasah. And from the Levites: Jozabad, and Samos, and Kelaiah, that is Kelita, and Pethahiah, and Judah, and Eliezer. And from the singers, Elisab; and from the gatekeepers, Solmen, and Telmen, and Odouth. And from Israel, from the sons of Phoros: Ramiah, and Aziah, and Melchiah, and Meamin, and Eleazar, and Asabiah, and Benaiah. And from the sons of Elam: Mattaniah, and

Zechariah, and Jahiel, and Obadiah, and Jerimoth, and Elijah. And from the sons of Zathoua: Elioenai, Eliashib, Mattenai, and Armoth, and Zabad, and Oziza. And from the sons of Babai: Johanan, Ananiah, Zabbai, and Thali. And from the sons of Bani: Meshullam, Malluch, Adaiah, Jashub, Salvia, and Jeremoth. And from the sons of Pahath Moab: Adna, and Chelal, and Benaiah, Maaseiah, Mattaniah, Bezalel, and Binnui, and Manasseh. And from the sons of Hiram: Eliezer, Isshiah, Malchijah, Shemaiah, Simeon, Benjamin, Malluch, Samaria. And from the sons of Asem: Methania, Matthatha, Zabad, Eliphalet, Ierami, Manasseh, Shimei. And from the sons of Bani: Moodia, Amram, Uel, Benaiah, Badaiah, Hilkiah, Ouania, Marimoth, Eliashib, Mattaniah, and Mattanai; and the sons of Binnui, and the sons of Shimei, and Shelemiah, and Nathan, and Adaiah, Machadnabou, Sesei, Sariou, Ezriel, and Shelemiah, and Samaria, and Shallum, Amariah, and Joseph did. From the sons of Nebo: Jael, Mattaniah, Zabad, Zebennas, Jaddai, Joel, and Benaiah. All these men took foreign women and had sons by them.

11

The words of Nehemiah son of Hilkiah. And it came to pass in the month of Chislev of the twentieth year, and I was in Susa the citadel, and Hanani came, one of my brothers, he and men of Judah, and I asked them concerning the ones having been saved, who were left from the captivity, and concerning Jerusalem. And they said to me, The ones remaining, the ones having been left

behind from the captivity there in the land, are in great trouble and in reproach, and the walls of Jerusalem are torn down, and her gates were burned with fire. And it came to pass when I heard these words, I sat and I wept and I mourned for days, and I was fasting and praying before the God of heaven. And I said, Indeed Lord, the God of heaven, the strong, the great and fearsome, keeping the covenant and your mercy to those loving him and to those keeping his commandments. Let your ear indeed be attentive, and your eyes opened, to hear the prayer of your servant, which I pray before you day and night concerning the sons of Israel your servants, and I confess the sins of the sons of Israel which we have sinned against you, and I and my father's house have sinned. With dissolution we have broken faith with you, and we have not kept the commandments and the ordinances and the judgments which you commanded Moses your servant. Remember indeed the word which I commanded to Moses your servant, saying, If you break faith, I will scatter you among the peoples, and if you return to me, and keep my commandments, and do them, even if your dispersion is from the end of heaven, from there I will gather them, and I will bring them into the place which I chose to make my name dwell there. And they themselves are your children and your people, whom you redeemed by your great power and by your mighty hand. No indeed, Lord, but let your ear be attentive to the prayer of your servant, and to the prayer of your servants who are willing to fear your name; and grant success to your servant today indeed, and give him compassion before this man; and I was cupbearer to the king.

12

And it came to pass in the month Nisan in the twentieth year of King Artaxerxes, and the wine was before me, and I took the wine, and I gave it to the king, and there was no other before him. And the king said to me, Why is your face sad, when you are not sick? And this is not, except wickedness of heart; and I was very much afraid, and I said to the king, may the king live forever; why should my face not be sad, because the city, the house of the tombs of my fathers, was laid waste, and its gates were consumed in fire? And the king said to me, Who are you seeking this for? And I prayed to the God of heaven, and I said to the king, If it is good to the king, and if your servant finds favor before you, send him to Judah to the city of the tombs of my fathers, and I will rebuild it. And the king said to me, and the concubine sitting beside him, How long will your journey be, and when will you return? And it seemed good before the king, and he sent me, and I gave him a time limit. And I said to the king, if it is good to the king, let him give me letters to the governors beyond the river, so that they may bring me forward until I come to Judah, and a letter to Asaph guardian of the paradise who belongs to the king, so that he may give me wood to roof the gates, and for the wall of the city, and for a house which I will enter into; and the king gave me this as the good hand of God. And I came to the governors beyond the river, and I gave them the letters of the king; and the king sent with me leaders of the army and horsemen. And Sanballat the Horonite

and Tobiah the Ammonite slave heard, and it became evil to them because the man has come to seek good for the sons of Israel. And I came into Jerusalem, and I was there three days. And I arose by night, I and a few men with me, and I did not tell anyone what God put into my heart to do for Israel, and no animal was with me, except the animal which I was riding. And they went out through the gate of the valley, and toward the mouth of the spring of figs, and to the gate of the dung heap, and I was examining the wall of Jerusalem which they had torn down, and its gates were consumed by fire. And I passed by the Gate of the Ain, and into the pool of the king, and there was no place for the animal to pass through underneath me. And I was going up by the wall of the torrent by night, and I was breaking through the wall, and I was at the gate of the ravine, and I returned. And the guards did not know where I went and what I was doing, and to the Jews and to the priests and to the nobles and to the generals and to the rest who were doing the work, until then I had not reported. And I said to them, You see this wickedness in which we are, how Jerusalem is desolate, and her gates were given to fire; come, and let us rebuild the wall of Jerusalem, and we will no longer be a disgrace. And I reported to them the hand of God which is good upon me, and the words of the king which he said to me. And I said, Let us arise and let us build. And their hands were strengthened for the good. And Sanballat the Horonite heard, and Tobiah the Ammonite slave, and Geshem the Arab, and they mocked us, and they came upon us, and they said, What is this thing that you are doing? Or are you rebelling against the king? And I returned word to them,

and I said to them, The God of heaven himself will prosper us, and we are his clean servants, and we will build; and you have no share or right or memorial in Jerusalem.

13

And Eliashib the great priest arose, and his brothers the priests, and they built the sheep gate; they themselves consecrated it, and they set up its doors, and they consecrated as far as the tower of the hundred as far as the tower of Hanameel. And upon the hands of the men, the sons of Jericho, and upon the hands of the sons of Zaccur, son of Imri. And the sons of Hassenaah built the Fish Gate; they themselves laid the beams of it, and they set up its doors and its bolts and its bars. And next to them Ramoth son of Uriah, son of Hakkoz, held; and next to them Meshullam son of Berechiah, son of Meshezabel, held; and next to them Zadok son of Baanah held. And the Tekoites held fast at their hand, but their nobles did not bring their necks into their service. And Joiada son of Paseah and Meshullam son of Besodeiah repaired the gate of Jeshanah; they themselves laid its beams, and they set up its doors and its bolts and its bars. And beside him Uzziel son of Arachia, one of the goldsmiths, repaired, and next to them Ananias son of the perfumer gained control, and they left Jerusalem as it was until the broad wall. And next to them Rephaiah son of Hur, ruler of half the district of Jerusalem, made repairs. And next to them Jedaiah son of Harumaph made repairs, and opposite his house; and next to

him Hattush son of Hashabneiah made repairs. And second, Melchiah son of Harim and Hasshub son of Pahath Moab gained control, even to the tower of the furnaces. And next to him Shallum son of Hallohesh, ruler of half the district of Jerusalem, made repairs, he and his daughters. Hanun and the inhabitants of Zanoah seized the gate of the ravine; they themselves built it, and set up its doors and its bolts and its bars, and a thousand cubits in the wall until the dung gate. And Melchiah son of Rechab, ruler of the district of Beth Haccherem, seized the gate of the dung heap, himself and his sons, and they covered it, and they set up its doors and its bolts and its bars. And Solomon son of Col Hozeh, ruler of part of Mizpah, secured the gate of the spring; he himself built it and roofed it, and he set up its doors and its bars; and the wall of the pool of fleeces by the king's shearing, and as far as the ladders descending from the city of David. After him Nehemiah son of Azbuk, ruler of half the district of Beth Zur, made repairs as far as the garden of the tomb of David, and as far as the artificial pool, and as far as the house of the mighty men. After him the Levites repaired it, Rehum son of Bani; next to him Hashabiah ruler of half the district of Keilah repaired it for his district. And with him their brothers prevailed, Benei son of Henadad, ruler of half the district of Keilah. And Azur son of Joshua, ruler of Mizpah, repaired by his hand the second section from the projecting tower to the corner that joins. After him Baruch son of Zabbai seized the second measure from the corner until the doors of Eliashib the great priest. After him Meremoth son of Uriah, son of Akkos, repaired a second section from the door of the house

of Eliashib to the end of the house of Eliashib. And with him prevailed the priests, the men of Ekchechar. And after him Benjamin and Hasshub repaired opposite their house, and after him Azariah son of Maaseiah, son of Ananiah, repaired next to his house. After him Bani son of Hadad gained control of a second measure from Beth Zur to the corner, and to the bend opposite the corner of Palal son of Uzai, and the tower projecting from the upper house of the king by the court of the guard, and after him Pedaiah son of Parosh. And the Nethinim were dwelling in Ophel, as far as the Water Gate toward the east, and the projecting tower. And after him the Tekoites repaired a second section opposite the great projecting tower and as far as the wall of Ophel. Above the Horse Gate the priests prevailed, each man opposite his own house. And next to him Zadok son of Immer made repairs opposite his own house, and next to him Shemaiah son of Shecaniah, guard of the East Gate, made repairs. After him Ananiah son of Shelemiah gained control, and Hanun son of Zalaph the sixth, a second measure; after him Meshullam son of Berechiah gained control opposite his treasury. After him Melchiah son of Sarephi gained control until the House of the Nethinim, and the merchants opposite the gate of Miphkad and until the ascent of the bend. And the smiths and the merchants seized the area between the sheep gate. And it came to pass when Sanballat heard that we were building the wall, and it appeared evil to him, and he was very angry, and he mocked the Jews. And he said before his brothers, Is this the power of Samaria, that these Jews are building their own city? Are they sacrificing then? Will they be able, then? Will they heal

the stones today, after they have been burned along with the mound of earth? And Tobiah the Ammonite beside him came and said to them, Will they not sacrifice or eat in their place? Won't a fox go up and tear down their wall of stones? Listen, our God, because we have become a mockery, and turn back their reproach onto their head, and give them into mockery in a land of captivity, and do not cover over their lawlessness.

14

And it came to pass when Sanballat and Tobiah and the Arabs and the Ammonites heard that the repair of the walls of Jerusalem was progressing, that the breaches were beginning to be closed up, it appeared very evil to them. And all were gathered together to come draw up in battle array in Jerusalem and make it invisible. And we prayed to our God, and we set up guards against them day and night because of them. And Judah said, The strength of the enemies was crushed, and the dust is great, and we will not be able to build the wall. And the ones afflicting us said, They will not know and they will not see until we come into the middle of them, and we kill them and cause the work to cease. And it came to pass when the Jews dwelling next to them came, and they said to us, They are coming up against us from all the places. And I stationed them in the lowest parts of the place behind the wall in the sheltered places, and I stationed the people by clans with their swords, their spears, and their bows. And I saw and I stood up, and I said to the

nobles and to the generals and to the remnant of the people, do not be afraid of them, remember our great and fearful God, and take your stand for your brothers, your sons, your daughters, your wives, and your houses. And it came to pass when our enemies heard that it was made known to us, and God scattered their counsel, and we all returned to the wall, each man to his work. And it came to pass from that day that half of those stretched out were doing the work, and half of them held fast to spears and shields and bows and breastplates, and the rulers were behind all the house of Judah who were building on the wall, and those carrying the burdens were armed: with one hand each was doing his work, and with one he was holding the weapon. And the builders, each man with his sword girded on his waist, were building, and the one blowing the trumpet was beside him. And I said to the nobles and to the rulers and to the remnant of the people, The work is broad and extensive, and we are scattered upon the wall, far, each man from his brother. In the place where you hear the voice of the trumpet, there you will be gathered together to us, and our God will fight for us. And we were doing the work, and half of them were holding the spears from the ascent of the dawn until the departure of the stars. And in that time I said to the people, let each one with his young man lodge in the midst of Jerusalem, and let the night be a guard for you, and the day for work. And I and the men of the guard were there, and there was not a man among us taking off his garments.

15

And the outcry of the people and their women was great toward their Jewish brothers. And there were some saying, With our sons and our daughters we are many, and we will take grain and we will eat and we will live. And there are some saying, We are mortgaging our fields and our vineyards and our houses, and we will take grain and we will eat. And there are some saying, We have borrowed silver for the king's taxes against our fields and our vineyards and our houses. And now as the flesh of our brothers is our flesh; as their sons are our sons; and behold we are forcing our sons and our daughters into slavery, and some of our daughters are being forced, and there is no power in our hands, and our fields and our vineyards belong to the nobles. And I was very grieved when I heard their cry and these words. And my heart deliberated within me, and I contended with the nobles and the rulers, and I said to them, Will a man demand from his brother what you demand? And I called a great assembly against them, and I said to them, We have acquired our Jewish brothers who were being sold to the nations by our own free will; but you are selling your brothers, and will they be handed over to us? And they were silent, and they did not find anything to say. And I said, The word which you do is not good; will you not thus go away from the reproach of the nations our enemies in fear of our God? My brothers and my acquaintances and I have lent them silver and grain; let us indeed abandon this demand. Return to them today their fields and their vineyards

and their olive groves and their houses, and bring out for yourselves from the silver the grain and the wine and the oil. And they said, We will give back, and we will not seek from them, thus we will do just as you say; and I called the priests and I made them swear to do according to this word. And I shook out my garment, and I said, Thus may God shake out every man who will not keep this word from his house and from his labor, and he will be thus shaken out and empty. And all the assembly said, Amen, and they praised the Lord, and the people did this thing. From the day which he commanded me to be ruler over them in the land of Judah, from the twentieth year until the thirty-second year of Artaxerxes, twelve years, I and my brothers did not eat the food obtained by force from them. And the first governors who were before me burdened them, and took from them in bread and in wine, besides forty shekels of silver, and their servants lorded it over the people, but I did not do thus because of the fear of God. And in the work of the wall I did not prevail over these things, I did not acquire a field, and all were gathered there for the work. And the Jews, one hundred and fifty men, and those coming to us from the nations around us were at my table. And it was happening in one day that one calf and six choice sheep and a goat were prepared for me; and every ten days wine in abundance; and with these things I did not seek the bread of the governor, because the slavery was heavy upon this people. Remember me, O God, for good, all that I did for this people.

16

And it came to pass just as it was heard by Sanballat, and Tobiah, and Geshem the Arab, and the remaining of our enemies, that I built the wall, and no breach was left in them; until that time I had not set up doors in the gates. And Sanballat and Geshem sent to me, saying, Come here and let us meet together in the villages in the plain of Ono, and they themselves were considering to do wickedness to me. And I sent messengers to them, saying, I am doing a great work, and I will not be able to come down, lest the work should cease; as soon as I complete it, I will come down to you. And they sent to me with this message, and I sent back to them accordingly. And Sanballat sent his servant to me with an opened letter in his hand. And it was written in it, it was heard among the nations that you and the Jews are planning to rebel, because of this you are building the wall, and you will be a king to them. And in addition to these things you have set up prophets for yourself, so that you may be established as king over Judah in Jerusalem, and now these words will be reported to the king, and now come let us take counsel together. And I sent to him, saying, It did not come to pass as these words which you say, because you are inventing them from your own heart. Because all are trying to frighten us, saying, Their hands will be weakened from this work, and it will not be done; and now I have strengthened my hands. And I entered into the house of Shimei son of Delaiah son of Mehetabel, and he was shut in, and he said, Let us meet together

in the house of God, in the midst of it, and let us shut its doors, because they are coming by night to kill you. And I said, Who is the man who will enter into the house and will live? And I recognized, and behold God did not send him, because the prophecy was a word against me, and Tobiah and Sanballat hired a crowd against me so that I might be afraid, and would do this, and would sin, and would become to them an evil name, so that they might reproach me. Remember, O God, Tobiah and Sanballat, as these deeds of his, and Noadiah the prophet, and the rest of the prophets who were frightening me. And the wall was completed on the twenty-fifth of the month Elul in fifty-two days. And it came to pass when all our enemies heard, and all the nations around us were afraid, and exceedingly great fear fell upon their eyes, and they knew that it came to pass from our God for this work to be completed. And in those days letters from many honored men of Judah were going to Tobiah, and Tobiah's letters were coming to them. Because many in Judah were sworn to him, because he was son-in-law of Shecaniah son of Arah, and Johanan his son took the daughter of Meshullam son of Berechiah as wife. And they were saying his words to me, and they were bringing out my words to him; and Tobiah sent letters to frighten me.

17

And it came to pass when the wall was built, and I set up the doors, and the gatekeepers, the singers, and the Levites were

mustered, and I commanded Hananiah my brother and Hananiah the ruler of the citadel in Jerusalem, because he himself was a true man and feared God more than many. And I said to them, the gates of Jerusalem will not be opened until the sun is up, and while they are still on watch, let the doors be shut and let them be barred, and set guards from those dwelling in Jerusalem, each man at his guard post, and each man opposite his house. And the city was broad and great, and the people in it were few, and houses were not built. And God put it into my heart, and I gathered the nobles and the rulers and the people into companies, and I found a book of the company of those who went up first, and I found written in it, And these are the sons of the country who went up from the captivity of the exile which Nebuchadnezzar king of Babylon exiled, and they returned to Jerusalem and to Judah, each man to his city with Zerubbabel, and Joshua, and Nehemiah, Azariah, and Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Ezra, Bigvai, Inaoum, Baanah, Mispar, men of the people of Israel. The sons of Phoros, two thousand one hundred seventy-two. The sons of Shephatiah, three hundred seventy-two. The sons of Hara, six hundred and fifty-two. The sons of Pahath-Moab, of the sons of Joshua and Joab: two thousand six hundred and eighteen. The sons of Elam, one thousand two hundred fifty-four. The sons of Zathouia, eight hundred forty-five. The sons of Zaccai, seven hundred and sixty. The sons of Bani, six hundred forty-eight. The sons of Bebai, six hundred twenty-eight. Sons of Asgad, two thousand three hundred twenty-two. The sons of Adonikam, six hundred sixty-seven. The sons of Bagoi, two thousand sixty-seven. The sons of

Adin, six hundred fifty-five. The sons of Ater of Hezekiah, ninety-eight. The sons of Hashum, three hundred twenty-eight. The sons of Besai, three hundred twenty-four. The sons of Ariph, one hundred and twelve; the sons of Asen, two hundred and twenty-three. The sons of Gibeon, ninety-five. Sons of Bethlehem, one hundred twenty-three; sons of Atopha, fifty-six. The sons of Anathoth, one hundred twenty-eight. Men of Bethasmoth, forty-two. The men of Kiriath Arim, Kephirah, and Beeroth: seven hundred forty-three. Men of Rama and Gibeah, six hundred and twenty. Men of Machemas, one hundred twenty-two. Men of Bethel and Ai, one hundred twenty-three. The men of Nabia, one hundred fifty-two. Men of Elam, one thousand two hundred fifty-two. The sons of Hiram, three hundred and twenty. Sons of Jericho, three hundred forty-five. The sons of Lodadid and Ono, seven hundred and twenty-one. The sons of Sanana: three thousand, nine hundred, and thirty. The priests, sons of Jehoiada, of the house of Joshua, nine hundred seventy-three. The sons of Emmer, one thousand fifty-two. Sons of Pashhur, one thousand two hundred forty-seven. The sons of Hiram, one thousand and seventeen. The Levites, sons of Joshua of Kadmiel, sons of Hodaviah, seventy-four. The singers, sons of Asaph, one hundred forty-eight. The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, one hundred thirty-eight. The Nethinim: sons of Sia, sons of Hasupha, sons of Tabbaoth, sons of Keros, sons of Sia, sons of Padon, sons of Labana, sons of Hagabah, sons of Shalmai, sons of Hanan, sons of Giddel, sons of Gahar, sons of Reaiah, sons of Rasson, sons of Nekoda, sons of

Gazzam, sons of Uzzi, sons of Paseah, sons of Besai, sons of Meunim, sons of Nephushesim, sons of Bakbuk, sons of Hakupha, sons of Harhur, sons of Bazluth, sons of Midas, sons of Adasan, sons of Barkos, sons of Sisera, sons of Temah, sons of Nesia, sons of Hatipha. The sons of the slaves of Solomon: the sons of Sotei, the sons of Sapharat, the sons of Perida, the sons of Ielel, the sons of Dorkon, the sons of Gadael, the sons of Shephatiah, the sons of Ettel, the sons of Phakarath, the sons of Sabaim, the sons of Emim. All the Nethinim and sons of Solomon's slaves: three hundred ninety-two. And these went up from Tel Melah, Tel Harsha, Cherub, Addan, and Immer, but they were not able to report their fathers houses and their descent, whether they were from Israel: the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred forty-two. And from the priests, the sons of Ebia, the sons of Akos, the sons of Barzillai, because they took women from the daughters of Barzillai the Gileadite, and they were called by their name. These sought their writing of the company, and it was not found; and they were excluded from the priesthood. And he said they should abstain, so that they might not eat from the holy of holies, until a priest should arise who will give light. And all the assembly came to be about forty-two thousand three hundred sixty, apart from their slaves and their maidservants; these were seven thousand three hundred thirty-seven; and the singing men and singing women were two hundred forty-five. Two thousand seven hundred donkeys. And some of the leaders of the fathers gave to Nehemiah for the work into the treasury a thousand gold coins, fifty bowls, and thirty priestly tunics. And the leaders

of the fathers gave into the treasuries of the work twenty thousand gold coins and two thousand three hundred minas of silver. And the remnant of the people gave twenty thousand of gold, and two thousand two hundred minas of silver, and sixty-seven priestly tunics. And the priests, and Levites, and the gatekeepers, and the singers, and those from the people, and the Nethinim, and all Israel sat in their cities.

18

And the seventh month arrived, and the sons of Israel were in their cities, and all the people were gathered together as one man in the square before the Water Gate, and they said to Ezra the scribe, bring the book of the law of Moses, which the Lord commanded to Israel. And Ezra the priest brought the law before the assembly from man to woman, and all who could understand, to hear on the first day of the seventh month. And he read in it from the hour of the sun shining forth until midday, before the men and the women, and they were understanding, and the ears of all the people were toward the book of the law. And Ezra the scribe stood upon a wooden platform, and Mattithiah, and Shemaiah, and Ananias, and Uriah, and Hilkiah, and Maaseiah stood beside him on his right, and on his left Pedaiah, and Mishael, and Malchijah, and Asom, and Hashbaddanah, and Zechariah, and Meshullam. And Ezra opened the book before all the people, because he was above the people, and it came to pass when he opened it, all the people

stood. And Ezra blessed the Lord, the great God, and all the people answered and said, Amen, having lifted up their hands, and they bowed down and worshiped the Lord with their faces upon the earth. Joshua, Benaiah, and Sherebiah were instructing the people in the law, and the people remained in their place. And they read in the book of the law of God, and Ezra was teaching and was explaining with knowledge of the Lord, and the people understood the reading. And Nehemiah and Ezra the priest and scribe and the Levites and the ones instructing the people said to all the people, The day is holy to the Lord our God, do not mourn nor weep, because all the people were weeping as they heard the words of the law. And he said to them, Go, eat rich foods, and drink sweet drinks, and send portions to those who do not have, because the day is holy to our Lord, and do not be grieved, because the Lord is our strength. And the Levites were silencing all the people, saying, Be silent, because the day is holy, and do not be grieved. And all the people departed to eat and drink, and to send portions, and to make great gladness, because they understood the words which he made known to them. And on the second day the rulers of the fathers were gathered with all the people, the priests and the Levites, to Ezra the scribe, to give attention to all the words of the law. And they found written in the law, which the Lord commanded to Moses, that the sons of Israel should dwell in tents at the feast in the seventh month, and that they should proclaim with trumpets in all their cities and in Jerusalem. And Ezra said, Go out into the mountain and bring leaves of olive and leaves of cypress wood and leaves of myrtle and leaves of palms and leaves of thick

trees to make tents according to what is written. And the people went out, and they brought, and they made for themselves tents, each man upon his roof, and in their courts, and in the courts of the house of God, and in the streets of the city, and as far as the gate of Ephraim. And all the assembly, the ones who had returned from the captivity, made tents and sat in tents; because the sons of Israel had not done thus from the days of Joshua son of Nun until that day; and there was great joy. And he read in the book of the law of God day by day from the first day until the last day, and they made a feast for seven days, and on the eighth day a solemn assembly according to the judgment.

19

And on the twenty-fourth day of this month, the sons of Israel were gathered in fasting and in sackcloth and ashes upon their heads. And the sons of Israel were separated from every foreign son, and they stood and confessed their sins and the lawlessnesses of their fathers. And they stood in their place, and they read in the book of the law of the Lord their God, and they were confessing to the Lord and worshipping the Lord their God. And Joshua and the sons of Kadmiel, Shecaniah son of Sherebiah, sons of Chenani stood upon the ascent of the Levites; and they cried out with a great voice toward the Lord their God. And the Levites Joshua and Kadmiel said, Rise up, bless the Lord our God from eternity and until eternity, and they will bless your glorious name, and they will exalt it above all blessing and

praise. And Ezra said, you are the Lord alone, you made the heaven and the heaven of heaven, and all their host, the earth and all things that are in it, the seas and all things in them; and you give life to all things, and the armies of the heavens worship you; You are the Lord God, you chose Abram and you brought him out from the land of the Chaldeans, and you gave him the name Abraham; And you found his heart faithful before you, and you made a covenant with him to give him the land of the Canaanites, and Hittites, and Amorites, and Perizzites, and Jebusites, and Girgashites, and to his seed; and you have kept your words, because you are righteous. And you saw the humiliation of our fathers in Egypt, and you heard their cry at the Red Sea. And you gave signs and wonders in Egypt against Pharaoh and against all his children and against all the people of his land, because you knew that they acted arrogantly against them, and you made a name for yourself as it is this day. And you split the sea before them, and they passed through in the midst of the sea on dry ground, and those pursuing them you cast into the depth, like a stone in mighty water. And in a pillar of cloud you led them by day, and in a pillar of fire by night, to give light to them on the way in which they would go. And upon Mount Sinai you came down, and you spoke to them from heaven, and you gave them upright judgments, and laws of truth, commands, and good commandments. And you made known to them your holy sabbath, and you commanded them commandments and ordinances and law through Moses your servant. And you gave them bread from heaven for their food, and you brought forth water from the rock for their thirst, and

you told them to enter to inherit the land which you stretched out your hand to give them. And they themselves and our fathers acted arrogantly, and they hardened their necks, and they did not hear your commandments, and they refused to listen, and they did not remember your wonders which you did with them, and they hardened their necks, and they appointed a leader to return to their slavery in Egypt, and you, God, merciful and compassionate, patient and abundant in mercy, you did not abandon them. Still, they made for themselves a calf, a molten image, and they said, These are the gods who led us out of Egypt, and they made great provocations. And you in your many compassions did not abandon them in the wilderness; you did not turn the pillar of cloud aside from them by day to guide them in the way, and the pillar of fire by night to illuminate for them the way in which they would go. And your good spirit you gave to instruct them, and your manna you did not withhold from their mouth, and water you gave to them in their thirst. And forty years you sustained them in the wilderness, you caused them to lack nothing; their garments did not grow old, and their feet were not blistered. And you gave them kingdoms, and you divided peoples to them, and they inherited the land of Sihon king of Heshbon, and the land of Og king of Bashan. And you multiplied their sons as the stars of heaven, and you brought them into the land which you promised to their fathers, and they inherited it, and you destroyed before them the inhabitants of the land of the Canaanites, and you gave them into their hands, both their kings and the peoples of the land, to do to them as was pleasing to them. And they took possession of

high cities, and they inherited houses full of all good things, hewn cisterns, vineyards and olive groves, and every edible tree in abundance, and they ate and they were filled and they grew fat, and they lived luxuriously in your great goodness. And they changed, and they revolted from you, and they threw your law behind their backs, and they killed your prophets who solemnly declared to them to turn them back to you, and they committed great provocations. And you gave them into the hand of those oppressing them, and they oppressed them, and they cried out to you in the time of their affliction, and you heard from your heaven, and in your great compassions you gave them saviors, and you saved them from the hand of those oppressing them. And when they rested, they returned to doing evil before you, and you abandoned them into the hands of their enemies, and their enemies ruled over them, and again they cried out to you, and you heard from heaven, and you delivered them in your many mercies. And you testified to them to turn them back to your law, but they did not listen. They sinned against your commandments and your judgments, which a man will live by doing them, and they turned a disobeying back, and they hardened their neck and they did not listen. And you drew out many years upon them, and you testified to them by your spirit through the hand of your prophets, and they did not give ear, and you gave them into the hand of the peoples of the land. And you in your many compassions did not destroy them completely, and did not forsake them, because you are strong and merciful and compassionate. And now our God, the strong, the great, the mighty and the fearsome, keeping your covenant and your

mercy, let not all the toil which has found us and our kings and our rulers and our priests and our prophets and our fathers and all your people be made little before you, from the days of the kings of Assyria until this day. And you are righteous in all that has come upon us, because you have acted in truth; and we have sinned greatly, and our kings, and our rulers, and our priests, and our fathers did not keep your law, and did not give heed to your commandments, and your testimonies which you testified to them. And they themselves, in your kingdom and in your great goodness which you gave them, and in the broad and rich land which you gave before them, did not serve you, and did not turn away from their evil practices. Behold, today we are slaves, and the land which you gave to our fathers to eat its fruit and its good things, behold we are slaves upon it, and its fruits are many to the kings whom you gave over us in our sins, and they exercise authority over our bodies and over our livestock as is pleasing to them, and we are in great affliction.

20

And because of all these things we make a covenant and write it down, and our rulers, our Levites, and our priests seal it. And upon the ones sealing: Nehemiah the son of Hacaliah, and Zedekiah the son of Araiah, and Azariah, and Jeremiah, Pashhur, Amariah, Malchijah, Hattush, Shebaniah, Malluch, Harim, Meremoth, Obadiah, Daniel, Ginnethon, Baruch, Meshullam, Abijah, Mijamin, Maaziah, Bilgai, Shemaiah—these priests. And

the Levites: Joshua son of Azania, Benaiah from the sons of Henadad, Kadmiel and his brothers, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan, Mica, Rehob, Asebias, Zaccur, Sherebiah, Shebaniah, Hodiah, the sons of Binnui. The rulers of the people: Phoros, Pahath-Moab, Elam, Zattu, the sons of Bani, Asgad, Bebai, Adonijah, Bigvai, Adin, Ater, Hezekiah, Azzur, Hodiah, Hashum, Bezai, Hariph, Anathoth, Nebai, Magpiash, Meshullam, Hezir, Meshezabel, Zadok, Jaddua, Pelatiah, Hanan, Anaiah, Hoshea, Hananiah, Hasshub, Hallohesh, Pilha, Shobek, Rehum, Hashabnah, Maaseiah, and Ahiah, Hanan, Anan, Malluch, Harim, Baanah. And the remnant of the people, the priests, the Levites, the gatekeepers, the singers, the Nethinim, and all who approached from the peoples of the land to the law of God, their women, their sons, their daughters, all who knew and understood, joined with their brothers and cursed themselves, and they entered into a curse and into an oath to walk in the law of God, which was given by the hand of Moses the slave of God, to keep and to do all the commandments of the Lord, and his judgments, and his ordinances. And not to give our daughters to the peoples of the land, and their daughters we will not take for our sons. And if the peoples of the land bring wares and any sale on the day of the sabbath to sell, we will not buy from them on the sabbath or on a holy day, and we will leave the seventh year, and the demand of every hand. And we will establish commandments upon ourselves to give a third of the didrachma each year for the service of the house of our God, for the bread of the presence, and the continual sacrifice and for the continual burnt offering of the sabbaths, of the new moons, for the

festivals and for the holy things, and the things concerning sin, to make atonement for Israel, and for the works of the house of our God. And we cast lots concerning the lot of wood carrying, the priests and the Levites and the people, to bring into the house of our God, to the house of our fathers, at appointed times, year by year, to burn upon the altar of the Lord our God, as it has been written in the law. And to bring the first fruits of our land, and first fruits of the fruit of every tree year by year into the house of the Lord, and the firstborn of our sons and of our livestock, as it has been written in the law, and the firstborn of our oxen and of our flocks to bring into the house of our God, to the priests who serve in the house of our God. And the firstfruits of our food, and the fruit of every tree, of wine, and of oil, we will bring to the priests into the treasury of the house of God, and a tenth of our land to the Levites; and the Levites themselves tithing in all the cities of our service. And the priest, a son of Aaron, will be with the Levite at the tenth of the Levite, and the Levites will bring up the tenth of the tenth into the house of our God, into the treasuries, into the house of God. Because the sons of Israel and the sons of Levi will bring into the treasuries the firstfruits of the grain and of the wine and of the oil, and there are the holy vessels and the priests and the ministers and the gatekeepers and the singers, and we will not forsake the house of our God.

21

And the rulers of the people sat in Jerusalem, and the remnant of the people cast lots to bring one out of ten to live in Jerusalem the holy city, and nine parts to live in the other cities. And the people blessed all the men who were volunteering to settle in Jerusalem. And these are the rulers of the country who settled in Jerusalem and in the cities of Judah: each man settled in his possession in their cities—Israel, the priests, and the Levites, and the Nethinim, and the sons of the slaves of Solomon. And in Jerusalem settled some from the sons of Judah, and from the sons of Benjamin. From the sons of Judah: Athaiah son of Uzziah, son of Zechariah, son of Amariah, son of Shephatiah, son of Mahalalel, and from the sons of Perez; and Maaseiah son of Baruch, son of Colhozeh, son of Hazaiah, son of Adaiah, son of Joiarib, son of Zechariah, son of the Shelanite. All the sons of Perez living in Jerusalem were four hundred sixty-eight men of valor. And these sons of Benjamin: Shiloh son of Meshullam, son of Joed, son of Pedaiah, son of Kolaiah, son of Maaseiah, son of Ithiel, son of Jeshaiah, and after him Gabbai, Sallai, nine hundred twenty-eight. And Joel son of Zichri was overseer over them, and Judah son of Hassenaah from the city was second. From the priests: Jedaiah son of Joiarib, and Jachin. Seraiah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, before the house of God. And their brothers doing the work of the house, eight hundred twenty-two; and Adaiah son of Jeroham, son of Pelaliah, son of Amasi, son of Zechariah, son of Pashhur, son of Malchijah, and his brothers, ancestral rulers, two hundred forty-two; and Amaziah son of Azarel, son of Ahzai, son of Immer, and his brothers, mighty men of battle, one

hundred twenty-eight; and the overseer Badiel, son of the great ones. And from the Levites, Shemaiah son of Esrikam, Mattaniah son of Micah, and Jobeb son of Samuel, two hundred eighty-four. And the gatekeepers, Akkub, Talmon, and their brothers, one hundred seventy-two. And the overseer of the Levites was the son of Bani, son of Uzzi, son of Hashabiah, son of Micah; from the sons of Asaph, the singers before the work of the house of God; because the commandment of the king was upon them. And Pethahiah son of Bashezah was at the hand of the king for every matter of the people, and for the farmsteads in their fields; and from the sons of Judah they settled in Kiriath Arba, and in Joshua, and in Beersheba, and in their farmsteads of Lachish and its fields; and they encamped in Beersheba. And the sons of Benjamin were from Gibeah and Michmash. And some of the Levites portions from Judah went to Benjamin.

22

And these are the priests and the Levites who went up with Zerubbabel son of Shealtiel and Joshua: Seraiah, Jeremiah, Ezra, Amariah, Malluch, Shecaniah. These are the rulers of the priests, and their brothers in the days of Joshua. And the Levites: Joshua, Binnui, Kadmiel, Sherebiah, Jehoiada, Mattaniah over the thanksgiving, he and their brothers for the divisions. And Joshua begot Joakim, and Joakim begot Eliashib, and Eliashib begot Jehoiada, and Jehoiada begot Jonathan, and Jonathan begot Jaddua. And in the days of Joakim his brothers the priests and

the rulers of the fathers: of Seraiah, Amariah; of Jeremiah, Hananiah; of Ezra, Meshullam; of Amariah, Johanan; of Malluch, Jonathan; of Shecaniah, Joseph; of Harim, Manna; of Meraioth, Helkai; of Adaiah, Zechariah; of Ginnethon, Meshullam; of Abijah, Zichri; of Mijamin, Maadai; of Piltai, of Bilgah, Shammua; of Shemaiah, Jonathan; of Joiarib, Mattenai; of Jedaiah, Uzzi. To Salai, Kallai; to Amek, Abed; to Elkia, Asabias; to Jedaiah, Nethanel. The Levites in the days of Eliashib, Joiada, Johanan, and Jaddua were written as rulers of the fathers, and the priests in the kingdom of Darius the Persian. The sons of Levi, rulers of the fathers, were written in the book of the words of the days, until the days of Johanan son of Eliashib. And the rulers of the Levites, Hashabiah and Sherebiah and Joshua and the sons of Kadmiel and their brothers, stood opposite them to praise in hymn by command of David the man of God, division opposite division. In the gathering together by me of the gatekeepers in the days of Joakim son of Joshua, son of Jozadak, and in the days of Nehemiah and Ezra the priest and scribe. And at the dedication of the wall of Jerusalem they sought the Levites in their places to bring them into Jerusalem, to celebrate the dedication with gladness, with thanksgiving and with songs, playing cymbals and with psalteries and lyres. And the sons of the singers were gathered from the surrounding region round about to Jerusalem, and from farmsteads, and from fields, because the singers had built farmsteads for themselves in Jerusalem. And the priests and the Levites were cleansed, and they cleansed the people and the gatekeepers and the wall. And they brought up the rulers of Judah onto the wall, and they set

up two great choirs of praise, and they went through on the right along the top of the wall toward the dung heap. And Hoshaiah and half the rulers of Judah went behind them, and Azariah, and Ezra, and Meshullam, and Judah, and Benjamin, and Shemaiah, and Jeremiah. And from the sons of the priests with trumpets: Zechariah son of Jonathan, son of Shemaiah, son of Mattaniah, son of Micaiah, son of Zaccur, son of Asaph, and his brothers Shemaiah, and Uzziel, Gelal, Iama, Aia, Nethanel, and Judah, Hanani, to praise in the songs of David the man of God. And Ezra the scribe was before them at the gate to praise opposite them. And they went up upon the stairs of the city of David at the ascent of the wall above the house of David, and until the Water Gate of Ephraim, and upon the Fish Gate, and the tower of Hananel, and until the Sheep Gate. And the singers were heard, and they were mustered. And they sacrificed great sacrifices in that day, and they rejoiced, because God gladdened them greatly; and their women and their children rejoiced, and the joy was heard in Jerusalem from afar. And they appointed in that day men over the treasuries, for the treasures, the first fruits, and the tithes, and for the things gathered in them by the rulers of the cities, portions for the priests and the Levites, because there was joy in Judah over the priests and over the Levites who were standing. And they kept the guards of their God, and the guards of the purification, and the singers, and the gatekeepers, as the commandments of David and Solomon his son. Because in the days of David, Asaph was from the beginning the first of the singers of hymns and praise to God, and all Israel in the days of Zerubbabel and in the days of Nehemiah were

giving portions to the singers and to the gatekeepers, the daily portion each day, and consecrating things to the Levites, and the Levites were consecrating things to the sons of Aaron.

23

On that day it was read in the book of Moses in the hearing of the people, and it was found written in it that the Ammonites and Moabites might not enter the assembly of God forever, because they did not meet the sons of Israel with bread and water, and they hired Balaam against them to curse them, and our God turned the curse into a blessing. And it came to pass when they heard the law, that all the mixed multitude was separated from Israel. And before this, Eliashib the priest, dwelling in the treasury of the house of our God, was related to Tobiah. And he made for himself a great treasury, and there they were previously giving the grain offering and the frankincense and the vessels, and the tenth of the grain and of the wine and of the oil, the commandment of the Levites and of the singers and of the gatekeepers, and the firstfruits of the priests. And in all this I was not in Jerusalem; because in the thirty-second year of Artaxerxes king of Babylon I came to the king, and after the end of the days I asked from the king, and I came into Jerusalem; and I understood the wickedness which Eliashib did for Tobiah, to make him a treasury in the court of the house of God. And it appeared very evil to me, and I threw all the household vessels of Tobiah outside from the treasury. And I said, and they

cleansed the treasuries, and I returned there the vessels of the house of God, the grain offering and the frankincense. And I knew that the portions of the Levites were not given, and they fled, each man to his field, the Levites and the singers doing the work. And I contended with the generals and I said, Why was the house of God abandoned? And they gathered them, and I set them up in their position. And all Judah brought the tenth of the wheat and of the wine and of the oil into the treasuries into the hand of Shelemiah the priest, and Zadok the scribe, and Pedaiah from the Levites; and at their hand was Hanan son of Zaccur, son of Mattaniah, because they were reckoned faithful to divide to their brothers. Remember me, O God, in this, and let not my mercy which I did in the house of the Lord God be blotted out. In those days I saw in Judah people treading wine presses on the sabbath, and carrying sheaves, and loading upon the donkeys wine and grapes and figs and every burden, and carrying them into Jerusalem on the day of the sabbath, and I testified on the day of their selling. And they sat in it carrying fish and selling all kinds of goods on the sabbath to the sons of Judah, even in Jerusalem. And I contended with the free sons of Judah, and I said to them, What is this wicked thing which you are doing, and you are profaning the day of the Sabbath? Did not your fathers do this, and did not our God bring all these evils upon them and upon us and upon this city? And are you adding anger upon Israel by profaning the sabbath? And it came to pass when it became dark at the gates in Jerusalem before the sabbath, that I said and they shut the gates, and I said that they not be opened until after the sabbath, and I set some of my young men at the

gates so that they not carry burdens on the day of the sabbath. And they all encamped and made sales outside Jerusalem once or twice. And I warned them, and I said to them, Why are you spending the night in front of the wall? If you repeat, I will stretch out my hand against you; from that time they did not come on the sabbath. And I said to the Levites who were being cleansed and coming to guard the gates to sanctify the Sabbath day. For these things remember me, O God, and spare me according to the abundance of your mercy. And in those days I saw the Jews who had married Ashdodite women, Ammonite women, Moabite women, and their sons half speaking in the language of Ashdod, and they did not know how to speak in the Jewish language. And I fought with them, and I cursed them, and I struck men among them, and I tore out their hair, and I made them swear by God, Do not give your daughters to their sons, and do not take their daughters for your sons. Did not Solomon, king of Israel, sin in this way? And in many nations there was not a king like him, and he was beloved by God, and God gave him as king over all Israel, and the foreign women turned this one aside. And should we hear that you are doing all this wickedness, acting faithlessly against our God by marrying foreign women? And one of the sons of Joiada, of Eliashib the great priest, was a bridegroom of Sanballat the Horonite, and I drove him away from me. Remember them, O God, for the defilement of the priesthood, and for the covenant of the priesthood, and for the Levites. And I cleansed them from all estrangement, and I established divisions for the priests and the Levites, each man according to his work. And the gift of the

wood bearers at appointed times, and the firstfruits. Remember me, our God, for goodness.

Zechariah

1

In the eighth month of the second year of Darius, the word of the Lord came to Zechariah the son of Berechiah, son of Iddo, the prophet, saying, The Lord was angry with your fathers with great anger, and you will say to them, These things says the Lord Almighty: Return to me, says the Lord of hosts, and I will return to you, says the Lord of hosts. And do not become just as your fathers, whom the prophets called to account before, saying, These things says the Lord almighty: turn away from your evil ways and from your evil practices, and they did not listen, and they did not pay attention to listen to me, says the Lord. Where are your fathers and the prophets? Will they not live forever? But receive my words and my laws, which I command by my spirit to my servants the prophets, who overtook your fathers, and they answered and said, just as the Lord almighty has determined to do to us according to our ways and according to our practices, thus he has done to us. On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second

year of Darius, the word of the Lord came to Zechariah the son of Berechiah, son of Iddo the prophet, saying, I have seen in the night, and behold, a man mounted upon a red horse, and he was standing between the shady mountains, and behind him were red horses, and dappled ones, and speckled ones, and white ones. And I said, What are these, Lord? And the messenger speaking to me said to me, I will show you what these are. And the man standing between the mountains answered and said to me, These are whom the Lord sent out to patrol the earth, and they answered the messenger of the Lord standing between the mountains and said, We have traveled around all the earth, and behold, all the earth is inhabited and is at rest. And the messenger of the Lord answered and said, Lord almighty, how long will you not have mercy on Jerusalem and the cities of Judah which you have overlooked these seventy years? And the almighty Lord answered the messenger speaking in me with good words and comforting words. And the messenger speaking in me said to me, Cry out saying, The Lord almighty says these things: I have been zealous for Jerusalem and Zion with great zeal, and with great anger I am angry at the nations joining in the attack, because while I was angry a little, they themselves joined in attacking for evil purposes. Therefore the Lord says these things, I will return to Jerusalem in compassion, and my house will be rebuilt in it, says the Lord almighty, and a measure will be stretched out upon Jerusalem again; and the messenger speaking to me said to me, cry out again saying, the Lord almighty says these things, cities will again overflow with good things, and the Lord will again have mercy on Zion, and will

choose Jerusalem.

2

And I lifted up my eyes, and I saw, and behold, four horns. And I said to the messenger speaking to me, What are these things, lord? And he said to me, These are the horns that scattered Judah, and Israel, and Jerusalem. And the Lord showed me four craftsmen. And I said, What are these coming to do? And he said these are the horns that scattered Judah and Israel and broke them down, and no one of them lifted up his head; and these went out to sharpen them into their hands, the four horns, the nations lifting up a horn against the land of the Lord, to scatter it. And I lifted up my eyes and saw, and behold, a man with a measuring cord in his hand. And I said to him, Where are you going? And he said to me, Measure Jerusalem, to see how great its width is, and how great the length. And behold, the messenger speaking in me was standing, and another messenger was going out to meet him, and he said to him, saying, Run and speak to that young man, saying, Jerusalem will be abundantly inhabited because of the multitude of men and cattle in the midst of her, and I will be to her, says the Lord, a wall of fire all around, and I will be glory in the midst of her. O, o, flee from the land of the North, says the Lord, because I will gather you from the four winds of heaven into Zion, says the Lord. Be delivered, you who dwell in the daughter of Babylon. Because the Lord almighty says these things: after glory he has sent me against the

nations that have plundered you, because the one touching you is as the one touching the pupil of his eye. Because behold I bring my hand upon them, and they will be spoils to those who serve them, and you will know that the Lord Almighty has sent me. Rejoice and be glad, daughter Zion, because behold, I am coming, and I will dwell in the midst of you, says the Lord. And many nations will take refuge in the Lord in that day, and they will be his people, and they will dwell in your midst, and you will know that the Lord Almighty has sent me to you. And the Lord will cause Judah to inherit his portion in the holy land, and will still choose Jerusalem. Let all flesh be in awe before the face of the Lord, because he has been roused from his holy clouds.

3

And the Lord showed me Joshua the high priest standing before the messenger of the Lord, and the devil was standing at his right to oppose him. And the Lord said to the devil, The Lord rebuke you devil, and may the Lord rebuke you, the one who has chosen Jerusalem; is this not like a firebrand snatched from the fire? And Joshua was clothed in filthy garments, and he was standing before the messenger. And he answered and said to those standing before him, saying, Remove the filthy garments from him. And he said to him, Behold, I have taken away your lawlessness. And clothe him in a long robe and put a clean turban upon his head. And they placed a clean turban upon his head and they clothed him with garments, and the messenger of

the Lord was standing. And the messenger of the Lord solemnly testified to Joshua, saying, These things says the Lord almighty: If you go in my ways and you keep my commandments, then you will judge my house, and if you guard my court, then I will give to you those conducting themselves in the midst of these ones standing. Listen indeed, Joshua the great priest, you and those near you who are sitting before your face, because they are men who are observers of portents, because behold I am bringing my servant the Branch. Because the stone which I gave before the face of Joshua—upon the one stone are seven eyes—behold I dig a pit, says the Lord almighty, and I will feel all the injustice of that land in one day. In that day, says the Lord almighty, each one of you will call together his neighbor under the vine and under the fig tree.

4

And the messenger speaking to me returned, and he roused me in the manner that a man is awakened from his sleep. And he said to me, What do you see? And I said, I have seen, and behold a whole golden lampstand, and the lamp above it, and seven lamps above it, and seven pipes to the lamps above it, and two olive trees above it, one on the right of its lamp, and one on the left. And I asked and said to the messenger speaking in me, saying, What are these things, lord? And the messenger speaking in me answered and said to me, saying, Don't you know what these things are? And I said, No, Lord. And he answered and said

to me, saying, This is the word of the Lord to Zerubbabel, saying, Not by great power, nor by strength, but by my spirit, says the Lord almighty. Who are you, O great mountain before the face of Zerubbabel, to succeed? And I will bring out the stone of inheritance, equality of grace—the grace of it. And the word of the Lord came to me, saying, the hands of Zerubbabel laid the foundation of this house, and his hands will complete it, and you will know because the Lord almighty has sent me to you. For who has despised the day of small things? And they will rejoice, and they will see the tin stone in the hand of Zerubbabel; these seven eyes are the ones looking upon all the earth. And I answered and said to him, What are these two olive trees, the ones on the right of the lampstand and on the left? And I asked a second time, and I said to him, what are the two branches of the olive trees in the hands of the two golden spouts that are pouring out and carrying back up the golden oil? And he said to me, Do you not know what these things are? And I said, No, Lord. And he said, These are the two sons of richness who stand beside the Lord of all the earth.

5

And I turned, and I lifted my eyes, and I saw, and behold a flying sickle. And he said to me, What do you see? And I said, I see a flying sickle of length twenty cubits, and of width ten cubits. And he said to me, This is the curse going forth upon the face of all the earth; because every thief will be punished from this until

death, and every perjurer will be punished from this. And I will bring it out, says the Lord almighty, and it will enter into the house of the thief and into the house of the one swearing by my name falsely, and it will destroy in the midst of his house, and it will consume it, and its wood, and its stones. And the messenger who was speaking in me went out, and said to me, Look up with your eyes, and see this thing going out. And I said, What is it? And he said, This is the measure going out, and he said, This is their injustice in all the land. And behold, a talent of lead was being lifted up, and behold, one woman was sitting in the middle of the measure. And he said, This is lawlessness, and he threw her into the middle of the measure, and he threw the stone of lead into her mouth. And I lifted up my eyes, and I saw, and behold two women coming forth, and spirit was in their wings, and these had wings of a stork, and they took up the measure between the earth and the heaven. And I said to the messenger speaking to me, Where are these carrying away the measure? And he said to me, To build a house for him in the land of Babylon and to prepare it, and they will set it there upon its prepared place.

6

And I turned, and I lifted up my eyes, and I saw, and behold four chariots going out from the midst of two mountains, and the mountains were mountains of bronze. In the first chariot were red horses, and in the second chariot were black horses, and in

the third chariot were white horses, and in the fourth chariot were dappled strong horses. And I answered and said to the messenger speaking in me, What are these things, Lord? And the messenger speaking in me answered and said, These are the four winds of heaven; they go out to stand before the Lord of all the earth. In which were the black horses, they went out to the land of the North, and the white ones went out behind them, and the dappled ones went out to the land of the South, and the strong ones went out, and they looked to go to travel around the earth, and he said, Go and patrol the earth, and they traveled around the earth. And he cried out and spoke to me, saying, Behold, the ones going out upon the land of the North have rested my spirit in the land of the north. And the word of the Lord came to me, saying, Take the things from the captivity from the rulers, and from the useful men of it, and from those who have known it, and you will enter on that day into the house of Josiah the son of Zephaniah who has come from Babylon, and you will take silver and gold, and you will make crowns, and you will place them upon the head of Joshua the son of Jozadak the high priest. And you will say to him, these things the Lord almighty says, Behold a man, his name is Rising, and he will spring up from beneath him, and he will build the house of the Lord, and he himself will receive virtue, and he will sit and will rule upon his throne, and there will be a priest at his right, and peaceful counsel will be between both, and the crown will be to the enduring ones and to its useful ones and to the ones having known it, and for the grace of the son of Zephaniah, and for a psalm in the house of the Lord. And those far from them will

come, and they will build in the house of the Lord, and you will know that the Lord Almighty has sent me to you, and it will be so if you truly listen to the voice of the Lord your God.

7

And it came to pass in the fourth year of Darius the king, the word of the Lord came to Zechariah on the fourth of the ninth month, which is Chislev. And the king sent to Bethel Sharezer and Regem Melech and his men to seek the favor of the Lord, saying to the priests in the house of the Lord Almighty and to the prophets, Should I mourn in the fifth month, separating myself, just as I have done for so many years already? And the word of the Lord of hosts came to me, saying, Say to all the people of the land and to the priests, When you fasted and mourned in the fifth month and in the seventh month for these seventy years, did you really fast for me? And if you eat or drink, is it not you who eat and drink? Are not these the words which the Lord spoke by the hands of the former prophets, when Jerusalem was inhabited and prospering, and the cities around her and the hill country and the lowland were inhabited? And the word of the Lord came to Zechariah, saying, the Lord almighty says these things: Judge just judgment, and each one do mercy and compassion toward his brother and toward the widow and the orphan and the sojourner and the poor man, do not oppress, and let not each one bear a grudge of evil against his brother in your hearts. And they refused to pay attention, and they gave a

stubborn back, and they made their ears heavy so as not to listen. And they made their heart disobedient so as not to listen to my law and the words which the Lord almighty sent out by his spirit through the hands of the former prophets, and great wrath came from the Lord almighty. And it will be, in the same manner that he said and they did not listen, thus they will cry out and I will not listen, says the Lord Almighty. And I will cast them out into all the nations which they did not know, and the land will be made desolate behind them with no one passing through and no one returning, and they made the chosen land a desolation.

8

And the word of the Lord almighty came to pass, saying, the Lord almighty says these things, I have been zealous for Jerusalem and for Zion with great zeal, and I have been zealous for her with great wrath. These things the Lord says: I will return to Zion, and I will dwell in the midst of Jerusalem, and Jerusalem will be called the city of truth, and the mountain of the Lord almighty, a holy mountain. The Lord almighty says these things, elders and elder women will still sit in the streets of Jerusalem, each one having his staff in his hand, from multitude of days. And the streets of the city will be filled with boys and girls playing in its streets. The Lord almighty says these things: if it will be impossible before the remnant of this people in those days, will it not also be impossible before me? The Lord

Almighty says. These things says the Lord almighty: behold, I save my people from the land of the east and from the land of the west, and I will bring them in, and I will dwell in the midst of Jerusalem, and they will be to me a people, and I will be to them a God in truth and in righteousness. These things says the Lord almighty: let the hands of you who are hearing these words in these days from the mouth of the prophets be strengthened, from the day the house of the Lord almighty was founded, and the temple from when it was built. Because before those days the wage of men will not be to benefit, and the wage of the cattle will not exist, and to the one going out and to the one coming in there will be no peace from the affliction, and I will send out all the men, each against his neighbor. And now, not according to the former days do I do to the remnant of this people, says the Lord almighty, but I will show peace: the vine will give its fruit, and the land will give its produce, and the heaven will give its dew, and I will cause the remnant of this my people to inherit all these things. And it will be that just as you were a curse among the nations, house of Judah and house of Israel, so I will save you, and you will be a blessing; take courage, and let your hands be strong. Because these things says the Lord almighty: in the same manner I intended to harm you when your fathers provoked me to anger, says the Lord almighty, and I did not repent, thus I have determined and I have purposed in these days to do well to Jerusalem and the house of Judah; take courage. These are the words which you shall do: each one speak truth to his neighbor, judge truth and peaceful judgment in your gates, and do not consider the evil of his neighbor in

your hearts, and do not love a false oath, because I have hated all these things, says the Lord almighty. And the word of the Lord almighty came to me, saying, These things says the Lord almighty: the fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth will be for the house of Judah for joy and gladness, and for good festivals; and you will rejoice, and love the truth and the peace. These things says the Lord almighty: still many peoples will come, and those dwelling in many cities, and those dwelling in five cities will gather together into one city, saying, Let us go to entreat the face of the Lord, and to seek out the face of the Lord almighty; I will go too. And many peoples and many nations will come to seek out the face of the Lord almighty in Jerusalem, and to make atonement for the face of the Lord. These things says the Lord almighty: In those days, if ten men from all the languages of the nations might seize the fringe of a Jewish man, saying, We will go with you, because we have heard that God is with you.

9

An oracle of the word of the Lord in the land of Hadrach, and Damascus his resting place, because the Lord looks upon men and all the tribes of Israel. And also Hamath, which borders on it, and Tyre and Sidon, because they are very wise. And Tyre built fortifications for herself, and she heaped up silver as dust, and she gathered gold as the mud of the roads. And because of this the Lord will inherit them, and he will strike her power into

the sea, and it will be consumed in fire. Ashkelon will see and be afraid, and Gaza will grieve exceedingly, and Ekron, because it was ashamed upon her transgression, and a king from Gaza will be destroyed, and Ashkelon will not be inhabited. And foreigners will dwell in Ashdod, and I will tear down the insolence of the Philistines, and I will remove their blood from their mouth, and their abominations from the midst of their teeth, and these also will be left to our God, and they will be as a chiliarch in Judah, and Ekron as the Jebusite. And I will set up a guard for my house so that none may pass through or turn back, and an oppressor will no longer come upon them, because now I have seen with my own eyes. Rejoice exceedingly, daughter of Zion, proclaim, daughter of Jerusalem: behold, the king comes to you righteous and saving, himself gentle, and having mounted upon a beast of burden and a young colt. And he will destroy chariots from Ephraim and horses from Jerusalem, and the war bow will be destroyed, and multitude and peace from nations, and he will rule from waters to sea and the outlets of rivers of the earth. And you, by the blood of your covenant, have sent your prisoners from a pit having no water. You will sit as prisoners in strongholds of the assembly, and instead of one day of your sojourning I will repay you double, because I have bent you Judah as a bow for myself, I have filled Ephraim, and I will raise up your children Zion against the children of the Greeks, and I will wield you as a warrior's sword, and the Lord will be upon them, and he will go out as a lightning arrow, and the Lord almighty will sound a trumpet, and he will go in the turmoil of his threat. The Lord almighty will defend them, and they will

consume them and subdue them with sling stones, and they will drink them up like wine, and they will fill the bowls like the altar. And the Lord their God will save them in that day, his people as sheep, because holy stones are rolled upon his land. Because if anything of his is good, and if anything of his is beautiful, grain is for young men, and fragrant wine is for maidens.

10

You ask from the Lord for rain in its season, early and late; the Lord makes the clouds, and he will give them winter rain, to each one vegetation in the field. Because the soothsayers spoke troubles, and the diviners spoke false visions, and they were speaking false dreams, they were urging vain things; because of this they were dried up like sheep, and they were afflicted, because there was no healing. My anger was provoked upon the shepherds, and I will visit upon the lambs; and the Lord God the Almighty will visit his flock, the house of Judah, and he will order them as his beautiful horse in war, and from him he looked upon, and from him he arranged, and from him the bow in anger, from him will go out everyone driving out in the same. And they will be as warriors trampling mud in the roads in war, and they will draw up for battle, because the Lord is with them, and the riders of horses will be put to shame. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will cause them to dwell, because I have loved

them, and they will be as though I had not rejected them, because I am the Lord their God, and I will answer them, and they will be as the warriors of Ephraim, and their heart will rejoice as in wine, and their children will see, and they will be glad, and their heart will rejoice in the Lord. I will signal to them, and I will receive them, because I will redeem them, and they will be multiplied just as they were many. And I will sow them among peoples, and those far away will remember me, they will raise their children, and they will return. And I will return them from the land of Egypt, and from Assyria I will receive them, and into Gilead and into Lebanon I will bring them, and not one of them will be left behind. And they will pass through a narrow sea, they will strike the waves in the sea, and all the depths of the rivers will be dried up, and all the arrogance of the Assyrians will be taken away, and the scepter of Egypt will be taken away. And I will strengthen them in the Lord their God, and in his name they will boast greatly, says the Lord.

11

Open your doors, Lebanon, and let fire consume your cedars. Let the pine wail, because the cedar has fallen, because the nobles have suffered greatly; wail, oaks of Bashan, because the dense forest was destroyed. A voice of lamenting shepherds, because their greatness has been devastated; a voice of roaring lions, because the pride of the Jordan has been devastated. These things says the Lord almighty: shepherd the sheep of the

slaughter, which those who acquired them slaughtered and did not regret it, and those selling them were saying, Blessed be the Lord, and we have become rich, and their shepherds suffered nothing on account of them. Therefore I will no longer spare the inhabitants dwelling in the land, says the Lord, and behold I will deliver over the men, each into the hand of his neighbor and into the hand of his king, and they will cut down the land, and I will not rescue them from their hand. And I will shepherd the sheep of the slaughter in Canaan, and I will take for myself two rods, the one I called Beauty, and the other I called Measuring Line, and I will shepherd the sheep. And I will remove the three shepherds in one month, and my soul will be weighed down upon them, for their souls were embittered upon me. And I said, I will not shepherd you; the dying, let it die, and the perishing, let it perish, and the remnants, let each one devour the flesh of his neighbor. And I will take my good staff and cast it away to break my covenant which I made with all the peoples, and it will be broken on that day, and the Canaanites, the sheep being guarded by me, will know that it is the word of the Lord. And I will say to them, If it is good before you, give my wage, or refuse. And they set my wage at thirty silver. And the Lord said to me, Cast them into the melting pot, and I will see if it is approved, in the manner I was tested concerning them. And I took the thirty pieces of silver and cast them into the house of the Lord into the melting pot. And I cast away the second rod, the Measuring Line, to break the possession between Judah and Israel. And the Lord said to me, Take for yourself the vessels of a shepherd, of a worthless shepherd; because behold I will raise up a shepherd

upon the land. The perishing he will not visit, and the scattered he will not seek, and the broken he will not heal, and the whole he will not guide, and the flesh of the chosen he will devour, and their knucklebones he will tear off. O the ones shepherding vain things, having abandoned the sheep, a sword upon his arms and upon his right eye, his arm will be completely dried up, and his right eye will be completely blinded.

12

An oracle of the word of the Lord upon Israel; the Lord says, stretching out heaven, and laying the foundations of the earth, and forming the spirit of man in him, behold I place Jerusalem as shaking thresholds to all the peoples around, and in Judea there will be a siege upon Jerusalem. And it will be that in that day I will make Jerusalem a stone trampled by all the nations; everyone who tramples it while mocking will be mocked, and all the nations of the earth will be gathered together against it. In that day, says the Lord almighty, I will strike every horse with astonishment, and his rider with madness, but upon the house of Judah I will open my eyes, and all the horses of the peoples I will strike with blindness. And the tribunes of Judah will say in their hearts, We will find for ourselves the inhabitants of Jerusalem in the Lord almighty, their God. In that day I will make the tribunes of Judah as a firebrand of fire in wood, and as a torch of fire in reeds, and they will devour all the peoples round about from the right and from the left, and Jerusalem will

dwell still by itself in Jerusalem. And the Lord will save the dwellings of Judah, just as from the beginning, so that the boast of the house of David may not be magnified, and the exaltation of those dwelling in Jerusalem over Judah. And it will be that in that day the Lord will defend on behalf of those dwelling in Jerusalem, and the weak one among them will be in that day as David, and the house of David as the house of God, as a messenger of the Lord before them. And it will be that in that day, I will seek to destroy all the nations coming upon Jerusalem. And I will pour out upon the house of David and upon the inhabitants of Jerusalem a spirit of grace and compassion, and they will look toward me whom they mocked, and they will mourn for him with lamentation as for a beloved, and they will grieve with pain as for a firstborn. In that day the lamentation in Jerusalem will be magnified, as the lamentation of a pomegranate grove being cut down in the plain. And the land will mourn tribe by tribe: the tribe of the house of David by itself, and their women by themselves; the tribe of the house of Nathan by itself, and their women by themselves; the tribe of the house of Levi by itself, and their women by themselves; the tribe of Simeon by itself, and their women by themselves. All the remaining tribes, each tribe by itself, and their women by themselves.

13

In that day every place will be opened to the house of David and

to those dwelling in Jerusalem for the removal and for the separation. And it will be in that day, says the Lord of hosts, I will destroy the names of the idols from the earth, and there will no longer be remembrance of them; and I will remove the false prophets and the unclean spirit from the earth. And it will be if a man prophesies still, his father and his mother, the ones who begot him, will say to him, You will not live, because you spoke false things in the name of the Lord, and his father and his mother, the ones who begot him, will bind his feet when he prophesies. And it will be that in that day the prophets will be put to shame, each one because of his vision, when he prophesies, and they will put on a hairy garment, because they lied. And he will say, I am not a prophet, because I am a man working the land, because a man begot me from my youth. And I will say to him, What are these blows between your hands? And he will say, I was struck in my beloved's house. Sword, arise against my shepherds and against the man who is my citizen, says the Lord almighty, strike the shepherds and scatter the sheep, and I will bring my hand upon the little ones. And it will be in all the land, says the Lord, the two parts of it will be utterly destroyed and will fail, but the third will be left in it. And I will lead the third through fire, and I will refine them, as silver is refined, and I will test them, as gold is tested; he will call upon my name, and I will answer him, and I will say, This is my people; and he will say, The Lord is my God.

14

Behold, days of the Lord are coming, and your spoils will be divided in you; and I will gather together all the nations upon Jerusalem into war, and the city will be captured, and the houses will be plundered, and the women will be defiled, and half of the city will go out in captivity, but the remnant of my people will not be destroyed from the city. And the Lord will go out, and he will array himself among those nations, just as on his day of battle array in a day of war. And his feet will stand in that day upon the Mount of Olives, the one opposite Jerusalem from the east, and the Mount of Olives will be split, its half toward the east and the sea, a very great chasm, and half of the mountain inclines toward the north, and its half toward the south. And the ravine of my mountains will be blocked, and the ravine of mountains will be joined until Jasod, and it will be blocked just as it was blocked in the days of the earthquake, in the days of Uzziah king of Judah; and the Lord my God will come, and all the holy ones with him. And it will be in that day there will be no light, and cold and frost will be for one day, and that day will be known to the Lord, and it will be not day and not night, and toward evening there will be light. And in that day living water will go out from Jerusalem, half of it into the first sea, and half of it into the last sea, and in summer and in spring it will be thus. And the Lord will be king over all the earth; in that day the Lord will be one, and his name one, circling all the earth and the wilderness from Geba to Rimmon south of Jerusalem. Ramah will remain upon its place from the gate of Benjamin until the place of the first gate, until the gate of the corners, and until the tower of Hanamel, until the king's winepresses they will dwell in

it, and a devoted thing will not be anymore, and Jerusalem will dwell confidently. And this will be the plague which the Lord will strike upon all the peoples, as many as made war against Jerusalem: their flesh will melt while they are standing on their feet, and their eyes will flow from their sockets, and their tongue will melt in their mouth. And it will be in that day that a great panic from the Lord will be upon them, and each one will seize the hand of his neighbor, and his hand will be joined against the hand of his neighbor. And Judah will array himself in Jerusalem, and he will gather the strength of all the peoples round about, gold and silver and clothing in very great abundance. And this will be the fall of the horses, and of the mules, and of the camels, and of the donkeys, and of all the animals being in those camps, according to this fall. And it will be that as many as are left remaining from all the nations that came upon Jerusalem, they will go up year by year to worship the king, the Lord almighty, and to celebrate the festival of tabernacles. And it will be that as many as do not go up from all the tribes of the earth into Jerusalem to worship the king, the Lord almighty, these will be added to those. If the tribe of Egypt does not go up, nor comes, then upon these will be the fall which the Lord will strike upon all the nations, as many as do not go up to celebrate the feast of tabernacles. This will be the sin of Egypt, and the sin of all the nations, who do not go up to celebrate the feast of tabernacles. In that day, the bridle of the horse will be holy to the Lord Almighty, and the cooking pots in the house of the Lord will be as bowls before the face of the altar. And every pot in Jerusalem and in Judah will be holy to the Lord almighty, and all those

sacrificing will come and will take from them and will boil in them, and there will not be a Canaanite in the house of the Lord almighty anymore in that day.

Malachi

1

An oracle of the word of the Lord upon Israel by the hand of his messenger: place it indeed upon your hearts. I have loved you, says the Lord, and you said, In what way have you loved us? Was not Esau the brother of Jacob, says the Lord, and I loved Jacob, but I hated Esau, and I appointed his boundaries to destruction, and his inheritance to dwellings of the desert? Because Idumea will say, It has been destroyed, so let us return and rebuild the desolate places, thus says the Lord Almighty, They themselves will build, and I will destroy, and they will be called the boundaries of lawlessness, and a people against whom the Lord has been arrayed until eternity. And your eyes will see, and you will say, The Lord has been magnified above the borders of Israel. A son honors a father, and a slave honors his own lord. And if I am a father, where is my glory? And if I am Lord, where is my fear? The Lord Almighty says: you priests who despise my name, you said, In what way have we despised your name? You are bringing defiled loaves toward my altar, and

you said, In what have we defiled them? When you say the table of the Lord is defiled, you despise the things being placed upon it. Because if you bring a blind animal for sacrifice, isn't it evil? And if you bring what is lame or sick, is it not evil? Bring it indeed to your leader—will he accept you? Will he receive your face? says the Lord Almighty. And now make atonement before your God and pray to him. Has it become these things in your hands, if I will accept your persons from you? The Lord Almighty says. Because even among you doors will be shut, and my altar will not be kindled as a gift; my will is not in you, says the Lord almighty, and I will not accept sacrifice from your hands. Because from the rising of the sun until its setting my name has been glorified among the nations, and in every place incense is brought to my name, and a pure sacrifice; because my name is great among the nations, says the Lord almighty. But you profane it by saying, the table of the Lord is defiled, and the food placed upon it is despised. And you said, these things are a hardship. And I blew them away, says the Lord Almighty, and you bring in plunder and the lame and the sick ones, and if you bring the sacrifice, will I accept them from your hands? The Lord Almighty says. And cursed is he who was able and had a male in his flock and made a vow concerning it, and he sacrifices a corrupted one to the Lord, because I am a great king, says the Lord almighty, and my name is manifest among the nations.

2

And now this commandment is for you priests. If you do not hear, and if you do not place it into your heart to give glory to my name, says the Lord almighty, then I will send out the curse upon you, and I will curse your blessing, and I will curse it, and I will scatter your blessing, and it will not be in you, because you do not place it into your heart. Behold, I separate the shoulder from you, and I will scatter the stomach upon your faces, the stomach of your festivals, and I will take you with it. And you will know that I have sent this commandment to you, so that my covenant may be with the Levites, says the Lord almighty. My covenant with him was of life and of peace, and I gave him fear to fear me, and he was sent from the face of my name; the law of truth was in his mouth, and injustice was not found on his lips; directing in peace he went with me, and he turned many back from injustice. Because the lips of a priest will guard knowledge, and they will seek out the law from his mouth, because he is a messenger of the Lord almighty. But you turned aside from the way, and you caused many to stumble in the law, you corrupted the covenant of Levi, says the Lord almighty. And I have made you despised and cast aside among all the nations, because you have not kept my ways, but you have shown partiality in the law. Is there not one father of all of you? Hasn't one God created you? Why has each one of you abandoned his brother, to profane the covenant of your fathers? Judah was abandoned, and an abomination came to pass in Israel and in Jerusalem, because Judah profaned the holy things of the Lord which he loved, and he practiced foreign gods. The Lord will utterly destroy the man doing these things, until he is humbled from the

tents of Jacob and from the ones bringing sacrifice to the Lord Almighty. And you were doing these things which they hated: you were covering the altar of the Lord with tears and with weeping and groaning from labors; is it still worthy to look upon the sacrifice or to receive anything acceptable from your hands? And say, Because of whom? Because the Lord testified between you and the wife of your youth, whom you abandoned, and she is your partner and the wife of your covenant. And didn't he do well? And a remnant of his spirit remains—and you said, What else does God seek but godly offspring? And guard yourselves in your spirit, and do not forsake the wife of your youth. But if having hated her you send her away, says the Lord, the God of Israel, impiety will cover your thoughts, says the Lord Almighty. And guard yourselves in your spirit, and do not forsake the fact that you have provoked God in your words, and you said, In what have we provoked him? In your saying, Everyone doing evil is good before the Lord, and he was pleased with them, where is the God of righteousness?

3

Behold, I send out my messenger, and he will look upon the way before my face, and suddenly the Lord will come into his own temple, whom you seek, and the messenger of the covenant, whom you wish; behold, he comes, says the Lord almighty, and who will endure the day of his entrance? Or who will stand before him? Because he himself enters as the fire of a smelting

furnace and as the soap of those washing. He will sit refining and purifying like silver and like gold, and he will purify the sons of Levi, and he will pour them out just as gold and silver, and they will be bringing sacrifice to the Lord in righteousness. And the sacrifice of Judah and Jerusalem will be pleasing to the Lord, just as in the days of old, and just as in the years before. And I will bring near to you in judgment, and I will be a swift witness against the sorcerers, and against the adulteresses, and against those swearing by my name falsely, and against those defrauding the wages of a hired worker, and those oppressing a widow, and those striking orphans, and those turning aside the judgment of a sojourner, and those not fearing me, says the Lord Almighty. Because I am the Lord your God, and I have not changed; and you the sons of Jacob do not abstain from the injustices of your fathers, you have turned aside from my laws, and have not kept them. Turn back to me, and I will turn back to you, says the Lord Almighty, and you say, In what way shall we return? Surely a man will not supplant God? Because you trip me up, and you will say, In what way have we tripped you up? Because the tithes and the firstfruits are with you. And while you are looking, you look away, and you trip me up. The year was completed, and you brought in all the produce into the treasuries, and its plundering will be in his house; return indeed in this, says the Lord almighty, if I will not open for you the floodgates of heaven and pour out my blessing for you until there is satisfaction. And I will rebuke for you for food, and I will not destroy the fruit of your land, and your vine in the field will not fail, says the Lord almighty. And all the nations will call you

blessed, because you will be a desirable land, says the Lord Almighty. You have burdened me with your words, says the Lord, and you said, in what have we spoken against you? You said, Vain is the one serving God, and what more, because we have kept his ordinances, and because we journeyed as suppliants before the face of the Lord Almighty? And now we call strangers blessed, and all doing lawless things are built up, and they resisted God, and they were saved. These things the ones fearing the Lord spoke, each one to his neighbor, and the Lord paid attention and heard, and wrote a book of remembrance before him for the ones fearing the Lord and revering his name. And they will be mine, says the Lord almighty, in the day which I make them my possession, and I will choose them in the manner a man chooses his son who serves him. And you will turn back, and you will see between the righteous and the lawless, and between the one serving God and the one not serving. Because behold, a day comes burning as an oven and it will burn them, and all the foreigners and all the ones doing lawless things will be stubble, and the coming day will kindle them, says the Lord almighty, and there will not be left behind from them root nor branch. And the sun of righteousness will rise for you who fear my name, with healing in his wings, and you will go out and leap like calves released from their stalls. And you will trample down the lawless ones, because they will be ashes underneath your feet on the day which I act, says the Lord Almighty. And behold, I will send to you Elijah the Tishbite before the great and conspicuous day of the Lord comes, who will restore the heart of father to son and

the heart of man to his neighbor, lest I come and strike the earth utterly. Remember the law of Moses my servant, just as I commanded him in Horeb to all Israel, the commandments and ordinances.

1 Maccabees

1

And it came to pass after Alexander the son of Philip the Macedonian, who went out from the land of Kittim, struck Darius king of the Persians and the Medes, and he reigned in place of him, having formerly reigned over Greece. And he established many wars, and he gained control of fortifications, and he slaughtered kings, and he went through to the extremities of the earth. And he took spoils of a multitude of nations, and the land became quiet before him, and he was lifted up, and his heart was lifted up, and he gathered an exceedingly strong force, and he ruled regions and nations and tyrannies, and they became tribute to him. And after this he fell upon the bed, and he knew that he was dying. And he called his glorious children, the ones brought up with him from youth, and he divided his kingdom among them while he was still living. And Alexander reigned twelve years, and he died. And his children prevailed, each one in his place, and all put on diadems after he died, and their sons after them for many years, and they

multiplied evils in the land. And there went out from them a sinful root, Antiochus Epiphanes, son of Antiochus the king, who was a hostage in Rome. And he reigned in the one hundred and thirty-seventh year of the kingdom of the Greeks. In those days a lawless son went out from Israel, and they persuaded many saying, Let us go and make a covenant with the nations around us, because since we were separated from them, many evils have found us. And the word seemed good in their eyes, and some from the people were eager, and they went to the king, and he gave them authority to do the ordinances of the nations. And they built a gymnasium in Jerusalem according to the customs of the nations. And they made foreskins for themselves, and they revolted from the holy covenant, and they were yoked to the nations, and they were sold to do evil. And the kingdom was prepared before Antiochus, and he intended to reign over the land of Egypt, so that he might reign over the two kingdoms. And he entered into Egypt with a heavy force, with chariots and elephants and with horsemen and with a great fleet. And he made war against Ptolemy the king of Egypt, and Ptolemy was humbled before his face and fled, and many wounded fell. And they seized the fortified cities in the land of Egypt, and he took the spoils of the land of Egypt. And Antiochus returned after striking Egypt in the one hundred and forty-third year, and he went up against Israel and Jerusalem with a heavy force and he entered into the sanctuary in arrogance, and he took the golden altar and the lampstand of light and all its vessels and the table of the bread of the Presence and the libation vessels and the bowls and the golden censers and the curtain and the crowns

and the golden ornament on the front of the temple, and he stripped everything, and he took the silver and the gold and the desirable vessels, and he took the hidden treasures which he found. And having taken all things, he went away into his land. And they committed murder, and they spoke great arrogance. And great mourning came upon Israel in every place of theirs, and rulers and elders groaned, maidens and young men became weak, and the beauty of the women was changed. Every bridegroom took up lamentation; the one sitting in the bridal chamber came to be in mourning. And the land was shaken upon its inhabitants, and all the house of Jacob put on shame. After two full years, the king sent a chief tax collector to the cities of Judah, and he came to Jerusalem with a large force. And he spoke peaceful words to them deceitfully, and they believed him, and he fell upon the city suddenly, and he struck it a great blow, and he destroyed many people from Israel. And he took the spoils of the city and set it on fire, and he tore down its houses and its walls all around, and he took captive the women and the children; and they took the cattle as their inheritance. And they built the city of David with a great and strong wall, with strong towers, and it became a citadel for them. And they placed a sinful nation there, lawless men, and they strengthened themselves in it. And they entrusted weapons and food, and having gathered together the spoils they placed them in Jerusalem and it became a great trap, and it became an ambush for the sanctuary, and an evil devil to Israel continually. And they poured out innocent blood around the sanctuary. And they defiled the sanctuary. And the inhabitants of Jerusalem fled

because of them, and it became a dwelling of foreigners, and it became foreign to her offspring, and her children abandoned her. Her sanctuary was made desolate as a desert; her festivals were turned into mourning, her sabbaths into reproach, her honor into contempt, according to her glory her dishonor was multiplied, and her height was turned into mourning. And the king wrote to all his kingdom that all should be one people, and that each should abandon his customs, and all the nations accepted according to the word of the king. And many from Israel were pleased with his worship, and they sacrificed to the idols, and they profaned the Sabbath. And the king sent books by the hand of messengers into Jerusalem and the cities of Judah, to go after foreign customs of the land, and to prevent burnt offerings and sacrifices and drink offerings from the sanctuary, and to profane sabbaths and festivals, and to defile the sanctuary and the holy ones; to build altars and sacred precincts and idols, and to sacrifice swine and common cattle, and to leave their sons uncircumcised, to make their souls abominable with every unclean thing and profanity. So that they forgot the law and changed all the ordinances. And whoever does not do according to the word of the king will die. According to all these words he wrote to his kingdom, and he made overseers over all the people, and he commanded the cities of Judah to sacrifice city by city. And many from the people were gathered together to them, everyone who was forsaking the law, and they did evil things in the land, and they drove Israel into hiding places, into every place of refuge. And on the fifteenth day of Chislev in the forty-fifth year they built an abomination of desolation upon the

altar, and in the cities around Judah they built altars, and upon the windows of the houses and in the streets they burned incense. And having torn up the books of the law which they found, they burned them with fire. And wherever a book of the covenant was found with someone, and if anyone agreed with the law, the king's decree put him to death. In their strength they were doing this to Israel, to those found in the cities every month. And on the twenty-fifth of the month they were sacrificing upon the altar which was on top of the altar. And they put to death the women who had circumcised their children according to the command, and they hung the infants from their necks, and their relatives, and those who had circumcised them, and many in Israel were hanged. And they strengthened themselves not to eat common things, and they accepted to die, so that they might not be defiled by the foods and not profane the holy covenant, and they died. And a very great idleness came upon Israel.

2

In those days arose Mattathias, son of John, son of Simeon, a priest of the sons of Joarib, from Jerusalem, and he settled in Modein. And he had five sons: John called Gaddis, Simon called Thassis, Judah called Maccabeus, Eleazar called Avaran, Jonathan called Sapphus. And he saw the blasphemies happening in Judah and in Jerusalem, and he said Alas, why was I born to see the destruction of my people and the ruin of the

holy city, and to sit there when it was given into the hand of enemies, the sanctuary into the hand of foreigners? Her temple became like a disgraced man; the vessels of glory were led away captive; her infants were killed in her streets, her young men by the sword of the enemy. What nation has not inherited a kingdom and gained control of her spoils? Her entire world was taken away; instead of being free she became a slave. And behold, our holy things and our beauty and our glory have been laid waste. And the nations profaned them; why should we still live? And Mattathias and his sons tore their garments, and they clothed themselves with sackcloth, and they mourned exceedingly. And the men from the king who were compelling the apostasy came into the city of Modein, so that they might sacrifice. And many from Israel came to them, and Mattathias and his sons were gathered together. And those from the king answered and said to Mattathias saying, You are a ruler and glorious and great in this city, and supported by sons and brothers. Now come near first, and do the command of the king, as all the nations did, and the rulers of Judah, and the ones left behind in Jerusalem; and you and your household will be of the friends of the king; and you and your sons will be honored with silver and with gold and with many gifts. And Mattathias answered and said with a great voice: If all the nations in the house of the king's kingdom hear him and depart each one from the worship of his fathers, and they have chosen his commandments, yet I and my sons and my brothers, let us walk in the covenant of our fathers. To be gracious to us by leaving behind law and ordinances. We will not obey the law of the king,

to turn from our worship to the right or to the left. And as he ceased speaking these words, a Jewish man approached in the sight of all to burn incense upon the altar in Modein according to the command of the king. And when Mattathias was zealous, his kidneys trembled, and he brought up wrath according to the judgment, and running, he slaughtered him upon the altar. And he killed the king's man who was compelling sacrifice at that time, and he tore down the altar, and he was zealous for the law, just as Phineus did to Zimri son of Salom. And Mattathias cried out in the city with a loud voice, saying, Everyone who is zealous for the law and upholding the covenant, let him follow me. And he himself and his sons fled into the mountains, and they left behind everything they had in the city. Then many seeking righteousness and judgment went down into the wilderness to dwell there, they themselves and their sons and their wives and their livestock, because the evils had become severe upon them. And it was reported to the king's men and the forces which were in Jerusalem, the city of David, that men who had disobeyed the king's command went down into the hiding places in the wilderness. And many ran after them, and having overtaken them they encamped against them, and they prepared for war against them on the sabbath day, and they said to them Until now, come out and obey the word of the king, and you will live. And they said, We will not go out, nor will we do the word of the king, to profane the day of the sabbath. And they hastened war upon them. And they did not answer them, nor did they hurl a stone at them, nor did they block up the hiding places, saying, Let us all die in our simplicity; heaven and earth bear witness

upon us that you destroy us without judgment. And they rose up against them in war on the sabbath, and they themselves died along with their women and their children and their livestock, up to a thousand people. And Mattathias and his friends learned of it, and they mourned for them very greatly. And a man said to the one near him, If all of us should do as our brothers did, and not fight against the nations for our soul and our ordinances, they will now destroy us from the earth more quickly. And they took counsel on that day, saying Every man who comes against us to war on the sabbath day, let us fight against him, and let us not all die just as our brothers died in the hiding places. Then an assembly of the Hasideans from Israel was gathered together to them, strong in power, every one volunteering for the law. And all those fleeing from evils were added to them, and they became a support to them. And they established a force, and they struck sinners in their anger and lawless men in their wrath, and the rest fled into the nations to be saved. And Mattathias and his sons encircled, and they tore down their altars, and they circumcised the uncircumcised children, as many as he found in the borders of Israel, by strength. And they drove out the sons of arrogance, and the work was made to prosper in their hand. And they took hold of the law from the hand of the nations and from the hand of the kings, and they did not give a horn to the sinner. And the days drew near for Mattathias to die, and he said to his sons, Now arrogance has been established and rebuke and a time of destruction and angry wrath. And now, children, be zealous for the law, and give your souls for the covenant of our fathers. Remember the works

of our fathers which they did in their generations, and receive great glory and eternal glory. Was not Abraham found faithful in trial, and it was reckoned to him as righteousness? Joseph in his time of distress kept the commandment, and became lord of Egypt. Phinehas our father, in being zealous with zeal, received a covenant of holy priesthood. Joshua, in fulfilling the word, became a judge in Israel. Caleb took land as an inheritance in bearing witness to the assembly. David, in his mercy, inherited the throne of an eternal kingdom. Elijah, in his zeal for the law, was taken up into heaven. Ananias, Azariah. Mishael and those who believed were saved from the flame. Daniel in his simplicity was rescued from the mouth of lions. And thus you have understood throughout the generations, that all those hoping in him will not be weak. And do not be afraid of the words of a sinful man, because his glory turns to dung and to worms. Today he will be lifted up, and he will not be found, because he returned into his dust, and his reasoning perished. And you, children, be strong and be courageous in your law, because in it you will be honored. And behold, Simeon your brother, I know that he is a man of counsel; listen to him all the days, he will be a father to you. And Judah the Maccabee himself, strong in power from his youth, this one will be to you a ruler of the army; and you will fight the war of the peoples. And you will bring to yourselves all the makers of the law, and execute vengeance for your people. Repay recompense to the nations, and pay attention to the commandments of the law. And he blessed them, and he was added to his fathers. And he died in the one hundred and forty-sixth year, and his sons buried him in the tombs of his

fathers in Modein, and all Israel mourned him with great lamentation.

3

And Judah his son, called Maccabeus, arose in his place. And all his brothers were helping him, and all who had joined themselves to his father, and they were waging the war of Israel with gladness. And he widened glory for his people, and he put on a breastplate like a giant, and he girded on his weapons of war. He waged wars, protecting the camp with the sword. And he was made like a lion in his deeds, and as a young lion roaring for the hunt. And he pursued lawless ones, searching them out, and he burned up the ones disturbing his people, and the lawless ones were subdued from fear of him, and all the workers of lawlessness were thrown into confusion, and salvation prospered in his hand. And he ruled over many kings, and he gladdened Jacob by his works, and his memorial is a blessing forever. And he passed through the cities of Judah, and he utterly destroyed the ungodly in it, and he turned away anger from Israel, and he was named to the end of the earth, and he gathered those who were perishing. And Apollonius gathered nations, and from Samaria a great force to wage war against Israel. And Judah decided, and he went out to meet him and struck him and killed him, and many wounded fell, and the remaining ones fled. And they took their vessels, and Judah took the sword of Apollonius, and he was fighting with it all his days.

And Seron, the ruler of the force of Syria, heard that Judah had gathered a gathering and assembly of the faithful with himself and was going out to war. And he said, I will make for myself a name, and I will be glorified in the kingdom, and I will wage war against Judah and those with him and those despising the word of the king. And he proceeded and went up with him with a strong camp of the ungodly to help him, to take vengeance on the sons of Israel. And he drew near to the ascent of Beth Horon, and Judah went out to meet him with few men. And when they saw the camp coming to meet him, they said to Judah, How will we be able, being few, to fight against so great a multitude? And we have been weakened by fasting today. And Judah said, It is easy for many to be hemmed in by the hands of few, and there is no difference before heaven whether to save by many or by few. Victory in war does not come from a multitude of power, but strength comes from heaven. They themselves are coming toward us with a multitude of insolence and lawlessness, to destroy us and our wives and our children, to plunder us. We are fighting for our souls and our customs. And he himself will crush them before us; but you should not be afraid of them. As he ceased speaking, he rushed upon them suddenly, and Seron and his camp were crushed before him. And they pursued them in the descent of Beth Horon until the plain, and eight hundred men of them fell, and the rest fled into the land of the Philistines. And the fear of Judah and his brothers began, and the terror fell upon the nations around them. And his name reached the king, and every nation was talking about the battles of Judah. When Antiochus the king heard these words, he was angered with

wrath; and he sent and gathered all the forces of his kingdom, an exceedingly strong army; and he opened his treasury, and he gave wages to his forces for a year; and he commanded them to be ready for a year for every need. And he saw that the silver had failed from the treasuries and the taxes of the country were few because of the dissension and calamity which he had brought about in the land. Of lifting the customs which were from the first days. And he feared he did not have as once and twice for the expenses and the gifts which he was giving before with a lavish hand, and he was exceedingly distressed in his soul, and he planned to go into Persia and to take the tributes of the regions and to gather much silver. And he left behind Lysias, a glorious man and from the royal family, over the affairs of the king, from the river Euphrates to the borders of Egypt, and to nourish his son Antiochus until his return. And he handed over to him half of the forces and the elephants, and he commanded him concerning all things that he wished, and concerning all those dwelling in Judea and Jerusalem, to send a force against them, to root out and remove the strength of Israel and the remnant of Jerusalem, and to remove his memorial from the place, and to settle foreigners in all their borders, and to take possession of their land. And the king took over the half of the forces that had been left behind and departed from Antioch, from the city of his kingdom, in the one hundred and forty-seventh year, and crossed the Euphrates river and was passing through the upper lands. And Lysias chose Ptolemy the son of Dorymenes, Nicanor, and Gorgias, powerful men from among the friends of the king. And he sent with them forty thousand

men and seven thousand cavalry, to come into the land of Judah and destroy it according to the word of the king. And they departed with all their force, and they came and encamped near Emmaus in the lowland. And the merchants of the land heard their name, and they took very much silver and gold and children, and they came into the camp to take the sons of Israel as slaves, and the forces of Syria and the land of the Philistines joined them. And Judah and his brothers saw that the evils were multiplied and the forces would encamp in their borders, and they recognized the king's commands which he ordered to be done to the people for their destruction and annihilation. And each one said to his neighbor, Let us restore our people and the holy things from destruction. And the assembly was gathered to be ready for war, and to pray and to ask for mercy and compassion. And Jerusalem was uninhabited like a desert; there was no one entering or going out from her produce; and the sanctuary was being trampled, and sons of foreigners were in the citadel, a lodging place among the nations; and delight was taken away from Jacob, and the flute and lyre ceased. And they were gathered together and they came to Mizpah opposite Jerusalem, because Mizpah was formerly a place of prayer for Israel. And they fasted that day, and they put on sackcloth and ashes upon their heads, and they tore their garments. And they spread out the book of the law, concerning which the nations were searching out the likenesses of their idols. And they brought the garments of the priesthood and the firstfruits and the tithes, and they raised up the Nazirites who had fulfilled the days, and they cried out with a voice to heaven saying, What

shall we do with these, and where shall we lead them away? And your holy things have been trampled down and have been profaned, and your priests are in mourning and humiliation. And behold, the nations have been gathered against us to destroy us; you know what they are planning against us. How will we be able to withstand them face to face, if you do not help us? And they sounded the trumpets and they cried out with a great voice. And after this, Judah appointed leaders of the people: chiliarchs and centurions and commanders of fifties and commanders of tens. And he said to those building a house and betrothing women and planting vineyards and the cowardly, to turn away each one to his house according to the law. And the camp departed, and they encamped to the south of Emmaus. And Judah said, Gird yourselves and become powerful sons, and be ready in the morning to fight against these nations that have gathered together against us to destroy us and our holy things. That it is better for us to die in war than to look upon the evils of our nation and the holy things. As the will is in heaven, thus he will do.

4

And Gorgias took over five thousand men and a thousand chosen cavalry, and the camp departed by night, so that they could attack the camp of the Jews and strike them suddenly; and the sons of the citadel were guides to him. And Judah heard, and he and the mighty men departed to strike the king's force in

Emmaus, while the forces were still scattered from the camp. And Gorgias came into the camp of Judah by night, and he found no one, and he was seeking them in the mountains, because he said, These are fleeing from us. And at daybreak Judah appeared in the plain with three thousand men, except they did not have armor and swords as they wished. I saw a strong armored camp of nations, and horses were encircling it, and these were trained in war. And Judah said to the men with him, Do not fear their multitude, and do not be dismayed at their attack. Remember how our fathers were saved in the Red Sea, when Pharaoh pursued them in force. And now let us cry out to heaven, if he desires us. And he will remember the covenant of the fathers, and he will crush this camp before us today. And all the nations will know that he is the one redeeming and saving Israel. And the foreigners lifted their eyes and saw them positioned opposite, and they went out from the camp into war, and the ones from Judah sounded the trumpet. And they joined battle, and the nations were crushed and fled into the plain. And all the stragglers fell by the sword, and they pursued them to Gazara and to the plains of Judea and Azotus and Jamnia, and three thousand of their men fell. And Judah and the army turned back from pursuing them, and he said to the people Do not desire the spoils, because war is before us, and Gorgias and the army are in the mountain near us; but stand now against our enemies and fight them, and after these things take the spoils with boldness. While Judah was still filling these things, some part was seen bursting forth from the mountain. And he saw that they had been turned to flight, and they were setting the camp on fire; for

the smoke being observed made clear what had happened. And being conscious of these things, they were exceedingly afraid; and perceiving also the camp of Judah in the plain ready for battle array, they all fled into the land of foreigners. And Judah turned back to the spoils of the camp, and he took much gold and silver and hyacinth and purple and sea purple and great wealth. And after they returned, they were singing hymns and blessing heaven, Because his mercy is good forever, and great salvation came to Israel on that day. All the foreigners who were saved, having arrived, reported to Lysias everything that had happened. And having heard all this he was confounded and distressed, because things had not happened to Israel as he wished, and it had not turned out as the king commanded him. And in the coming year he gathered sixty thousand chosen men and five thousand horsemen to make war against them. And they came into Idumea, and they encamped in Beth Zur, and Judah met them with ten thousand men. And he saw the strong camp, and he prayed and said, Blessed are you, the savior of Israel, the one who crushed the attack of the mighty one by the hand of your servant David, and you delivered the camp of the Philistines into the hands of Jonathan son of Saul and of the one carrying his weapons. Deliver this camp into the hands of your people Israel, and let them be put to shame for their power and their horse. Give them cowardice, and melt the boldness of their strength, and let them be shaken by their destruction. Strike them down with the sword of those who love you, and let all those who have seen your name praise you in hymns. And they engaged with one another, and five thousand men from the

camp of Lysias fell, and they fell before them. But Lysias, seeing the rout that had happened to his army and the courage that had come to Judah, and how they were ready either to live or to die nobly, departed to Antioch and was enlisting mercenaries to come to Judea again when they had become more numerous. And Judah and his brothers said, Behold, our enemies were crushed; let us go up to cleanse the holy things and rededicate them. And the whole camp was gathered together, and they went up into Mount Zion. And they saw our sanctuary desolated, and the altar profaned, and the gates burned down, and in the courts plants grown as in a thicket or as on one of the mountains, and the chambers torn down. And they tore their garments, and they mourned a great lamentation, and they put ashes upon their heads. And they fell upon their faces upon the earth, and they sounded the trumpets of the signals, and they cried out to heaven. Then Judah commanded men to wage war against those in the citadel, until he might cleanse the holy things. And he chose unblemished priests who were willing followers of the law, and they cleansed the holy things, and they took up the stones of defilement into an unclean place. And they deliberated concerning the altar of the burnt offering that had been profaned, what they should do with it. And a good counsel came to them, to tear it down, lest it ever become a disgrace to them, because the nations had defiled it, and they tore down the altar. And they placed the stones on the mountain of the house in a suitable place, until a prophet should come to answer concerning them. And they took whole stones according to the law, and they built a new altar according to the former one. And

they built the holy things and the things inside the house, and he sanctified the courts. And they made the holy vessels new, and they brought in the lampstand and the altar of burnt offerings and incense and the table into the temple. And they burned incense upon the altar, and they kindled the lamps upon the lampstand, and they were shining in the temple. And they placed loaves upon the table, and they spread out the curtains, and they completed all the works which they had made. And they rose early in the morning on the twenty-fifth of the ninth month; this is the month Chislev of the one hundred and forty-eighth year. And they offered up sacrifice according to the law upon the new altar of burnt offerings which they had made; according to the time, according to the day in which the nations profaned it, on that same day it was rededicated with songs and harps and lyres and cymbals. And all the people fell upon their face, and they worshiped and blessed toward heaven the one who had prospered them. And they made the dedication of the altar for eight days, and they brought burnt offerings with gladness, and they sacrificed a sacrifice of peace offering and of praise. And they decorated the front of the temple with golden wreaths and with small shields, and he dedicated the gates and the chambers, and they furnished them with doors. And there was very great joy among the people, and the reproach of the nations was turned away. And Judah and his brothers and all the assembly of Israel set it up, so that the days of dedication of the altar should be observed in their times year by year for eight days, from the twenty-fifth of the month Chislev, with gladness and joy. And they built high walls and strong towers around

Mount Zion in that time, so that the nations might never trample them when they arrived, as they did before. And they assigned a force there to guard it, and they fortified it to guard Beth Zur, so that the people might have a stronghold facing Idumea.

5

And it came to pass when the nations round about heard that the altar was built and the sanctuary was rededicated as formerly, they were angered exceedingly. And they planned to take up the race of Jacob who were in the midst of them, and they began to put to death among the people and to remove them. And Judah waged war against the sons of Esau in Idumea, in Acrabattene, because they were besieging Israel, and he struck them a great blow, and he confined them, and he took their spoils. And he remembered the wickedness of the sons of Beon, who were a trap and a stumbling block to the people by lying in ambush for them on the roads. And they were shut up by him in the towers, and he approached them, and he devoted them to destruction, and he set her towers on fire with all those within. And he crossed over. Against the sons of Ammon, and he found a mighty force and many people, with Timothy leading them. And he waged many wars against them, and they were crushed before him, and he struck them. And he seized Jazer beforehand and her daughters, and he returned to Judea. And the nations in Gilead were gathered together against the Israelites who were on their borders to destroy them, and they

fled into the stronghold of Dathema. And they sent letters to Judah and his brothers, saying, The nations around us are gathered together against us to destroy us, and they are preparing to come and seize beforehand the stronghold into which we have fled, and Timothy leads their camp. Now therefore, come and deliver us from their hand, because a multitude of us has fallen. And all our brothers who were in Tobiah have been put to death, and they have taken captive their women and their children and their baggage, and they destroyed about one thousand men there. Still the letters were being read, and behold, other messengers arrived from Galilee having torn their garments, reporting these words, saying, An army was gathered together against them from Ptolemais and Tyre and Sidon and all Galilee of foreigners, to destroy us utterly. As Judah and the people heard these words, a great assembly was gathered together to deliberate what they should do for their brothers who were in distress and being warred against by him. And Judah said to Simon his brother, Choose men for yourself. And go and rescue your brothers in Galilee, and Jonathan my brother and I will go into Gilead. And he left behind Joseph the son of Zechariah and Azariah as leader of the people with the rest of the force in Judea for protection, and he commanded them saying, Take charge of this people, and do not engage in war against the nations until we return. And three thousand men were divided to Simon to go into Galilee, but eight thousand men were divided to Judah to go into Gilead. And Simon went into Galilee, and he engaged in many wars against the nations, and the nations were crushed before him. And he

pursued them as far as the cities of Ptolemais, and three thousand men from the nations fell, and he took their spoils. And he received them from Galilee and in Arbatta with the women and the children, and everything that belonged to them, and they brought them into Judea with great joy. And Judah the Maccabee and Jonathan his brother crossed the Jordan, and they went a journey of three days in the wilderness. And they met the Nabataeans, and they met them peacefully, and they related to them all the things that had happened to their brothers in Gilead, and that many of them had been seized in Bosora and Bosor, in Alamos, Casphor, Makeb, and Carnaim; all these cities are fortified and great. And in the remaining cities of Gilead they are shut up; tomorrow they intend to encamp against the strongholds, and to seize and to destroy all of them in one day. And Judah and his camp turned back by way of the wilderness into Bosor suddenly, and he seized the city, and he killed every male by the sword, and he took all their spoils, and he burned it with fire and he departed from there by night, and he went until he reached the stronghold. And it came to pass in the morning, and they lifted their eyes and behold, a great multitude of which there was no number, carrying ladders and siege engines to seize the fortress, and they were fighting against them. And Judah saw that the war had begun, and the outcry of the city went up to heaven with trumpets and with a great shout, and he said to the men of the force, Fight today for our brothers. And he went out in three divisions behind them, and he sounded the trumpets, and they cried out in prayer. And the camp of Timothy recognized that it was Maccabeus, and they fled from before

him, and he struck them with a great blow, and about eight thousand men fell from them on that day. And he turned aside into Maapha and made war against it and seized it and killed every male of it and took the spoils of it and burned it with fire. From there he departed and seized beforehand Chasphoth, Maked, Bosor, and the remaining cities of Gilead. And upon hearing these words Timothy gathered another camp, and he encamped opposite Raphon beyond the torrent. And Judah sent men to spy out the camp, and they reported to him saying, All the nations around you have been gathered together against them, a very great force. And Arabs have been hired to help them, and they encamp beyond the torrent, ready to come upon you in war. And Judah went to meet them. And Timothy said to the rulers of his force when Judah and his camp were drawing near to the water torrent, If he should cross toward us first, we will not be able to withstand him, because he will certainly be able to prevail against us. But if he becomes afraid and encamps beyond the river, we will cross over to him. As Judah drew near to the torrent of water, he set the scribes of the people at the torrent, and he commanded them, saying, Do not allow any man to encamp, but let all come to the war. And he crossed over toward them first, and all his people went before him, and all the nations were crushed before his face, and they threw down all their weapons, and they fled into the sanctuary in Carnaim. And they seized the city beforehand, and they set the sanctuary on fire with all the things in it; and Carnaim was routed, and it was no longer able to withstand the face of Judah. And Judah gathered all the Israelites in Gilead from small to great, and

their women and their children and the baggage, a very great camp, to come into the land of Judah. And they came to Ephron, and this city of the entrance was great and very strong; it was not possible to turn aside from it to the right or left, but only to go through the middle of it. And the people from the city shut them out, and they blocked up the gates with stones. And Judah sent to them with peaceful words, saying, I will pass through your land to go into our land, and no one will harm you; we will only pass through on foot. And they were not willing to open to him. And Judah commanded them to proclaim in the camp that each man should encamp in the place where he is. And the men of the city encamped. And they fought against the city the whole day and the whole night, and the city was handed over into his hands. And he destroyed every male by the mouth of the sword, and he utterly destroyed it, and he took the spoils of the city, and he went through the city over the slain. And they crossed the Jordan into the great plain opposite Beth Shan. And Judah was gathering together the stragglers and urging the people along all the way, until he came into the land of Judah. And they went up to Mount Zion in gladness and joy, and they brought burnt offerings, because no one of them fell until they returned in peace. And in the days when Judah and Jonathan were in Gilead, and Simon his brother was in Galilee opposite Ptolemais, Joseph the son of Zechariah and Azariah, rulers of the forces, heard what brave deeds and war they did, and they said, We will make for ourselves also a name, and let us go to fight against the nations around us. And they gave orders to the force with them, and they went against Jamnia. And Gorgias went out from the

city, and his men went to meet them for war. And Joseph and Azariah were routed. And they were pursued to the borders of Judea, and two thousand men from the people of Israel fell on that day, and a great rout occurred among the people because they did not listen to Judah and his brothers, thinking they themselves would show courage. But they themselves were not from the seed of those men to whom the salvation of Israel was given through their hand. And the man Judah and his brothers were honored exceedingly before all Israel and all the nations where their name was heard, and people gathered together to them praising them. And Judah and his brothers went out, and they were fighting the sons of Esau in the land toward the south, and he struck Hebron and her daughters, and he tore down her stronghold, and he set her towers on fire all around. And he departed to go into the land of foreigners, and he was passing through Samaria. On that day priests fell in war because he wished to act bravely, when he went out into the war without counsel. And Judah turned aside into Azotus, the land of foreigners, and he tore down their altars, and he burned up the carved images of their gods, and he plundered the spoils of the cities, and he returned to Judea.

6

And king Antiochus was passing through the upper lands, and he heard that there is in Elymais in Persia a city glorious in wealth, with silver, and with gold; and the temple in it is very

wealthy, and there are golden coverings, and breastplates and weapons, which Alexander the son of Philip the king, the Macedonian, who reigned over the Greeks first, left behind there. And he came and was seeking to seize the city and plunder it, and he was not able, because the word was made known to those from the city. And they rose up against him for war, and he fled and departed from there with great sorrow to turn back to Babylon. And someone came reporting to him in Persia that the camps that had gone into the land of Judah had been routed, and Lysias went with a strong force at first and was overthrown before them, and they grew strong with weapons which they took from the camps which they cut down. And they tore down the abomination he built upon the altar in Jerusalem, and they surrounded the sanctuary with high walls just as before, and also his city Beth Zur. And it came to pass that when the king heard these words, he was astonished and shaken exceedingly, and he fell upon the bed. And he fell into sickness from grief because it did not come to pass for him just as he was considering. And he was there many days, because great grief came upon him again, and he thought that he was dying. And he called all his friends and said to them, Sleep withdraws from my eyes, and my heart has collapsed from anxiety. And I said to my heart, To what affliction and great surge have I come, in which I am now? Because I was good and beloved in my authority. But now I remember the evils which I did in Jerusalem, and I took all the silver and golden vessels in it, and I sent out to destroy the inhabitants of Judah without cause. I have known that because of these things these evils found me, and behold, I am

perishing in great sorrow in a foreign land. And he called Philip, one of his friends, and appointed him over all his kingdom. And he gave him the diadem and his robe and the ring, to bring his son Antiochus and to rear him to reign. And Antiochus the king died there, in the one hundred and forty-ninth year. And Lysias recognized that the king had died, and he appointed Antiochus his son to reign instead of him, whom he had brought up when younger, and he called his name Eupator. And the ones from the citadel were shutting in Israel in a circle around the holy place, and seeking evils continually and being a support for the nations. And Judah considered destroying them, and he assembled all the people to besiege them in the one hundred and fiftieth year, and he made siege towers and siege engines against them. And they went out from his confinement, and some of the ungodly from Israel joined themselves to them. And they went to the king and said, How long will you not make judgment and avenge our brothers? We are willing to serve your father, and to follow the things said by him, and to obey his commands; because the people of our nation for the sake of this were being alienated from us; except as many as were found among us were being put to death, and our inheritances were being plundered. And they stretched out their hand not only against us, but also against all their borders. And behold, they have encamped today upon the citadel in Jerusalem to seize it and the sanctuary, and they have fortified Beth Zur. And if you do not seize them beforehand with speed, they will do greater things than these, and you will not be able to restrain them. And the king was angry when he heard, and he gathered all his

friends, the commanders of his army, and those over the cavalry, and from other kings and from the islands of the seas mercenary forces came to him. And the number of his forces was one hundred thousand foot soldiers, and twenty thousand horses, and thirty-two elephants trained for war. And they came through Idumea, and they encamped at Beth Zur, and they made war for many days, and they made siege engines; and they went out and burned them with fire, and they fought courageously. And Judah departed from the citadel. And he encamped at Beth Zacharia opposite the camp of the king. And the king rose early in the morning and departed the camp in its rush on the road to Bethzacharia, and the forces were arrayed for war, and they sounded the trumpets. And they showed the elephants the blood of grapes and of mulberries, to incite them to war. And they divided the beasts into the ravines. And they stationed upon each elephant a thousand men armored in chain mail, and bronze helmets upon their heads, and five hundred cavalry assigned to each beast, specially selected. These were there before the time when the beast would be; and wherever it was going, they were going at the same time, not withdrawing from it. And wooden fortified covered towers were upon each beast, girded upon them with engines, and upon each were thirty-two men fighting upon them, and its Indian. And he set the remaining cavalry on both sides at the two parts of the camp, with them waving their weapons and being armed in the phalanxes. As the sun shone upon the golden shields, the mountains shone from them, and gleamed as torches of fire. And a part of the king's camp was spread out upon the high

mountains, and some upon the low places, and they were coming securely and in an orderly manner. And all the ones hearing were shaken by the voice of their multitude and the marching of the multitude and the clashing of the weapons; for the camp was exceedingly great and strong. And Judah and his camp drew near for battle, and six hundred men from the king's camp fell. Eleazar Avaran saw one of the beasts armored with royal breastplates, and it was surpassing all the beasts, and it appeared that the king was in it. And he gave himself to save his people, and to acquire an eternal name for him. And he ran upon him with boldness into the middle of the phalanx, and he put to death right and left, and they were split apart from him on both sides. And he went under the elephant, and he placed himself under it and he killed it, and it fell upon the earth on top of him, and he died there. And they saw the strength of the kingdom and the onslaughts of the forces, and they turned aside from them. And from the king's camp they were going up to meet them in Jerusalem, and the king encamped in Judea and at Mount Zion. And he made peace with the people from Beth Zur, and he went out from the city, because there was no sustenance there for them to be shut up in it, because it was a sabbath for the land. And the king seized Beth Zur, and he commanded a garrison there to guard it. And he encamped against the sanctuary for many days, and he set up there siege engines and machines and fire throwers and stone throwers and scorpions for throwing missiles and slingstones. And they themselves made siege engines against their siege engines, and they fought for many days. Food was not in the holy places because it was

the seventh year, and those being saved into Judea from the nations had devoured the remainder of the provisions, and few men were left in the holy places because the famine overpowered them, and they were scattered, each one to his own place. And Lysias heard that Philip, whom King Antiochus appointed while he was still living to rear his son Antiochus so that he might reign, had returned from Persia and Media, and the forces of the king had gone with him, and that he seeks to take over the affairs. And they were urging and pressing urgently to go away, and he said to the king and the leaders of the force and the men, We are failing day by day, and our food is little, and the place where we are encamped is fortified, and the affairs of the kingdom lie upon us. Now therefore let us give the right hand to these men, and let us make peace with them and with all their nation; and let us allow them to walk in their customs, as formerly; for because of their customs, which we scattered, they were angered and did all these things. And the word was pleasing to the king and the rulers, and he sent to them to make peace, and they accepted. And the king and the rulers swore to them upon these things. He went out from the stronghold, and the king entered into Mount Zion and saw the stronghold of the place. And he rejected the oath which he swore, and commanded and tore down the wall all around. And they departed in haste and he returned to Antioch, and he found Philip ruling the city, and he fought against him, and he seized the city by force.

7

In the fifty-first year, Demetrius the son of Seleucus went out from Rome, and went up with few men into a coastal city, and reigned there. And it came to pass as he was entering into the house of the kingdom of his fathers, the forces seized Antiochus and Lysias to bring them to him. And the matter was made known to him and he said, Do not show me their faces. And the forces killed them, and Demetrius sat upon the throne of his kingdom. And all lawless and ungodly men from Israel came to him, and Alcimus leads them, wishing to serve as priest. And they accused the people to the king, saying Judah and his brothers have destroyed all your friends and have scattered us from our land. Now therefore send a man whom you trust, and let him go and see all the destruction which he made to us and to the land of the king, and how he punished them and all the ones helping them. And the king chose Bacchides from the friends of the king, who was ruling beyond the river and was great in the kingdom and faithful to the king, and he sent him and Alcimus the ungodly, and they set up the priesthood for him, and he commanded him to take vengeance on the sons of Israel. And he departed and he came with much force into the land of Judah, and he sent messengers to Judah and to his brothers with peaceful words with deceit. And they did not pay attention to their words; for they saw that they came with much force. And an assembly of scribes was gathered together to Alcimus and Bacchides to seek justice. And the Hasideans were first among

the sons of Israel, and they were seeking peace from them; for they said, A man, a priest from the seed of Aaron, has come with the forces, and he will not wrong us. And he spoke peaceful words with them, and he swore to them saying, We will not seek to harm you or your friends. And they trusted him, and he seized sixty men from them, and he killed them in one day according to the words which he wrote: The flesh of your holy ones and their blood they poured out around Jerusalem, and there was no one to bury them. And the fear and trembling of them fell upon all the people, because they said there is no truth and judgment in them; for they transgressed the agreement and the oath which they swore. And Bacchides departed from Jerusalem and encamped in Bezeth, and he sent out and seized many of the men who had deserted to him and some of the people, and threw them into the great well. And he established the land for Alcimus, and he left with him a force to help him, and Bacchides departed to the king. And Alcimus contended for the high priesthood. And all those troubling their people were gathered together to him, and they seized control of the land of Judah, and they inflicted a great blow in Israel. And Judah saw all the wickedness which Alcimus and those with him did among the sons of Israel beyond the nations, and he went out into all the borders of Judea and round about, and he took vengeance on the men and the deserters, and they were restrained from going into the land. When Alcimus saw that Judah and those with him grew strong, and he knew that he could not withstand them, he returned to the king and accused them of evil things. And the king sent Nicanor, one of his distinguished rulers, who

hated and was hostile to Israel, and he commanded him to destroy the people. And Nicanor came into Jerusalem with great force, and he sent to Judah and his brothers with deceit peaceful words saying, Let there not be battle between me and you; I will come with few men, so that I may see your faces in peace. And he came to Judah, and they greeted one another peacefully, and the enemies were ready to snatch away Judah. And it was made known to Judah that he came to him with deceit, and he was terrified of him, and he did not wish to see his face anymore. And Nicanor knew that his counsel was revealed, and he went out to meet Judah at Capharsalama. And about five thousand men from Nicanor fell, and they fled into the city of David. And after these words Nicanor went up to Mount Zion, and some of the priests from the holy place and some of the elders of the people went out to greet him peacefully and to show him the burnt offering that was being offered on behalf of the king. And he mocked them, and he laughed at them, and he defiled them, and he spoke arrogantly. And he swore with anger, saying, If Judah and his camp are not delivered now into my hands, then it will be that if I return in peace, I will burn down this house. And he went out with anger. And the priests entered and stood before the altar and the temple, and they wept and said, You chose this house for your name to be called upon it, to be a house of prayer and supplication for your people. Make vengeance on this man and on his camp, and let them fall by the sword; remember their blasphemies, and do not give them rest. And Nicanor went out from Jerusalem, and they encamped in Bethoron, and a force from Syria met him. And Judah encamped

in Adasa with three thousand men, and Judah prayed and said, When those from the king blasphemed, your messenger went out and struck one hundred eighty-five thousand among them. Thus shatter this camp before us today, and let the remaining ones know that he spoke badly against your holy things, and judge him according to his wickedness. And the camps joined in battle on the thirteenth of the month Adar, and the camp of Nicanor was crushed, and he himself fell first in the battle. When his camp saw that Nicanor had fallen, they threw down their weapons and fled. And they pursued them a day's journey from Adasa until they came to Gazara, and they sounded the trumpets of signals behind them. And they went out from all the villages of Judea round about, and they outflanked them, and these turned back toward these, and all fell by the sword, and not even one was left from them. And they took the spoils and the plunder, and they cut off the head of Nicanor and his right hand, which he had stretched out arrogantly. And they brought and stretched out beside Jerusalem. And the people rejoiced exceedingly, and they made that day a day of great gladness. And they established to observe this day every year on the thirteenth of Adar. And the land of Judah was quiet for a few days.

8

And Judah heard the name of the Romans, that they are powerful in strength, and they themselves are well pleased with

all those who have been added to them, and as many as should be added to them, and as many as should come to them, they establish friendship with them, and that they are powerful in strength; and they recounted to him their wars and the brave deeds which they do among the Gauls, and that they conquered them and brought them under tribute; and as many things as they did in the land of Spain, to seize the mines of silver and gold there, and they gained control of the whole place by their planning and by their patience—and the place was very far distant from them—and the kings who came upon them from the end of the earth, they crushed them and struck a great blow among them, and the remaining ones give them tribute every year; and Philip and Perseus king of the Kitians and those who were lifted up against them, they crushed them in war and gained control of them; and Antiochus the great king of Asia who went against them into war having one hundred twenty elephants and cavalry and chariots and very great force, and he was crushed by them; and they took him alive, and they established that he and those reigning with him should give them great tribute. And to give hostages and distinction, and the Indian land and Media and Lydia, and from their finest lands, and having taken them from him they gave them to King Eumenes; and that those from Greece planned to come and destroy them, and the word was made known to them, and they sent one general against them, and they waged war against them, and many wounded fell from among them, and they took captive their women and their children, and they plundered them, and they conquered their land, and they tore down their

strongholds, and they plundered them and they enslaved them until this day. And they destroyed and enslaved the remaining kingdoms and the islands, as many as ever rose up against them; but with their friends and those relying upon them they maintained friendship, and they gained control of the kingdoms near and far; and as many as heard their name feared them; those whom they wish to help and to make reign, reign; and those whom they wish, they remove, and they were exalted exceedingly. And in all these things, none of them put on a diadem, and they did not clothe themselves in purple robes so that they might be made great by it. And they made a council chamber for themselves, and day by day three hundred and twenty were deliberating, deliberating continually concerning the multitude to keep themselves in good order. And they believe one man should rule them for a year and rule all their land, and all obey the one, and there is neither envy nor jealousy among them. And Judah chose Eupolemus son of John, the son of Accos, and Jason son of Eleazar, and sent them to Rome to establish friendship and alliance with them, and to lift the yoke from them, because they saw that the kingdom of the Greeks was enslaving Israel into slavery. And they went to Rome, and the road was very long, and they entered into the council chamber, and answered Judah called Maccabee and his brothers and the multitude of the Jews sent us to you to establish with you an alliance and peace, and for us to be written down as your allies and friends. And the word was pleasing to them. And this is the copy of the writing which they wrote back upon bronze tablets and sent into Jerusalem to be among them there as a memorial

of peace and alliance. May it be well for the Romans and the nation of the Jews in the sea and upon the dry land forever, and may sword and enemy be far removed from them. If war should arise against Rome or against all their allies in all their territory, the nation of the Jews will fight as an ally, as the occasion prescribes to them, with full heart. And to those making war they will not give nor will they supply grain, weapons, silver, or ships, as it seemed good to Rome, and they will keep their ordinances having taken nothing. According to the same things, and if war should happen first to the nation of the Jews, the Romans will ally wholeheartedly, as the occasion would dictate to them. And grain, weapons, and silver will not be given to the allies, as it seemed good to Rome; and they will keep these ordinances, and not with deceit. According to these words, the Romans thus stood with the Jewish people. And if after these words both parties should deliberate to add or to remove, they will make it from their own choice, and whatever they add or remove will be authoritative. And concerning the evils which king Demetrius is accomplishing against them, we wrote to him saying, Why have you made your yoke heavy upon our friends and allies, the Jews? If therefore they still attack you, we will render judgment for them, and we will make war on you by sea and by land.

9

And Demetrius heard that Nicanor and his forces had made war,

and he proceeded to send Bacchides and Alcimus a second time into the land of Judah, and the right wing with them. And they went the way into Gilgal, and they encamped at Mesaloth in Arbela, and they seized it. And it destroyed many human souls. And in the first month of the one hundred and fifty-second year they encamped against Jerusalem. And they departed and went into Berea with twenty thousand men and two thousand horses. And Judah was encamped in Alasa, and three thousand chosen men were with him. And they saw the multitude of the forces, that they were many, and they were exceedingly afraid, and many slipped away from the camp, and there were not left of them except eight hundred men. And Judah saw that his camp had deserted. And the war was pressing him, and he was crushed in heart because he did not have time to gather them together. And he was released and said to those remaining, Let us rise up and go up against our adversaries, if we are able to fight them. And they turned away from him, saying We will not be able, but let us save our own souls now; let us return with our brothers, and let us fight against them; but we are few. And Judah said, May it not happen to me to do this thing, to flee from them; our time has drawn near, and let us die in manly courage for the sake of our brothers, and let us not leave a stain on our glory. And the army departed from the camp, and they took up position to meet them, and the cavalry was divided into two parts, and the slingers and the archers went before the army, and all the mighty warriors. Bacchides was in the right wing, and the phalanx drew near from the two sides, and they sounded the trumpets, and those from Judah also sounded the

trumpets themselves, and the earth was shaken from their camps, and the battle was joined from morning until evening. And Judah saw that Bacchides and the strength of the camp were on the right, and all who were courageous in heart gathered together with him. And the right wing was shattered from them, and he pursued after them until the mountain of Azotus. And those on the left wing saw that the right wing was crushed, and they turned back on the heels of Judah and those with him from the rear. And the war happened, and many wounded fell from both sides. And Judah fell, and the rest fled. And Jonathan and Simon took up Judah their brother and buried him in the tomb of his fathers in Modein. And they wept for him there, and all Israel mourned him with great lamentation, and they mourned for many days and said, How has the mighty one fallen, the one saving Israel. And the rest of the words of Judah and the wars and the brave deeds which he did and his greatness were not written down, for they were exceedingly many. And it came to pass after the death of Judah that the lawless ones emerged in all the borders of Israel, and all those working injustice arose. In those days a very great famine came to pass, and the land deserted to them. And Bacchides chose the ungodly men, and he appointed them masters of the country. And they sought out and searched for the friends of Judah, and led them to Bacchides, and he took vengeance on them, and they mocked them. And there was great tribulation in Israel, such as had not happened since the day when a prophet was no longer seen among them. And all the friends of Judah were gathered and said to Jonathan, Since your brother Judah

has died, there is not a man like him to go out against the enemies and Bacchides and against those who are hostile to our nation. Now therefore we have chosen you today to be our ruler and leader in his place, to wage our war. And Jonathan received the leadership at that time, and he arose in place of Judah his brother. And Bacchides knew, and he was seeking to kill him. And Jonathan decided, and Simon his brother and all those with him, and they fled into the wilderness of Tekoa, and they encamped by the water of the cistern of Asphar. And Bacchides knew the day of the Sabbath, and he came himself and all his army beyond the Jordan. And he sent his brother as leader of the crowd, and he urged the Nabataeans, his friends, to keep safe for them their large amount of baggage. And the sons of Jambri went out from Medaba, and they seized John and everything that he had, and they went away with it. And after these words they reported to Jonathan and Simon his brother that the Sons of Jambri were making a great marriage, and were leading the bride from Nadabath, the daughter of one of the great nobles of Canaan, with a great procession. And they remembered their brother John, and they went up and hid themselves under the shelter of the mountain. And they lifted their eyes and saw, and behold, a great noise and much baggage, and the bridegroom went out and his friends and his brothers to meet them with drums and musicians and many weapons. And they rose up against them from the ambush and killed them, and many wounded fell, and the rest fled into the mountain, and they took all their possessions. And the marriage was turned into mourning, and the voice of their musicians into

lamentation. And they avenged the blood of their brother, and they returned to the mountain of the Jordan. And Bacchides heard, and he came on the day of the Sabbath to the banks of the Jordan with a great force. And Jonathan said to his brothers, Let us rise up now and fight for our souls, for today is not like yesterday and the day before. Behold, for the war is in front of us and behind us; but the water of the Jordan is on this side and on that side, and marsh and forest. And there is no place to turn aside. Now therefore cry out to heaven, so that you may be saved from the hand of our enemies. And the war was joined, and Jonathan stretched out his hand to strike Bacchides, and he turned aside from him to the rear. And Jonathan and those with him leaped into the Jordan, and they swam across to the other side, and they did not cross the Jordan after them. And about a thousand men fell beside Bacchides on that day. And they returned to Jerusalem and they built fortified cities in Judea, the fortress in Jericho and Emmaus and Beth Horon and Bethel and Thamnatha Pharathon and Tephon, with high walls and gates and bars. And they established a garrison among them to be hostile to Israel. And they fortified the city and Beth Zur and Gazara and the citadel, and they placed forces and provisions of food in them. And they took the sons of the leaders of the country as hostages, and they placed them in the citadel in Jerusalem under guard. And in the hundred and fifty-third year, in the second month, Alcimus commanded to destroy the wall of the inner court of the holy things, and he tore down the works of the prophets, and he began the destruction. In that time Alcimus was struck, and his works were hindered, and his mouth was

stopped up, and he was paralyzed, and he was no longer able to speak a word and to give commands concerning his house. And Alcimus died at that time with great torment. And Bacchides saw that Alcimus had died, and he returned to the king, and the land of Judah was quiet for two years. And all the lawless ones took counsel saying, Behold, Jonathan and those with him are dwelling in quiet, trusting; now therefore we will bring Bacchides, and he will seize all of them in one night. And after they had gone, they took counsel with him. And he departed from coming with a large force, and he sent letters secretly to all his allies in Judea, so that they might seize Jonathan and those with him; and he was not able to, because their plan was made known to them. And they seized fifty men from the men of the country who were the leaders of the wickedness, and he killed them. And Jonathan and Simon and those with him departed into Bethbasi in the wilderness, and he rebuilt its ruins, and he strengthened it. And Bacchides found out and gathered all his multitude, and he gave orders to the ones from Judea. And after he came, he encamped at Bethbasi, and he fought against it for many days and made siege engines. And Jonathan left behind Simon his brother in the city, and he went out into the land. And he came in a number. And he struck Odomera and his brothers and the sons of Phasiron in their tent, and he began to strike and to go up with the forces. And Simon and those with him went out from the city, and they set fire to the siege engines. And they made war against Bacchides, and he was crushed by them, and they pressed him very hard, because his plan and his attack were empty. And they were angered with anger at the lawless

men who had advised him to come into the land, and they killed many of them, and he planned to depart into his land. And Jonathan recognized this, and he sent ambassadors to him to make peace with him and to give back the captives to them. And he accepted, and he did according to his words, and he swore to him not to seek evil against him all the days of his life. And he gave back to him the captives which he had taken captive before from the land of Judah, and having turned away he departed into his land, and he did not come again into their borders. And the sword ceased from Israel, and Jonathan dwelt in Michmash, and Jonathan began to judge the people and he destroyed the ungodly from Israel.

10

And in the one hundred and sixtieth year Alexander the son of Antiochus Epiphanes went up, and seized Ptolemais, and they received him and he reigned there, and Demetrius the king heard, and he gathered very many forces, and he went out to meet him in war. And Demetrius sent letters with peaceful words to Jonathan in order to magnify him, for he said Let us make peace with them first, before he makes an alliance with Alexander against us. For he will remember all the evils which we accomplished together toward him, and against his brothers, and against his nation. And he gave him authority to gather together forces, and to prepare arms, and to be his ally, and he said to hand over to him the hostages in the citadel. And

Jonathan came to Jerusalem, and he read the letters aloud to all the people and those from the citadel. And they were greatly afraid when they heard that the king gave them authority to gather forces. And those from the citadel handed over the hostages to Jonathan, and he gave them back to their parents. And Jonathan dwelt in Jerusalem, and he began to build and renew the city. And he said to those doing the works to build the walls and Mount Zion all around from squared stones into a fortification, and they did so. And the foreigners who were in the strongholds which Bacchides built fled. And each one left behind his place and departed to his own land. Except in Beth Zur, some of those abandoning the law and the commandments were left behind, for it was a place of refuge for them. And king Alexander heard the promises that Demetrius sent to Jonathan, and they recounted to him the wars and the brave deeds which he himself and his brothers did, and the troubles which they endured. And he said, Will we not find one such man? And now let us make him our friend and ally. And he wrote letters and sent them to him according to these words, saying, King Alexander to his brother Jonathan, greetings. We have heard about you, that you are a man good in strength and suitable to be our friend. And now we have appointed you today high priest of your nation, and to be called friend of the king—and they sent him a purple robe and a golden crown—and to think of our interests and to maintain friendship toward us. And Jonathan put on the holy robe in the seventh month of the one hundred and sixtieth year at the feast of tabernacles, and he gathered forces, and he constructed many weapons. And Demetrius heard

these words. He was grieved, and said What is this that we have done, that Alexander has anticipated us in seizing friendship with the Jews for support? I too will write to them words of encouragement and honor and of gifts, so that they may be with me for help. And he sent to them a message according to these words: King Demetrius to the nation of the Jews, greetings. Since you have kept the treaties with us and remained in our friendship and did not go over to our enemies, we heard it and rejoiced. And now continue still to keep faith with us, and we will repay you good things in return for what you do with us. And we will leave you many exemptions, and we will give you gifts. And now I release you and I release all the Jews from the taxes and the price of salt and from the crowns, and instead of the third of the seed and instead of the half of the fruit of the trees that falls to me to take, I release from today and beyond taking from the land of Judah and from the three districts added to it from Samaria and Galilee, from this day and for all time. And let Jerusalem be holy and set apart, including her boundaries, the tithes, and the taxes. I release the authority of the citadel in Jerusalem, and I give it to the high priest so that he might establish in it men whom he himself might choose to guard it. And every soul of the Jews having been taken captive from the land of Judah into every kingdom of mine I release free as a gift, and let all remit the taxes and those of their cattle. And all the festivals and the sabbaths and new moons and appointed days, and three days before a festival and three days after a festival, let all the days be of exemption and release for all the Jews who are in all my kingdom. And no one will have authority

to do and to trouble any of them concerning any matter. And let the Jews be enrolled into the forces of the king to thirty thousand men, and hospitality will be given to them as is fitting for all the forces of the king. And some will be appointed from them in the great strongholds of the king, and from these some will be appointed over the needs of the kingdom that require trust, and let those over them and the rulers be from them, and let them go by their laws, just as the king commanded in the land of Judah. And the three districts added to Judea from the country of Samaria, let them be added to Judea so that they may be reckoned as being under one, so as not to obey any other authority but that of the high priest. I have given Ptolemais and the land adjoining it as a gift to the holy ones in Jerusalem for the appropriate expense of the holy ones. And I give yearly fifteen thousand shekels of silver from the king's accounts, from the places belonging to him. And let them give all the excess from the needs which they were not giving back, as in the first years, from now on into the works of the house. And in addition to these things, the five thousand shekels of silver which they were receiving from the taxes, as in the first years, from the account of the sanctuary year by year, even these things are released, because they belong to the priests who are serving. And as many as should flee into the temple in Jerusalem and within all its borders, owing royal debts or any matter, let them be released, and all things that are theirs in my kingdom. And for the building and for the renewing of the works of the holy ones, the expense will be given from the account of the king. And for the walls of Jerusalem to be built and fortified all

around, the expense will be given from the account of the king, and for the walls in Judea to be built. When Jonathan and the people heard these words, they did not believe them nor did they accept them, because they remembered the great wickedness which he had done in Israel, and he had oppressed them exceedingly. And they were pleased with Alexander, because he himself became a leader of peaceful words to them, and they were allied with him all the days. And Alexander the king gathered together great forces, and he encamped opposite Demetrius. And the two kings joined in war, and the camp of Demetrius fled, and Alexander pursued him, and he prevailed against them. And the war intensified exceedingly until the sun set, and Demetrius fell on that day. And Alexander sent ambassadors to Ptolemy king of Egypt with these words saying, Since I have returned to my kingdom and I sat upon the throne of my fathers and I seized rule, and I have shattered Demetrius and I gained control of our country; and I joined battle with him, and he himself and his camp were crushed by us, and we sat upon the throne of his kingdom; so let us establish friendship; and now give me your daughter as a wife, and I will become your son-in-law, and I will give you and her gifts worthy of you. And King Ptolemy answered, saying, Good is the day in which you returned to the land of your fathers and sat upon the throne of their kingdom. And now I will do for you what you wrote, but meet me in Ptolemais, so that we may see one another, and I will become related to you by marriage just as you have said. And Ptolemy and his daughter Cleopatra went out from Egypt and came into Ptolemais in the one hundred and sixty-second year.

And Alexander the king met him, and he gave in marriage to him Cleopatra his daughter, and he made her marriage in Ptolemais, just as the kings do, in great glory. And King Alexander wrote to Jonathan to come to a meeting with him. And he went with glory into Ptolemais, and he met the two kings, and he gave them silver and gold and to their friends and many gifts, and he found favor before them. And pestilent men from Israel were gathered together against him, lawless men, to bring charges against him; and the king did not pay attention to them and the king commanded them, and Jonathan stripped off his garments, and he clothed him in purple, and they did thus. And the king sat him down with him, and he said to his rulers, Go out with him into the middle of the city, and proclaim that no one bring charges against this one concerning any matter. And let no one trouble him about any matter. And it came to pass that when those encountering him saw his glory just as he had proclaimed, and saw him clothed in linen cloth, they all fled. And the king glorified him, and enrolled him among the first friends, and made him general and district governor. And Jonathan returned to Jerusalem with peace and gladness. And in the one hundred and sixty-fifth year, Demetrius the son of Demetrius came from Crete into the land of his fathers. And Alexander the king heard, and he was grieved exceedingly, and he returned to Antioch. And Demetrius appointed Apollonius who was over Coele Syria, and he gathered a great force, and he encamped in Jamnia; and he sent to Jonathan the high priest, saying You alone lift yourself up against us, I but became a laughingstock and reproach because of you; and why do you

exercise authority over us in the mountains? Now therefore if you have trusted in your forces, come down to us into the plain, and let us confront each other there, because with me is the power of the cities. Ask and learn who I am and the rest of the ones helping us, and they say you have no foothold before us, because your fathers were routed twice in their land. And now you will not be able to withstand the horse and such force in the plain, where there is no stone nor pebble nor place to flee. When Jonathan heard the words of Apollonius, he was moved in his mind. And he chose ten thousand men, and he went out from Jerusalem, and Simon his brother met him to help him. And he encamped at Joppa, and the people from the city shut him out, because a garrison of Apollonius was in Joppa. And they waged war against her. And being afraid, those from the city opened [the gates], and Jonathan gained control of Joppa. And Apollonius heard, and encamped three thousand cavalry and a large force, and went into Azotus as if passing through, and at the same time he advanced into the plain, both because he had a multitude of cavalry and trusted in it. And he pursued him into Azotus, and the camps joined together behind him for war. And Apollonius left behind a thousand horses secretly behind them, and Jonathan knew that there was an ambush behind him. And they surrounded his camp, and they shook out the arrows into the people from morning until evening. And the people stood just as Jonathan commanded, and their horses grew weary. Simon drew up his force and joined battle with the phalanx, for the cavalry was dispersed, and they were crushed by him and fled. And the cavalry was scattered in the plain, and they fled

into Azotus, and entered into Beth Dagon their idol temple to be saved. And Jonathan burned Azotus and the cities around it, and he took their spoils, and he burned the temple of Dagon and its temple with fire. And those fallen by the sword together with those burned became eight thousand men. And Jonathan departed from there and encamped at Ashkelon, and the people from the city went out to meet him in great glory. And Jonathan returned with those with him, having many spoils. When King Alexander heard these words, he proceeded to honor Jonathan. And he sent him a golden brooch, as is the custom to be given to the kinsmen of the kings, and he gave him Ekron and all its borders as a possession.

11

And the king of Egypt gathered many forces as the sand beside the edge of the sea, and many ships, and he sought to seize the kingdom of Alexander by deceit, and to add it to his kingdom. And he went out into Syria with peaceful words. And the people from the cities were opening to him, and they were meeting him, because there was a commandment of Alexander the king to meet him because he was his father-in-law. And as he was entering the cities of Ptolemais, he was stationing the forces as a garrison in each city. As he drew near to Azotus. They showed him the temple of Dagon burned, and Azotus and its surrounding towns torn down, and the bodies thrown out, and the ones burned whom he burned in the war, for they had made

heaps. In their road that is his. And they reported to the king what Jonathan did, in order to blame him, and the king kept silent. And Jonathan met the king in Joppa with glory, and they greeted one another, and they slept there. And Jonathan went with the king until the river called Eleutherus, and returned to Jerusalem. And King Ptolemy gained control of the cities of the coast as far as Seleucia by the sea, and he was thinking wicked thoughts about Alexander. And he sent ambassadors to King Demetrius, saying Come, let us make a covenant between ourselves, and I will give you my daughter which Alexander has, and you will reign over the kingdom of your father; for I have regretted having given him my daughter, for he sought to kill me. And he blamed him for desiring his kingdom. And having taken away his daughter, he gave her to Demetrius, and Alexander's face changed, and their enmity appeared. And Ptolemy entered into Antioch, and he put on the diadem of Asia, and he put on two diadems around his head, the one of Asia and of Egypt. And King Alexander was in Cilicia during those times, because the people from those places were revolting. And Alexander heard, and he came against him in war, and Ptolemy led out and met him with a strong force, and he routed him. And Alexander fled into Arabia to be sheltered there, and King Ptolemy was exalted. And Zabdiel the Arab removed the head of Alexander and sent it to Ptolemy. And the king Ptolemy died on the third day, and those who were in his strongholds perished by those in the strongholds. And Demetrius reigned in the one hundred sixty-seventh year. In those days Jonathan gathered the men from Judea to make war against the citadel in Jerusalem,

and they made many siege engines against it. And some men went to the king, lawless ones hating their nation, and reported to him that Jonathan is besieging the citadel. And having heard, he was angered, and as he heard, immediately having set out, he came into Ptolemais, and he wrote to Jonathan not to besiege and to meet him to join him in Ptolemais as swiftly as possible. And when Jonathan heard, he commanded them to besiege, and he chose some of the elders of Israel and of the priests, and he gave himself to the danger. And having taken silver and gold and clothing and many other gifts, he went to the king in Ptolemais, and he found favor before him. And some lawless men from the nation were bringing charges against him. And the king did to him just as those before him had done to him, and he exalted him before all his friends. And he set up the high priesthood for him, and as many other honorable things as he had before, and he made him to be considered among the first friends. And Jonathan asked the king to make Judea tax free and the three districts and Samaria, and they promised him three hundred talents. And the king was pleased, and wrote letters to Jonathan concerning all these things in this manner: King Demetrius to the brother Jonathan, greetings, and to the Jewish nation. We have written to you also the copy of the letter which we wrote to Lasthenes our kinsman concerning you, so that you may see: King Demetrius to Lasthenes the father, greetings. To the nation of the Jews, our friends who preserve just relations toward us, we decided to do good for the sake of their own goodwill toward us. We have established therefore for them the boundaries of Judea and the three districts, Aphaerema and Lydda and

Ramathaim; they were added to Judea from Samaria; and all things pertaining to all those sacrificing in Jerusalem, instead of the royal taxes which the king was receiving from them formerly each year from the produce of the land and the fruit trees. And as for the other things belonging to us from now on—the tithes and the taxes belonging to us, and the salt lakes, and the crowns belonging to us—all of these we will grant to them. And nothing of these things will be set aside from now for all time. Now therefore, take care to make a copy of these things, and let it be given to Jonathan, and let it be placed on the holy mountain in a suitable conspicuous place. And King Demetrius saw that the land was quiet before him and nothing stood against him, and he dismissed all his forces, each to his own place, except the foreign forces which he had enlisted from the islands of the nations, and all the forces from the fathers became hostile to them. Gryphon was one of those from Alexander formerly, and he saw that all the forces were grumbling against Demetrius, and he went to Imalkue the Arab, who was raising Antiochus the young boy, the son of Alexander; and he pressed him so that he might hand him over to him, so that he might reign instead of his father; and they reported to him all the things that Demetrius completed, and the enmity with which his forces hated him; and he remained there many days. And Jonathan sent to King Demetrius, so that he should cast out those from the citadel from Jerusalem and those in the strongholds, for they were fighting against Israel. And Demetrius sent to Jonathan saying, Not only will I do these things for you and your nation, but I will greatly honor you and your nation, if I obtain

the opportunity. Now therefore you will do rightly by having sent to us men who will fight alongside me, because all my forces have revolted. And Jonathan sent three thousand men powerful in their strength to Antioch, and they came to the king, and the king rejoiced at their arrival. And the men from the city were gathered together into the middle of the city, to twelve tens of thousands of men, and they were wishing to kill the king. And the king fled into the courtyard, and those from the city seized the passages of the city, and they began to wage war. And the king called the Jews for help, and they were all gathered together to him at the same time, and they were scattered in the city, and they killed in the city on that day a hundred thousand. And they set fire to the city, and they took many spoils on that day, and they saved the king. And those from the city saw that the Jews had gained control of the city as they wished, and they grew weak in their minds, and they cried out to the king with supplication, saying, Give us your right hand, and let the Jews cease fighting us and the city. And they threw down their weapons and made peace, and the Jews were honored before the king and before all those in his kingdom, and they returned to Jerusalem having many spoils. And king Demetrius sat upon the throne of his kingdom, and the land became quiet before him, and he lied about all the things that he said, and he became estranged from Jonathan and did not repay the goodwill which Jonathan had shown to him, and he oppressed him exceedingly. After these things Tryphon returned, and Antiochus with him, a younger boy; and he reigned, and he put on a diadem. And all the forces which Demetrius had scattered were gathered

together to him, and they made war against him, and he fled and was routed, and Tryphon took the beasts and seized Antioch. And Antiochus the younger wrote to Jonathan saying, I confirm to you the high priesthood, and I appoint you over the four districts, and you are to be one of the friends of the king. And he sent him gold vessels and service, and he gave him authority to drink from gold vessels and to be in purple and to have a golden brooch. And he appointed Simon his brother general from the Ladder of Tyre to the borders of Egypt. And Jonathan went out and was passing through beyond the river and in the cities, and all the forces of Syria were gathered to him for an alliance, and he came into Ashkelon, and those from the city met him with honor. And he departed from there to Gaza, and the people from Gaza shut themselves in, and he besieged it, and he set on fire its suburbs with fire, and he plundered them, and the people from Gaza requested terms from Jonathan, and he gave them his right hand, and he took the sons of their rulers as hostages, and he sent them away to Jerusalem, and he passed through the land as far as Damascus. And Jonathan heard that the rulers of Demetrius were present in Kedesh in Galilee with a large force, wishing to remove him from his task. And he met them, but he left his brother Simon behind in the land. And Simon encamped in Bethsura, and he waged war against it for many days and he shut it up. And they requested him to take their right hands, and he gave them; and he cast them out from there and seized the city, and placed a garrison upon it. And Jonathan and his camp encamped by the water of Gennesaret, and they rose early in the morning to the plain of Hazor, and behold a camp of foreigners

met him in the plain, and they had set an ambush against him in the mountains, but they themselves met him from the opposite side. And the ambush rose up from their own places and joined battle, and all the men with Jonathan fled, and not one of them was left except Mattathias the son of Absalom and Judah the son of Chalphi, commanders of the army forces. And Jonathan tore his garments, and put earth upon his head, and prayed. And he turned back toward them in war, and he routed them, and they fled. And those who had fled from him saw, and they returned to him, and they pursued with him to Kadesh to their camp, and they encamped there and three thousand men of the foreigners fell on that day, and Jonathan returned to Jerusalem.

12

And Jonathan saw that the time was working in his favor, and he chose men, and he sent them to Rome to establish and renew the friendship with them; and to the Spartans and other places he sent letters in the same manner. And they went into Rome, and they went into the council chamber, and they said, Jonathan the high priest and the nation of the Jews sent us to renew the friendship with them and the alliance as before. And they gave them letters for each place, so that they might escort them into the land of Judah in peace. And this is a copy of the letters which Jonathan wrote to the Spartans: Jonathan, high priest of the nation, and the council of elders, and the priests, and the remaining people of the Jews, to the Spartans, the brothers,

greetings. Previously, letters were sent to Onias the high priest from Areios who was reigning among you, saying that you are our brothers, as the copy is placed below. And Onias received the man who had been sent gloriously, and took the letters in which an alliance and friendship were explained. And we therefore, not needing these things, having encouragement from the holy books in our hands, attempted to send to you and renew brotherhood and friendship, so as not to become estranged from you; for many times have passed since you sent to us. We therefore at every time unceasingly in the festivals and on the remaining appropriate days remember you, on which occasions we offer sacrifices and in the prayers, as it is necessary and fitting to remember brothers. We rejoice at your glory. And many afflictions and many wars surrounded us, and the kings around us waged war against us. We did not wish, therefore, to trouble you and our remaining allies and friends in these wars. For we have the help from the heavens helping us, and we were delivered from our enemies, and our enemies were humbled. Therefore we chose Numenius son of Antiochus and Antipater son of Jason, and we have sent them to the Romans to renew the friendship and alliance with them that existed formerly. We therefore commanded them to go to you and to greet you, and to give back to you the letters from us concerning the renewal of our brotherhood. And now you will do well by responding to us about these things. And this is the copy of the letter which Ares king of the Spartans sent to Onias the great priest, greetings. It was found in writing about both the Spartans and Jews, that they are brothers, and that they are

from the race of Abraham. And now, since we have known these things, you will do well to write to us concerning your peace. And we write back to you: Your livestock and your possessions are ours, and ours are yours; therefore we command that they should report these things to you accordingly. And Jonathan heard that the rulers of Demetrius had returned with a much greater force than before to make war against him. And he departed from Jerusalem, and he met them in the Hamathite land; for he did not give them respite to enter into his land. And he sent spies into his camp, and they returned and reported to him that they are positioned to attack them during the night. As the sun set, Jonathan commanded his men to keep watch and be at their weapons, to be prepared for war through the whole night, and he posted guards around the camp. And the adversaries heard that Jonathan and those with him had prepared for war, and they were afraid and their hearts trembled, and they kindled fires in their camp. Jonathan and those with him did not know until morning, for they saw the lights burning. And he pursued them, but did not overtake them, for they had crossed the Eleutheros river. And Jonathan turned against the Arabs called Zabadeans, and he struck them, and he took their spoils. And having broken camp, he came into Damascus, and he traveled through all the land. And Simon went out and traveled through to Ashkelon and the nearby fortifications, and he turned aside to Joppa and seized it beforehand. For he heard that they wished to hand over the fortress to those from Demetrius, and he placed a garrison there, so that they might guard it. And Jonathan returned and

assembled the elders of the people, and he took counsel with them to build fortifications in Judea, and to raise higher the walls of Jerusalem, and to raise up a great height between the citadel and the city in order to separate it from the city, so that it would be alone, so that they might neither buy nor sell. And they were gathered together to build, and the wall of the ravine from the east fell, and he repaired the place called Chaphenatha. And Simon built Adida in the Shephelah, and fortified it with doors and bars. And Tryphon sought to reign over Asia and to put on the diadem and to stretch out his hands against Antiochus the king. And he was afraid that Jonathan might not allow him and might not make war against him, and he was seeking a way to seize him to kill him, and having departed he came into Bethsa. And Jonathan went out to meet him with forty thousand chosen men in battle array, and he came into Bethsa. And Tryphon saw that he was present with much force, and he was afraid to lay hands on him. And he received him gloriously, and he appointed him to all his friends, and he gave him gifts, and he commanded his friends and his forces to obey him likewise. And he said to Jonathan, Why have you cut off all these people when there is no war against us? And now send them to their houses, and choose for yourself a few men who will be with you; and come here with me to Ptolemais, and I will hand over to you it and the remaining strongholds and the many forces and all those in charge of affairs, and then I will turn back and depart; for I am present for this purpose. And having entrusted him, he did just as he said, and he sent out the forces, and they departed into the land of Judah. He left behind three thousand men with himself:

he released about two thousand in Galilee, and one thousand joined him. As Jonathan entered Ptolemais, the Ptolemaians shut the gates and seized him, and they killed all the ones who had come together with him by the sword. And Tryphon sent forces and cavalry into Galilee into the great plain to destroy all the men from Jonathan. And they recognized that he had been captured and had perished, along with those with him, and they urged themselves on and went gathered together ready for war. And the pursuers saw that it was about their souls, and they turned back. And all came in peace into the land of Judah, and they mourned for Jonathan and those with him, and they were very afraid; and Israel mourned with great mourning. And all the nations around them sought to destroy them; for they said, They do not have a man ruling and helping them; now therefore let us make war against them, and let us remove their memorial from among men.

13

And Simon heard that Tryphon had gathered a large force to come into the land of Judah to destroy it. And he saw the people that they were trembling and terrified, and he went up to Jerusalem and gathered the people, and he exhorted them, and he said to them, You yourselves know how much I and my brothers and my father's house did concerning the laws and the holy things, and the wars and the distresses. For the sake of this, all my brothers perished for the sake of Israel, and I alone was

left behind. And now may I not spare my soul in any time of affliction, for I am not better than my brothers. But I will avenge my nation and the holy ones and our women and children, because all the nations were gathered together to destroy us for the sake of enmity. And he rekindled the spirit of his people when they heard these words, and they answered with a great voice saying, You are our leader instead of Judah and Jonathan your brother. Fight our war, and whatever you say to us we will do. And he gathered all the men, the warriors, and he hastened to complete the walls of Jerusalem, and he fortified it all around. And he sent Jonathan the son of Absalom with a sufficient force into Joppa, and he cast out those who were in it, and he remained there in it. And Tryphon departed from Ptolemais with a large force to enter into the land of Judah, and Jonathan was with him in custody; but Simon encamped in Adida facing the plain. And Tryphon recognized that Simon had risen up instead of his brother Jonathan, and that he was about to join battle with him, and he sent ambassadors to him, saying, Concerning the silver which your brother Jonathan owed to the royal treasury for the affairs which he had. We hold him together. And now send one hundred talents of silver and two of his sons as hostages, so that when he is released he will not revolt from us, and we will release him. And Simon knew that they were speaking to him deceitfully, and he sent the silver and the young men, lest they ever stir up great enmity among the people, saying Because he did not send him the silver and the young men, he perished, and he sent the young men and the one hundred talents, but he deceived him and did not release

Jonathan. And after these things Tryphon came to invade the city and destroy it, and he went around the road to Adora, and Simon and his camp marched alongside him to every place where he was going. Those from the citadel were sending ambassadors urging him to come to them through the desert and to send them provisions. And Tryphon prepared all his cavalry to come, and in that night there was very much snow, and he did not come because of the snow, and he departed and came into Gilead. As he drew near to Baskama, he killed Jonathan, and he was buried there, and Tryphon returned and departed into his land. And Simon sent and took the bones of Jonathan his brother, and buried him in Modein, the city of his fathers. And all Israel mourned him with great lamentation, and they mourned him for many days. And Simon built upon the tomb of his father and his brothers, and he raised it to view with polished stone from the back and from the front. And he set up seven pyramids, one opposite the other, for the father and the mother and four brothers. And he made engines for these, having placed great pillars around them, and he put full suits of armor upon the pillars as an eternal memorial, and beside the full armors were ships carved on them, so that they could be seen by all those sailing the sea. This is the tomb which he made in Modein until this day. And Tryphon went by treachery with Antiochus the younger king, and killed him, and reigned in place of him, and put on the diadem of Asia, and made a great blow upon the land. And Simon built the stronghold of Judea, and he surrounded it with walls, with high towers and great walls and towers and gates and bars, and he placed food in the

strongholds. And Simon chose men and sent to Demetrius the king to make release for the land, because all the actions of Trypho were seizure. And Demetrius the king sent to him according to these words, and answered him, and wrote him such a letter: King Demetrius to Simon the high priest and friend of kings and to the elders and nation of the Jews, greetings. We have received the golden crown and the palm branch which you sent, and we are ready to make great peace for you, and to write to those in charge of affairs to grant you exemptions. And whatever we established with you stands, and let the fortifications which you built be yours. We forgive you your errors and sins until this very day, and the crown which you owed; and if anything else was being taxed in Jerusalem, let it no longer be taxed; and if any suitable ones among you are to be written into those around us, let them be enrolled, and let there be peace between us. In the one hundred seventieth year, the yoke of the nations was lifted from Israel. And the people of Israel began to write in their documents and contracts Year one under Simon the great high priest and general and leader of the Jews. In those days he encamped upon Gaza, and he encircled it with encampments, and he made a siege engine and brought it near to the city, and he struck one tower, and seized it. And the men in the siege tower were leaping out into the city, and a great commotion arose in the city. And the ones in the city went up upon the wall with the women and the children, having torn their garments, and they cried out with a great voice, requesting Simon to give them right hands. And they said, Do not deal with us according to our wickedness, but according to your mercy.

And Simon was reconciled to them, and he did not fight them, and he cast them out from the city, and he cleansed the houses in which the idols were, and thus he entered into it praising and blessing. And he cast out from it all uncleanness, and he settled in it men who do the law, and he fortified it, and he built for himself a dwelling in it. Those from the citadel in Jerusalem were being prevented from going out into the land and from buying and selling; and they were exceedingly hungry, and a considerable number of them perished by the famine. And they cried out to Simon to receive a pledge, and he gave it to them, and he expelled them from there, and he cleansed the citadel from the defilements. And he entered into it on the twenty-third of the second month of the one hundred and seventy-first year with praise and palm branches and with lyres and with cymbals and with harps and with hymns and with songs, because a great enemy of Israel was crushed, and he established annually to observe this day. And he fortified the mountain of the temple beside the citadel, and he dwelt there himself and those with him. And Simon saw John his son, that he was a man, and he placed him as leader of all the forces; and he dwelt in Gazara.

14

And in the one hundred and seventy-second year, Demetrius the king gathered his forces and went into Media to draw help for himself so that he might make war against Tryphon. And Arsaces the king of Persia and Media heard that Demetrius came

into his borders, and he sent one of his rulers to seize him alive. And he went and struck the camp of Demetrius and seized him, and led him to Arsaces, and placed him in prison. And the land rested all the days of Simon, and he sought good things for his nation, and his authority and his glory pleased them all the days, and with all his glory he took Joppa for a harbor, and he made an entrance to the islands of the sea. And he widened the boundaries of his nation, and he gained control of the land. And he gathered many captives, and he gained control of Gazara and Beth Zur and the citadel, and he removed the impurities from it, and there was no one opposing him. And they were farming their land in peace, and the land was giving its produce, and the trees of the plains were giving their fruit. Elders were sitting in the streets, all were conversing together about good things, and the young men put on glory and garments of war. He supplied the cities with food, and he arranged them with fortifications, until his glorious name was celebrated to the ends of the earth; he made peace upon the earth, and Israel rejoiced with great joy. And each one sat down under his vine and his fig tree, and there was no one frightening them, and wars against them in the land ceased, and their kings were crushed in those days. And he strengthened all the humble of his people; he sought out the law, and he removed all lawless and evil things; he glorified the holy things, and he multiplied the vessels of the holy things. And it was heard in Rome that Jonathan had died, and even as far as Sparta. And they were very sad. As they heard that Simon his brother has become high priest in his place and prevails over the land and the cities in it, they wrote to him on bronze tablets

to renew with him the friendship and the alliance which they set up with Judah and Jonathan his brothers. And they were read before the assembly in Jerusalem. And this is the copy of the letters which the rulers of the Spartans and the city sent to Simon the great priest and the elders and the priests and the remaining people of the Jews, brothers, greetings. The ambassadors who had been sent to our people reported to us concerning your glory and honor, and we rejoiced at their arrival. And having recorded the things said by them in the councils of the people thus: Numenius son of Antiochus and Antipater son of Jason, ambassadors of the Jews, came to us renewing the friendship with us, and it pleased the people to receive the men gloriously and to place the copy of their words in the public books of the people, so that the people of the Spartans might have a memorial; and they wrote a copy of these things to Simon the high priest. After these things Simon sent Numenius to Rome with a great golden shield weighing a thousand minas to establish an alliance with them. When the people heard these words, they said, What favor will we give back to Simon and his sons? For he himself and his brothers and his father's house strengthened themselves, and they fought off the enemies of Israel from them. And they established freedom for him, and he wrote it down on bronze tablets, and they placed them on a pillar on Mount Zion. And this is the copy of the writing on the Eighteenth of Elul, the one hundred seventy-second year, and this is the third year under Simon the high priest, in Saramel, at a great assembly of the priests and people and rulers of the nation and the elders of the land, it was made

known to us. Since wars often occurred in the land, Simon the son of Mattathias the son of the sons of Joiarib and his brothers gave themselves to the danger, and they stood against the adversaries of their nation, so that their holy things and the law might stand, and with great glory they glorified their nation; and Jonathan gathered their nation, and became high priest to them, and he was added to his people; and their enemies wished to invade their land to destroy their land, and to stretch out their hands upon their holy things; then Simon arose, and he made war for his nation, and he spent much of his own money, and he armed the men of the force of his nation, and he gave them wages; and he fortified the cities of Judea and Beth Zur on the borders of Judea, where the weapons of the enemies formerly were, and he placed there a garrison of Jewish men; and he fortified Joppa on the sea, and Gazara on the borders of Azotus, in which the enemies formerly dwelt there, and he settled Jews there, and he placed in them as many provisions as were suitable for their restoration. And the people saw the faith of Simon and the glory which he planned to bring to his nation, and they made him their leader and high priest, because he had done all these things, and the righteousness and the faith which he kept for his nation, and he sought in every way to exalt his people. And in his days he prospered in his hands, to remove the nations from their land, and those in the city of David in Jerusalem who made for themselves a citadel from which they went out, and they defiled the area around the holy things, and they were inflicting a great blow against the purity; and he settled Jewish men in it, and he fortified it for the security of the

land and the city, and he raised the walls of Jerusalem. And king Demetrius set up the high priesthood for him according to these things, and made him one of his friends, and glorified him with great glory; for it was heard that the Jews are called friends and allies by the Romans and the brothers, and that they met the ambassadors of Simon gloriously; and that the Jews and the priests were pleased that Simon should be their leader and high priest forever, until a faithful prophet should rise up; and that he should be general over them, and so that the holy things may concern him, to appoint through him over their works and over the country and over the weapons and over the fortifications; and so that the holy things may concern him, and so that he may be heard by all, and so that all documents in the country should be written in his name, and so that he should be clothed in purple and wear gold. And it is not permitted to anyone of the people or of the priests to set aside any of these things or to speak against the things to be spoken by him, or to gather together an assembly in the land without him, or to put on purple or to fasten a golden brooch; but whoever does contrary to these things or sets aside any of these things will be guilty. And all the people were well pleased to appoint Simon to act according to these words. And Simon received, and was pleased to be high priest and be general and ethnarch of the Jews and priests and to preside over all. And they said to place this writing on bronze tablets, and to set them up in the enclosure of the holy things in a trustworthy place; and to place copies of them in the treasury, so that Simon and his sons might have them.

15

And Antiochus son of Demetrius the king sent letters from the islands of the sea to Simon priest and ethnarch of the Jews and to all the nation. And the contents were in this manner: King Antiochus to Simon the high priest and ethnarch and to the nation of the Jews, greetings. Since some pestilent ones seized control of our fathers kingdom, and I am planning to lay claim to the kingdom so that I will restore it as it was formerly; and I have enlisted a multitude of forces and I have prepared military ships; and I wish to disembark in the land so that I may pursue those who have destroyed our land and those who have laid waste many cities in the kingdom; now therefore I confirm to you all the contributions which the kings before me released to you, and whatever other contributions they released to you to make your own coinage of your land; and Jerusalem and the holy things are to be free; and all the weapons that you have prepared and the fortifications which you built, which you hold, let them remain to you. And every royal debt and the royal debts that will be, from now and for all time, let them be released to you. But as soon as we establish our kingdom, we will glorify you and your nation and the temple with great glory, so that your glory may become manifest in all the earth. In the one hundred seventy-fourth year, Antiochus went out into the land of his fathers, and all the forces came together to him, so that few were with Tryphon. And Antiochus the king pursued him, and he came fleeing into Dor, the one upon the sea. He knew that

evils had been gathered against him, and the forces left him. And Antiochus encamped at Dora, and with him one hundred twenty thousand warrior men and eight thousand cavalry. And he encircled the city, and the ships from the sea joined in, and he pressed hard on the city from the land and from the sea, and he did not allow anyone to go out or enter. And Numenius and those with him came from Rome having letters for the kings and the lands, in which was written these things: Lucius, consul of the Romans, to King Ptolemy, greetings. The ambassadors of the Jews came to us as our friends and allies, renewing the friendship and alliance from the beginning, having been sent from Simon the high priest and the people of the Jews; and they brought a golden shield of five thousand minas. Therefore it pleased us to write to the kings and the lands, so that they might not seek out evils for them, and not make war against them and their cities and their lands, and so that they might not ally with those making war against them. It seemed good to us to receive the shield from them. If therefore some pestilent ones have escaped from their country to you, hand them over to Simon the high priest, so that he will punish them according to their law. And he wrote these things to King Demetrius and Attalus and Arathes and Arsaces, and to all the lands, and Sampsaces, and the Spartans, and to Delos and to Myndos and to Sicyon and to Caria and to Samos and to Pamphylia and Lycia and to Halicarnassus and to Cos and to Side and to Aradus and to Rhodes and to Phaselis and Gortyna and Cnidus and Cyprus and Cyrene. And he wrote the copy of them to Simon the high priest. Antiochus the king encamped at Dora for the second time,

continually bringing his forces against it and making siege engines, and he shut up Tryphon from entering and going out, and Simon sent him two thousand chosen men to ally with him and silver and gold and sufficient equipment. And he was not willing to receive them, but he rejected all the things that he had previously agreed upon with him, and he became estranged from him. And he sent to him Athenobius, one of his friends, to confer with him, saying, You are holding Joppa and Gazara and the citadel in Jerusalem, cities of my kingdom. You laid waste their boundaries, and you struck a great blow upon the land, and you became master of many places in my kingdom. Now therefore hand over the cities which you have seized and the tributes of the places which you have gained control over outside the borders of Judea. If not, give instead of them five hundred talents of silver, and for the destruction which you have caused and the tributes of the cities another five hundred talents; if not, having arrived they will make war against you. And Athenobius, friend of the king, came into Jerusalem, and saw the glory of Simon and the cup with gold ornaments and silver objects and sufficient presentation, and he was amazed, and he reported to them the words of the king. And answering, Simon said to him, We have not taken foreign land, nor have we seized others property, but the inheritance of our fathers. But it was seized by our enemies without judgment at a certain time. But we, having time, hold fast to our inheritance and to our fathers. Concerning Joppa and Gazara you ask; these were inflicting a great blow on the people and our land; for these we will give one hundred talents. And he did not answer him a

word. He returned with anger to the king, and reported to him these words and the glory of Simon and all that he saw, and the king was angered with great anger. Tryphon, having embarked into a ship, fled to Orthosia. And the king appointed Cendebeus chief commander of the coast, and gave him infantry and cavalry forces. And he commanded him to encamp facing Judea, and he commanded him to build Kedron and to fortify the cities, and to make war on the people. But the king was pursuing Tryphon. And Cendebeus arrived in Jamnia, and he began to provoke the people and to invade Judea and to take the people captive and to kill. And he built Kidron and he stationed horsemen and forces there so that they might go out and patrol the roads of Judea, just as the king commanded him.

16

And John went up from Gazara, and he reported to Simon his father what things Cendebeus had completed. And Simon called his two elder sons Judah and John, and said to them, I and my brothers and the house of my father have fought the wars of Israel from youth until this day, and it has prospered in our hands to deliver Israel many times. Now I have grown old, and you are capable in years; become in place of me and my brother, and go out and fight on behalf of our nation, and let the help from heaven be with you. And he chose from the country twenty thousand warrior men and cavalry, and they went against Cendebaeus, and they slept in Modein. And having risen up in

the morning they went into the plain, and behold a great force to meet them, foot soldiers and horsemen, and a torrent was in the middle between them. And he encamped opposite them, himself and his people, and he saw the people being afraid to cross the torrent, and he crossed over first, and the men saw him, and they crossed over after him. And he divided the people and the horsemen in the midst of the foot soldiers; but the cavalry of the opponents was very great. And they sounded the trumpets, and Cendebeus and his camp were routed, and many of his men fell wounded, but the ones who were left behind fled into the stronghold. Then Judah the brother of John was wounded; and John pursued them until he came into Kedron, which he had built. And they fled into the towers in the field of Azotus, and he set them on fire, and a thousand men of them fell, and he returned to Judea in peace. And Ptolemy the son of Abubus was appointed general over the plain of Jericho, and he had much silver and gold, for he was son-in-law of the high priest. And his heart was lifted up, and he wished to gain control of the country. He was plotting treacherously against Simon and his sons to destroy them. Simon was visiting the cities in the land and caring for their needs, and he went down into Jericho, himself and Mattathias and Judah and his sons, in the one hundred and seventy-seventh year, in the eleventh month; this month is Shebat. And the son of Abubus received them with deceit into the stronghold called Dok, which he had built, and he made a great feast for them, and he hid men there. And when Simon and his sons became drunk, Ptolemy and those with him rose up, and they took their weapons, and they entered against

Simon into the banquet, and they killed him and his sons, and some of his young servants. And he committed great impiety and repaid evils instead of good things. And Ptolemy wrote these things. And he sent to the king so that he may send him forces for help, and hand over their land and cities. And he sent others into Gazara to take up John, and he sent letters to the commanders to come to him, so that he might give them silver and gold and gifts. And he sent others to seize Jerusalem and the mountain of the temple. And having run ahead, he reported to John in Gazara that his father and his brothers had perished, and that he has sent to kill you also. And having heard, he was exceedingly amazed, and he seized the men who had come to destroy him, and he killed them, for he knew that they were seeking to destroy him. And the remaining words of John and his wars and his brave deeds which he performed bravely and the building of the walls which he built and his deeds, behold these things have been written in the book of the days of his high priesthood, from when he became high priest after his father.